

Research Article

Level of Mindfulness among staff of Family Reform and Reconciliation Offices and Its Relationship to Their Quality of Life

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Abstract

The study aimed to identify the level of Mindfulness and the quality of life and the relationship between them among the staff in the family reform and reconciliation offices of the Supreme Judge Department in Jordan, on a sample consisted of (174) staff working in the family reform and reconciliation offices. To achieve the purpose of the study, two valid and reliable scales were developed, namely: Mindfulness Scale and Quality of life scale. The results indicated that the level of mindfulness on the overall score and the domains was average and that the level of quality of life and its quality on the overall degree was high, and the average for the two areas the quality of healthy life and the quality of psychological life. The results also indicated that there was a strong positive statistical relationship between the level of mindfulness in its dimensions, and the quality of life and all its dimensions. The study concluded a set of recommendations, the most important of which were: the necessity to include in universities majors that serve this profession, prepare specialized professionals, and hold training courses and workshops specialized in mindfulness skills for the category of employees in family reform and reconciliation offices.

Keywords: Mindfulness, Quality of life, The staff in Family Reform and Reconciliation Offices.

Introduction and background

A family is the first pillar in building societies, therefore; various divine legislations have paid special attention to their formation including the Islamic legislations. Islam has devoted enormous attention to the composition of a family, and it has invariably called to preserve its entity and composition against the influences and challenges that invaded its privacy and weakened its structure, which may lead to the disintegration of families and delinquency of their children. Families' being and permanence should be protected by resolving their conflicts and creating an atmosphere of affection and compassion that fulfill the family protection principles.

Family reform and reconciliation is an urgent social necessity that contributes to the formation of a harmonious family capable of carrying out all its responsibilities with honesty and sincerity. The staff in the family reform and reconciliation Departments are responsible for completing this task successfully, so they must be prepared and qualified. They should, on the other hand, have the desire, and mental preparation to perform this task properly and to attain an

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enjoyable, stable, and safe life. The prevailing relations between the family members must be characterized by kindness, compassion, tolerance, and moderation especially in estimating any new issues concerning their unity and relationship. Because without this, it cannot achieve its stabilization or its desired goals which are building society and raising children in a balanced manner. However, sometimes some families face challenges or gaps in communication and interaction with each other which may cause the emergence of some differences in viewpoints among them. Thus, this requires hard work to contain these differences or distortions in the relationship by creating a safe, appropriate, and healthy environment to end these differences (Al-Bourini et al., 2021). Furthermore, the relationship between couples should be fixed and reconciled, so that the situation does not develop into breaking the family and consequently separation between spouses, which has consequences that affect the family and the interests of children. For this reason, the Supreme Judge Department in Jordan has sought to establish reform and reconciliation offices in Sharia courts to carry out the task of reform and reconciliation between quarrelsome spouses.

To achieve the goals of family reform and reconciliation, the Supreme Judge Department in the Hashemite Kingdom of Jordan has approved the system of family reform and reconciliation offices, according to Regulation No. (17). Article 11 of the Amended Code of Sharia Procedures No. (31) for the year (1959) stipulated the establishment of a family reform and reconciliation directorate run by a judge who has no less than the third degree. This judge supervises the family reform and reconciliation offices that are established according to the system by a decision of the Supreme Judge as needed so that the office can use the methods, means, and techniques it deems appropriate to ceasing the family dispute in friendly ways (Al-Omari et al., 2020). The committee of reformers meets with the conflicting parties trying to reconcile between them, under the Sharia jurisdictions and in the manner it deems appropriate, provided that the deliberations and procedures of this committee are strictly confidential and private to maintain the inviolability of families (Supreme Judge Department, 2012). Therefore, it is necessary to select properly the staff who are designated to work in family reform and reconciliation centers and preparing them to carry out this task with all ability and desire, and for this, they must have an appropriate level of mindfulness and good quality of life, which is reflected positively in their reform work and the achievement of reform and reconciliation goals between spouses.

The concept of mindfulness is one of the modern concepts in contemporary psychology (Alsafadi et al., 2020). It includes a basic dimension of the individual's psychological construction, a feature of special importance from the normal and positive personality traits, and a psychological barrier for all forms of challenges and negative effects that form stressful life events, when the individual lives some of the experiences of failure in life or does not possess sufficient self-sufficiency. In the face of his problems and challenges (Aguirre & Galen, 2013).

Mindfulness works to raise an individual's level of mental flexibility and mental readiness and preparation to accomplish the tasks he has, especially while dealing with stressful situations that he may expose to, which acts as a stimulant to show his potentials. The individual tries to employ them in the field of his personal and professional responsibilities, without making judgments as these positions or responsibilities provide him with opportunities to interact with them through his understanding of these situations and their management.

Mindfulness consists of two components: the mental organization of the individual related to attention to stimuli and situations facing him at present, and the component of mental openness and self-awareness, which means focusing on what falls within his preoccupation and interest and at the present moment, i.e. the so-called purposeful awareness and attentive cognitive processing of each The stimuli, experiences, and attitudes that the individual lives in preparation for the completion of his tasks in a well-done manner, which are positively reflected in the level of his motivation to work on the one hand, and the level of competence in the completion of work and his responsibilities on the other hand (Brown, & Ryan. 2011).Workers in the field of humanitarianism should possess an adequate level of mindfulness to attain professional satisfaction, mastery, and competence, especially, the category of employees in family reform and reconciliation offices, who try through their appropriate level of mindfulness, to achieve the objectives of the service they perform in reform and reconciliation between spouses when the relationship between them is disrupted.

The concept of mindfulness includes everything that the individual can understand, perceive and employ in a more alert and attentive state, and therefore this concept does not follow a linear pattern, rather it requires looking from different angles to the stimuli, attitudes, and challenges that he faces in his work, and thus it is related to seeing these situations from multiple angles, and the need to use data or information about these situations or stimuli, analyze and link them, to understand and employ them so that awareness and focus are on the present, and for all aspects of the situation to come out with a clear, independent and impartial thought. This can be summed up by observing the situation and acting consciously, and awareness of faces (Langer, 2016).This can be summed up by observing the situation and acting consciously, and awareness of the multiple viewpoints about this situation, and neutralizing the personal experiences of the individual in preparation for interacting with this situation by focusing on the current moment(Aljawarneh et al., 2020).

The concept of quality of life has emerged as a psychological concept within the fields of contemporary psychology and it developed to include the field of mental health, including compatibility, happiness, and life satisfaction, in line with the positive outlook on life, its construction, and its components(Aljawarneh&Atan, 2018). The quality of life is that the individual lives in a state of balance and integration during which he enjoys psychological and physical health, psychological, emotional comfort, and mental preparation, all of which lead the individual to reach an appropriate level of satisfaction about this life so that the individual becomes strong-willed and resilient in the face of various life shocks, challenges, and pressures. It also qualifies the individual to enjoy an appropriate level of self and social competence, loving himself and others, his work, his profession, and the society. It enables the individual to fulfill his needs, aspirations, affirming himself and appreciating them, leading to a feeling of happiness and contentment in varying proportions. All this contributes to his reaching a hoped-for degree of optimism about his present and future, and his adherence to his moral, religious, human, and social values, and this is positively reflected in his performance, personal, social, and professional responsibilities (Sedam, 2015).

The concept of quality of life indicates self-perception of the quality of life that an individual lives, as his assessments of objective indicators in his personal and professional life become a direct reflection of this perception(Alshare et al., 2020). This is evident in the level of happiness

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or unhappiness with comfort or fatigue that this individual has and which in turn affects his dealings with challenges, interactions with others, and relationships, including his lifestyle in all his practices. Either he has the satisfaction and enthusiasm with interest and enthusiasm towards life and the true desire and coexistence with building a successful network of relationships with his environment with all its elements: human, social, and material, or misery, dissatisfaction, desire in life. All this may reflect on all his activities (Henning et al 2014).

A set of indicators shows the individual's enjoyment of a positive quality of life, including expressing good situations, a relative satisfaction with his needs, acceptance of life with all its challenges, and the individual's perception of the internal and dynamic forces driving his motives, trends, and behaviors, and his feelings. Furthermore, the individual feels that life has meaning and value and that it enjoys an appropriate level of psychological and physical health, leading to a sense of happiness and self-contentment and building a healthy relationship with the self, which includes self-understanding and with all its currently available capabilities, self-acceptance as it is without rejecting any negatives or lapses in it, and striving to develop it and constantly improving it(White, 2011).

Previous studies

Many previous studies concerning the subject of this study were conducted which address the variables of this study and the refugee student group. These studies were arranged chronologically:

Al-Lawzi and Al-Ma'ani (2006) conducted a study to identify the reality of the practice of family counseling in Jordan from two aspects: the first is related to the stages that family counseling has gone through in Jordan, and the second aspect discussed the difficulties facing the counseling profession. The study dealt with the family counselor, the family, cultural, professional, and psychological difficulties. The study was applied to (94) volunteer counselors who work in some associations and family advisory bodies. The results showed that family counseling went through the informal (traditional) counseling phase, and the greatest difficulty in addition to the burdens and the tasks that were imposed on the family counselor, which causes some indicators of psychological exhaustion, was and physical and mental suffering related to the level of achievement.

Al-Hujaili's (2014) study aimed to reveal the barriers that limit the effectiveness of work in family reform from the viewpoint of family reformers in Saudi Arabia. The sample of the study consisted of (69) staff working in family reform, who were randomly selected, distributed over the regions of Makkah Al-Mukarramah, Madinah, and Jeddah. The researcher prepared a questionnaire to collect information from the participants. The results indicated that the main barriers that contribute to reducing the effectiveness of family reform, in descending order, are weak specialized qualification, lack of knowledge of the skills that they must acquire, lack of motivation to work, and the level of readiness for mental preparation from these employees.

Klocker& Hicks (2015) carried out a study aimed to investigate the relationship between mindfulness, major personality factors, and cognitive failures in the work environment, on a sample consisting of (92) employees, of whom (58) males and (32) females who were selected randomly from a variety of organizations in Australia. To achieve the objectives of the study, the mindfulness scale was used (Brown and Ryan, 2003), (Goldberg et al Scale of Personality Major Factors, 2006), and the Cognitive Errors Scale of (Broadbent et al, 1982). The results showed

workplace errors (including lapses in general memory, blunders, distractions, and recall of names) were related to lower levels of mindfulness and to lower levels of emotional stability (that is, the other end of the neuroticism- emotional stability continuum). Extraversion was associated with not making blunders, but the other three factors of the Big Five (Openness, Agreeableness, Conscientiousness) were not found to be related to workplace errors. These results demonstrate important relationships between mindfulness and workplace errors; and personality (mainly Neuroticism- Emotional Stability) and workplace errors.

Al-Khamaysa (2018) conducted a study aimed to identify the level of mindfulness and its relationship to quality of life among students of Mu'tah University in humanitarian colleges, according to the two variables: the gender and the academic year, on a sample of (279) male and female students. The results indicated that the level of mindfulness and the quality of life were high and that there was a statistically significant correlational relationship between the level of mindfulness of Mu'tah University students in the faculties of humanity and the quality of life they live on the overall degree and the dimensions and for both variables. The results also indicated that the level of mindfulness contributes to an acceptable rate in predicting and shaping the quality of life for these students and that there were statistically significant differences in the level of mindfulness and the quality of life attributed to gender and academic year which was in favor of fourth-year students and males variable.

Abu Umayrah and Al-Saleem(2018) conducted a study aimed to identify the role that the Family Reform and Reconciliation Directorate play in Jordan from the viewpoint of Sharia judges. The sample of the study consisted of (163) Sharia judges specialized in family reform offices out of (198) judges. The researchers prepared a questionnaire to achieve the purpose of the study. The results showed that the family reform and Reconciliation Directorate has roles represented in the religious, social, economic, ethical, and psychological aspects. The researchers recommended holding specialized training courses in the family field to help family reform staff perform their work properly. Whereas Janicka&Kruczek (2019) conducted a study to examine if life orientations of young adults (“being” or “having”) differentiate respondents concerning the degree of life satisfaction. (187) persons (143 women and 44 men) aged 18 to 29 years were included in the study. The results indicated that there is a positive and statistically significant relationship between orientation towards life and satisfaction with life, and the results also indicated that there are no differences between the gender in orientation towards life and their satisfaction with it.

Fatima et. al (2019) carried out a study that aimed to investigate the relationship between orientation towards life and mental health, on a sample of (90) adult Pakistani aged between (18-40) working in social sectors. The results indicated that there is a positive relationship between orientation towards life and mental health and that there is a negative and statistically significant relationship between life orientation and both anxiety and depression. It also indicated that adults with high optimism have high self-esteem, and their orientation towards life is better than that of other pessimists and negative people.

Al-Aqili and Al-Nawab(2019) also conducted a study aimed at investigating the relationship between orientation towards life and the level of mindfulness among high school students, on a sample of (212) male and female secondary school students. To achieve the goals of the study, the researchers developed two scales the orientation towards life Scale and Mindfulness Scale. The results showed that there is a significant correlation between the orientation towards life and

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mindfulness and that the level of flexibility of the ego is the important and supportive variable for the individual in his orientation towards his life actively and sensitively to the meaning and value of life while looking at it with hope and optimism, including the capabilities it contains, this relationship did not differ between these two variables according to the gender and class.

The previous studies dealt with the two variables, namely: Mindfulness and the quality of life either collectively or individually, and for other categories. Where the current study is unique and distinguished by the category that it addresses and its variables, which is the category of staff in family reform and reconciliation who works officially and professionally.

The problem of the study

The family reconciliation process is one of the priorities of legal, social, and humanitarian work, as it seeks to protect the family's entity, which is the cornerstone of social construction. Hence, it was necessary for the one who provides this service to enjoy an appropriate level of psychological well-being, mental preparation, and readiness to bear the consequences of providing this service. They must also be chosen with experience, interest, and enthusiasm for work, and to be able to bear all the stress or certain psychological strains that may result from practicing this service. This may be related, in one way or another, to the level of mindfulness possessed by these staff in this profession that qualifies them to provide this service without prejudice and to pass judgments on quarrelsome spouses to bring different points of view closer. The staff in the reconciliation department must enjoy a good life quality on the personal or social level because their quality of life reflects positively in the quality of services they provide. Accordingly, the problem of the study is determined in identifying the level of mindfulness and the quality of life of staff working in the offices of family reform and reconciliation, and to investigate the relationship between them. The current study came to answer the following questions:

- 1- What is the level of mindfulness among the staff in the family reform and reconciliation offices of the Supreme Judge Department in Jordan?
- 2- What is the level of quality of life among the staff working in the family reform and reconciliation offices of the Supreme Judge Department in Jordan?
- 3- Is there a statistically significant relationship between the level of mindfulness and the quality of life among the staff in the family reform and reconciliation offices of the Sharia courts in Jordan?
- 4- Are there statistically significant differences ($\alpha = 0.05$) in the level of mindfulness attributable to the variables of gender and specialization?
- 5- Are there statistically significant differences ($\alpha = 0.05$) in the quality of life attributable to gender and specialization?

The objectives of the study

The study aimed to identify the level of mindfulness, and the quality of life of the staff working in family reform and reconciliation offices, and the relationship between them.

The significance of the study

The study significance is stemmed from the targeted category, which is the staff working in the family reform and reconciliation offices, in the Sharia courts of the Supreme Judge Department, and their level of mindfulness and quality of life, because these two variables may have a positive impact on the quality of services they provided to family reform and reconciliation.

Furthermore, this study may provide data that can be used in planning to increase the level and productivity of this category.

The limit of the study

The study was limited to the staff working in family reform and reconciliation offices in the North and Central Region in Jordan between November- December of the year 2020 AD. It is determined by the responses of the participants to the items of the two scales developed to achieve the goals of this study.

Conceptual and procedural definitions

Mindfulness: It refers to a state of balanced awareness that enables the person to avoid full adherence with self-identity, lack of connection to experience, and follows a clear vision of accepting the psychological and emotional phenomenon as it appears. It also means openness to the thoughts, feelings, painful feelings, and unpleasant experiences of the individual and living the experience at the present in a balanced way, and it is a way of thinking that stimulates attention to internal and environmental stimuli and experiences and interact with them, without making judgments about them, which enables the individual to think realistically (Langer, 2016). Procedurally, it is the score that the participants obtain for their responses on the items of the Mindfulness Scale that was prepared to achieve the goals of the study.

Quality of life: It refers to the positive feeling of the individual towards his position in life in the context of culture and the pattern of values in which he lives, and in their link to his goals, expectations, and interests. It is a broad concept and is directly affected by the individual's physical health and psychological state, the extent of his independence, his social relations, his relationship to important aspects of the environment in which he lives, and his ability to enjoy the potentials available to him in life, and his sense of safety, well-being, and happiness (Sedam, 2015). Procedurally, it is defined as the score that the participants obtain for their responses to the items of Scale the quality of life developed to achieve the goals of the current study.

The staff in family reform and reconciliation offices: Persons who take over the presidency of offices or those working in the office as employees with the placement and approval of the Judge and who are required to obtain a university degree, and work within the rules and instructions stipulated in the Law of Reform Offices (17) for the year 2017 and based on Article (11) from the amended Code of Sharia Procedures No. (31).

Methods and Procedures

Population:

The study population consisted of (315) staff who worked in the family reform and reconciliation offices, in the two regions: the center and the north in the Kingdom, and those who deal with cases that come to the offices of family reform and reconciliation in the Sharia courts.

Sample:

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The sample of the study consisted of (174) staff working in the reform and family reconciliation, and with a percentage (56%) of the study population, they were chosen by the simple random method.

Tools

First: The Mindfulness Scale: It was developed based on previous studies and measures, such as a study of Al-Buhairi (2014), Al-Bustanji (2018), and Al-Aqili and Al-Nawab (2019). In its initial form, it comprised (33) items. It was presented to specialists in Psychological and educational counseling, educational psychology, measurement, and evaluation working at the universities Yarmouk, Mu'tah, and Jadara. Their observations and opinions, which included deleting (3) statements, and amending the wording of (4) statements were considered. The final form of the scale included (30) Items, divided into two areas, namely: Observation and description: it indicates attention and focus on the internal and external stimuli that are given to the individual, and the ability to describe it linguistically and non-linguistically, that is represented by the Items (1-15) that are positively formed, Where the negative Items include statements (3, 9, 10, 13). The field of awareness, behavior, and interaction with experiences. It means the awareness of the different points of view and an attempt to analyze them, and to deal with them consciously and absorbedly, not to be preoccupied with any other stimuli, and to interact with them by focusing on the present moment which is represented by the Items (16- 30) and they all are formed positively except Items (17, 18, 23, 25, 29) which are formed negatively. The validity of the internal scale was also checked by calculating the correlation coefficients of "Pearson" between the score on the item and the overall score of the scale on the exploratory sample consisting of (27) participants, where the correlation coefficients ranged between (0.28 - 0.58), which are considered appropriate values for the goals of this study, The significance of the reliability of the scale was also tested by two methods: internal reliability (Cronbach Alpha), and Test-Retest Reliability with a time difference of (13) days, on the exploratory sample consisting of (27) persons. The values of reliability coefficients reached (0.85) for the overall score of the internal reliability, and the two domains (0.77 and 0.81) respectively, and (0.73) for the overall score of the Test-retest, and the two domains respectively (0.69 and 0.71), which are considered appropriate values for achieving the objectives of this study.

The final form of the Scale consisted of (30) Items responded to by a five-point scale, which is: always (5) scores, often (4) scores, sometimes (3) scores, and a little (2) two scores, and rarely (1) one score. They are reversed in terms of the negative items so that the overall score ranges between (30 - 150). The responses of the participants are corrected according to the following criteria: (2.33 or less low level), (2.34 - 3.67 moderate level), and (3.68 or more high level).

Second: The quality of life

It was developed based on the previous studies and measures, such as the study of Karima (2014), Arm and Al-Jajan(2014), and Al- Khamaysa (2018). The scale contains (36) Items. It was presented to (7) arbitrators with specialization in psychological and educational counseling and psychology, educational measurement, and evaluation who works in the Yarmouk University, Mu'tah University, and Jadara university. The arbitrators' suggestions were considered, which included: deleting (4) statements, and amending the wording of (5) statements so that the final items of the scale became (32) items distributed in three areas which are: The field of healthy quality of life which means the level of the individual's health status, and his ability to carry out various daily activities with interest. It is represented by items (1-10), all of

which are phrased in a positive trend, except for the items (4, 6, 9,10). The field of mental quality of life indicating the individual's feeling of happiness and psychological security in his life, his optimism about his future, and his level of satisfaction with his psychological attitude except for the items (11-21), and they represent a positive attitude, except for the items (11, 17, 20, 21). The field of the quality of social and family life means the level of individual satisfaction with his social relations and within his family and his sound interaction and communication within the social and family situation. It is represented by items (22 - 32), all of which are formed positively, except for the items (22, 23, 24, 31). The internal validity of the scale was verified by calculating the correlation coefficients of "Pearson" between the score on the item and the overall score of the scale on (27) participants. The correlation coefficients ranged between (0.29 - 0.61), which are suitable values for this study. The reliability of the scale was confirmed by two methods: internal reliability (Cronbach Alpha), and the Test-retest method with a time difference of (13) days, on the exploratory sample consisting of (27) persons. The values of the reliability coefficients were: (0.88) for the internal reliability of the overall degree, and for the domains ranged between (0.85 - 0.82), and (0.77) for the overall score of the test-retest, and for the domains ranged between (0.74 - 0.71), which are considered suitable values for the goals of this study. The final form of the scale consisted of (32) items answered by a five-point scale including always (5) degrees, often (4) degrees, sometimes (3) degrees, a little (2) two degrees, and rarely (1) one degree, which is reversed when the items are negative. The overall score ranges between (32-160), the responses of the participants on the scale items are corrected according to the following criteria: (2.33 or less, low level), (2.34 - 3.67 moderate level), and (3.68 or more high level).

Procedures: The current study followed the following procedures:

Developing the study scales: Mindfulness Scale and quality of life Scale, and to ascertain the indications of their validity and reliability by appropriate scientific methods.

Determining the study sample, which consisted of (174) staff working in the offices of family reform and reconciliation, who was chosen by simple random method.

Applying the two study scales to the participants, as all the questionnaires were completely returned with the required data. They were statistically processed, and results were extracted and discussed. Based on the results, the researcher sets some recommendations.

Results and Discussion

Results of the first question: What is the level of mindfulness among the staff working in the family reform and reconciliation offices of the Supreme Judge Department in Jordan? To address this question, means, standard deviations, and the level of mindfulness among the staff in family reform offices in Sharia courts in Jordan was extracted as shown in Table (1).

Table (1). Means, standard deviations, and the level of mindfulness among the staff in family reform and reconciliation offices, arranged in descending order according to the means (n = 174).

| Rank | NO. | Items | Means | Standard deviations | Level |
|------|-----|---|-------|---------------------|-------|
| 1 | 4 | I try to pay attention to how my emotions | 3.88 | 0.92 | high |

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|----------|----------|--|------|------|----------|
| | | affect my thoughts and behaviors | | | |
| 1 | 11 | I can describe how I feel in the present moment | 3.88 | 0.94 | high |
| 1 | 12 | I mastered expressing my experiences in body language | 3.88 | 0.96 | high |
| 4 | 8 | I can pick out words that others will understand | 3.81 | 0.98 | high |
| 5 | 7 | I pay attention to natural elements like colors, shapes, and lights | 3.56 | 0.87 | moderate |
| 6 | 1 | I try to pay attention to the sounds around me, such as a clock ticking, traffic, etc. | 3.38 | 0.95 | moderate |
| 6 | 15 | I try to find suitable words that will make people comfortable with me | 3.29 | 0.88 | moderate |
| 8 | 14 | I pay attention to my reviewers' reactions to my work | 3.24 | 0.82 | moderate |
| 9 | 10 | It is difficult for me to describe what I feel in my body, such as the pain | 3.17 | 0.78 | moderate |
| 10 | 2 | I am contemplating the flow of water over my body during the shower | 3.11 | 0.83 | moderate |
| 11 | 6 | I notice the effect of food and drink on my thoughts and feelings | 3.09 | 0.87 | moderate |
| 12 | 3 | It is difficult for me to notice things in my surroundings | 3.01 | 0.85 | moderate |
| 13 | 5 | I notice my sensations moving when I walk | 2.99 | 0.77 | moderate |
| 14 | 9 | It is hard for me to find words to describe what I am thinking | 2.77 | 0.64 | moderate |
| 16 | 13 | I feel upset when I speak in front of others | 2.62 | 0.68 | moderate |
| 3 | 1 | Observation area and description. | 3.28 | 0.44 | moderate |
| 1 | 21 | I have a good sense of humor and fun | 3.84 | 0.66 | high |
| 2 | 29 | I try to fulfill my responsibilities quickly without caring for the results | 3.76 | 0.74 | high |
| 3 | 18 | I find it difficult to express my experiences to others | 3.71 | 0.88 | high |
| 4 | 16 | I use appropriate words to describe my feelings | 3.70 | 0.91 | high |
| 4 | 30 | I sit with others while paying attention to what they say | 3.67 | 0.90 | moderate |
| 6 | 19 | I do not hesitate to reveal my mistakes | 3.64 | 0.94 | moderate |
| 7 | 20 | I try to learn from my mistakes | 3.62 | 0.77 | moderate |
| 8 | 22 | I try to learn from other people's experiences | 3.55 | 0.87 | moderate |
| 9 | 17 | It is hard for me to find words to | 3.32 | 0.91 | moderate |

| | | | | | |
|----------|----------|--|------|------|----------|
| | | describe what I am thinking | | | |
| 9 | 25 | I try to understand my feelings without generating reactions to them | 3.28 | 0.85 | moderate |
| 11 | 24 | I can monitor my feelings and go deeper into them | 3.25 | 0.67 | moderate |
| 12 | 28 | I accept good and unpleasant thoughts and news | 3.23 | 0.71 | moderate |
| 13 | 23 | I remember painful experiences without doing anything about them | 3.19 | 0.56 | moderate |
| 14 | 27 | I believe in the idea that learning from others is an urgent necessity | 3.15 | 0.66 | moderate |
| 15 | 26 | I think of all other people's attitudes toward me the same amount | 3.09 | 0.71 | moderate |
| 1 | 2 | The field of awareness, behavior, and interaction with experiences | 3.38 | 0.66 | moderate |
| - | - | Total | 3.29 | 0.61 | moderate |

Table (1) shows that the overall level of mindfulness is moderate with a mean (3.29). Regarding the means of the items, it ranged between (2.62 - 3.88), where the field of awareness, behavior, and interaction with experiences ranked first with the highest mean (3.62) and with a moderate degree. While the field of observation and description came in the second place, with a mean (3.38), and that the level of the field of observation and description was moderate, as the items (4, 11, and 12) came first, with a mean (3.88), and a high degree which state that “I try to pay attention to how my emotions affect my thoughts and behaviors;” “I can describe how I feel in the present moment,” and “ I mastered expressing my experiences in body language.”While Item (13) which says “I feel upset when I speak in front of others”came to a moderate degree, and in the last place with a mean of (2.62).

Regarding the field of awareness, behavior, and interaction with experiences, Item (21) which states (I have a good sense of humor and fun) came first, with a mean of (3.84) and a high degree, while Item (26) stating (I think of all other people's attitudes toward me the same amount) ranked last with a mean of (3.09), and a moderate degree. This indicates that the readiness of the members of this group to provide reconciling services, and their level of interest, enthusiasm, and mindfulness were moderate, and this requires preparing them before joining this profession, by developing strategic plans that will advance their professional level and develop their motivation to work and bearing consequences. This enables them to practice this profession and provide their reconciling services and achieve the goals of family reform and reconciliation offices in an atmosphere characterized by warmth, freedom of expression, and acceptance of the other opinion. Their low level of mental preparation may attribute to the fact that some of them are not qualified in the field of counseling and guidance and do not have the professional competencies to practice this profession, and that the level of their professional training may be lower than others. Some of them do not also possess educational qualifications that help them in providing counseling services. The results of this question agreed with the results of the study of Al-Lawzi and Al-Ma’ani (2006) and differed with the results of Al-Khamaysa (2018), which targeted university students from humanities faculties who may possess a level of mindfulness more than the category of family reformers.

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Results of the second question: What is the level of quality of life among the staff working in the family reform and reconciliation offices of the Supreme Judge Department in Jordan? To answer this question, means, standard deviations, and the level of quality of life of the staff working in family reform offices were extracted as illustrated in Table (2).

Table (2). Means, standard deviations, and the level of quality of life among the staff in family reform and reconciliation offices, arranged in descending order according to the arithmetic averages (n = 174).

| Ran k | NO. | Items | Mean | SD | Level |
|--------------|---------------|---|-------------|-----------|-----------------|
| 1 | 6 | I have some physical pain without doing muscular effort | 3.84 | 0.78 | high |
| 2 | 1 | I try to get an adequate amount of sleep | 3.78 | 0.75 | high |
| 3 | 10 | I resort to long thinking about situations that confront me | 3.66 | 0.75 | moderate |
| 4 | 9 | I get stressed out when I experience any stress | 3.33 | 0.85 | moderate |
| 5 | 7 | I feel good about my health | 3.33 | 0.82 | moderate |
| 6 | 4 | I feel tired after doing any effort | 3.32 | 0.69 | moderate |
| 7 | 3 | I keep eating a balanced diet | 3.32 | 0.73 | moderate |
| 8 | 5 | I make sure to have regular medical checks | 3.31 | 0.71 | moderate |
| 9 | 8 | I make sure to see a doctor when I feel uncomfortable | 3.29 | 0.81 | moderate |
| 10 | 2 | I strive to exercise daily | 3.27 | 0.89 | moderate |
| - | First | The healthy quality of life | 3.29 | 0.83 | moderate |
| 1 | 22 | I do not have time to participate in social activities | 3.76 | 0.93 | high |
| 2 | 21 | I resort to procrastination and delay in dealing with my problems | 3.71 | 0.90 | high |
| 3 | 20 | I am bothered by the many requirements of daily life | 3.68 | 0.88 | high |
| 4 | 13 | I feel good about my time management | 3.32 | 0.87 | moderate |
| 5 | 19 | I feel that everyone who deals with me loves me | 3.31 | 0.73 | moderate |
| 6 | 11 | I feel uncomfortable in practice | 3.28 | 0.63 | moderate |
| 7 | 17 | It is difficult for me to relax easily | 3.24 | 0.74 | moderate |
| 8 | 16 | I feel optimistic about my healthy future | 3.19 | 0.83 | moderate |
| 9 | 14 | I feel that I have adequate mental health | 3.16 | 0.81 | moderate |
| 10 | 15 | I see that my psyche is better than ever | 3.14 | 0.79 | moderate |
| 11 | 12 | I can control my feelings and emotions | 3.02 | 0.81 | moderate |
| 12 | 18 | I strive to fulfill my responsibilities on time without worrying about mastering it | 2.95 | 0.86 | moderate |
| - | Second | Psychological quality of life | 3.26 | 0.77 | moderate |
| 1 | 26 | I tend to work in a team spirit | 3.36 | 0.82 | moderate |
| 2 | 27 | I try to fulfill my social duties on time | 3.36 | 0.69 | moderate |

| | | | | | |
|----|--------------|--|------|------|----------|
| 3 | 28 | I get adequate support as my family | 3.36 | 0.73 | moderate |
| 4 | 32 | I feel good about the relationships that reign in our family | 3.36 | 0.59 | moderate |
| 5 | 29 | I feel satisfied with my family about my behavior | 3.35 | 0.68 | moderate |
| 6 | 24 | I am trying to get away from some people | 3.16 | 0.71 | moderate |
| 7 | 31 | I rely on others to make my decisions | 3.14 | 0.81 | moderate |
| 8 | 30 | I feel comfortable about my family's view of me | 3.11 | 0.77 | moderate |
| 9 | 23 | I find it difficult to interact with others | 3.09 | 0.79 | moderate |
| 10 | 25 | I resort to some colleagues when I have any problem | 3.01 | 0.84 | moderate |
| - | Third | The quality of social and family life | 3.42 | 0.69 | moderate |
| | | Total | 3.31 | 0.73 | moderate |

Table (2) shows that the level of quality of life for the staff in family reform and reconciliation offices is moderate, where the mean of the overall score is (3.31).

Regarding the field of quality of social and family life, it ranked first with the highest mean (3.42), and a moderate level, while the quality of healthy life came in the last place, with a mean (3.29), and in the last place came the field of psychological life at a moderate level and a mean of (3.26). Item (6), stating (I have some physical pain without doing muscular effort), ranked first with a mean (3.84), while Item (2) stating (I strive to exercise daily) came last with a mean (2.78). Regarding the field of a healthy life, Item (22), which states (I do not have time to participate in social activities) came first with a mean (3.76), while Item (18) which indicates (I strive to fulfill my responsibilities on time without worrying about mastering it), ranked last with a mean of (2.95). Regarding the third field, which is the healthy life, Items 26, 27, 28, and 32 which state that (I tend to work in a team spirit); (I try to fulfill my social duties on time I get adequate support as my family), (I feel good about the relationships that reign in our family) ranked first with a mean of (3.36), while Item (25) indicating (I resort to some colleagues when I face any problem) came in last place a mean of (3.01).

The results indicated that the overall level for the quality of life among the members of this category is moderate. The level of the fields, healthy quality of life, psychological life, and the field of quality of family and social life also record a moderate level. The moderate level of the field quality of family and social life may be attributed to the fact that the participants have acquired some communication skills through their work, and they applied them in their families. Consequently, this may contribute to their success if they are professionally prepared and their competencies and motivation to work increased. It can also positively affect their readiness and correct their mistakes in their work. Thus, if they are given more professional and material attention, their level of performance can be improved, hence, they will enjoy a stable and secure quality of life. Generally speaking, those who have a stable and secure life can assist others in achieving a good level of a decent, happy, and healthy life free of quarrels. The results of this question agree with the results of the study of Janica and Cruzek (2019), and Fatima et al. (2019), and it did not differ from the results of any of the previous studies.

The results of the third question: Is there a statistically significant correlation relationship ($0.05 \geq \alpha$) between the level of mindfulness and the level of quality of life among the staff in family

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reform and reconciliation offices. To address the question, the Pearson correlation coefficient was extracted between the level of mindfulness and the level of quality of Life among the staff in family reform and reconciliation offices as shown in Table (3).

Table (3). Pearson correlation coefficient for the relationship between the level of mindfulness and the level of quality of life among the staff in family reform and reconciliation offices (n = 174).

| | | The healthy quality of life | Psychological quality of life | The quality of social and family life | Quality of life |
|--------------------------------------|----------------------------------|-----------------------------|-------------------------------|---------------------------------------|-----------------|
| Observation & description | Correlation coefficient | 0.516** | 0.511** | 0.46** | 0.49** |
| | The coefficient of determination | 0.266 | 0.261 | 0.212 | 0.24 |
| Act and interaction with experiences | Correlation coefficient | 0.39** | 0.44** | 0.38** | 0.51** |
| | coefficient of determination | 0.152 | 0.194 | 0.144 | 0.260 |
| Mindfulness | Correlation coefficient | 0.43** | 0.36** | 0.41** | 0.51** |
| | coefficient of determination | 0.185 | 0.130 | 0.168 | 0.260 |

** Statistically significant at the level of significance (0.01).

Table (3) shows a statistically significant positive correlation between the level of mindfulness and all its areas and the level of quality of life in all its areas among the staff in family reform and reconciliation offices. The correlation coefficients are between (0.36 - 0.516), which are statistically significant values at the level of significance (0.01). The values of the coefficient of determination of mindfulness for the overall degree and for the domains that contribute to shaping the quality of life in all its fields ranged between (0.13 - 0.27), meaning that the percentage of mindfulness in shaping the quality of life ranged between (13% - 27%). All the multiple factors that contribute to the problem of the quality-of-life range between (73% - 87%), which are considered high values and statistically significant, hence, the correlation is positive and strong.

The strong correlation between mindfulness and quality of life can be explained by the fact that this category of employees is trying to provide what they are capable of and reflect the level of their quality of life in their work. However, they need more preparation and qualification to avail their high level of quality of life because a good life is undoubtedly reflected in their field of work especially, in achieving the goals of family reform and reconciliation offices in a way that contributes to raising their professional level to practice this profession with appropriate mental orientation and interest. The results are consistent with the results of the study of Al-

Khamaysa(2018), Al-Aqili and Al-Nawab (2019) and did not differ from the results of any of the previous studies.

The results of the fourth question:Are there statistically significant differences ($\alpha = 0.05$) in the level of mindfulness attributable to the variables of gender and specialization? To answer this question, the means, and standard deviations of the level of mindfulness were extracted according to the variables of gender and specialization as illustrated in Table (4).

Table (4)

Means and standard deviations of the level of mindfulness according to the gender and Specialization (n = 174)

| | | Mean | SD | NO. |
|----------------|-------------|------|------|-----|
| Gender | Male | 3.71 | .603 | 112 |
| | Female | 3.40 | .584 | 62 |
| Specialization | Counselling | 3.42 | .590 | 63 |
| | Sharia | 3.70 | .606 | 111 |

Table (4) shows significant variation in the means and standard deviations of the level of mindfulness attributable to the different categories of the variables of gender and specialization. To demonstrate the significance of the statistical differences between the means, the Two-way analysis of variance was utilized as shown in Table (5).

Table (5)

Two-way analysis of variance of gender & specialization impact on the level of mindfulness (n = 174)

| Source of variance | SS | DF | MS | F- value | Sig |
|--------------------|--------|-----|-------|----------|------|
| Gender | 2.976 | 1 | 2.976 | 8.633 | .004 |
| Specialization | 2.158 | 1 | 2.158 | 6.260 | .013 |
| Error | 58.946 | 171 | .345 | | |
| Total | 64.896 | 173 | | | |

Table (5) shows that:

- There are statistically significant differences attributed to the impact of gender, where the F-value (8.633) and the level of statistical significance amounted to (0.004), and the differences came in favor of males with a mean of (3.71) and a high level. While the mean of the variable females' records (3.40) at a moderate level. This indicates that male family reformers possess a high level of mindfulness, preparation, and mental readiness to provide their reconcile services in family reform and reconciliation centers, and the reason for this may be that they are more motivated, caring, experienced, and enthusiastic to deal with the conflicting parties, as they tend to deal rationally and logically. While female reformers deal more emotionally as they use communication skills and emotions more than the mental side. This may affect the objectivity and lead to bias towards individuals of the same gender even when they were not right, so the conflicting parties tend to benefit from the experiences of the male reformers more than of females' reformers, even with different gender among them.
- There are statistically significant differences attributed to the effect of specialization, where the f-value (6,260) and the level of statistical significance (0.013), and the differences came in favor of the specialization of Sharia, with a mean (3.70) and a high level, while the mean for the counseling specialization reached (3.42) and at a moderate level. This indicates that family

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reformers who specialize in Islamic Sharia are more vigilant and concerned with the affairs of others because they studied Sharia which according to most people they are more able to use religious methods and strategies that affect the human psyche more than the western counseling methods, which may not be suitable the Arab societies. It also may be attributed to the fact that focusing on religious awareness and awareness of self-potentials and linking them to the spiritual aspect is the best effective method, and this is available to specialists in Sharia more than others, especially, if it is accompanied with skills on counseling. The results agree with the results of the study of Al-Khamaysa (2018) and differed from the results of the study of Al-Oqaili and Al-Nawab (2019), due to the difference in the sample, which is Al-Madari students, who are not practicing specific jobs.

The results of the fifth question: Are there statistically significant differences ($\alpha = 0.05$) in the quality of life attributable to gender and specialization? To answer this question, the means, and standard deviations of the quality of life according to the variables of gender and specialization were extracted as shown in Table (6).

Table (6)

Means and standard deviations of the level of quality of life according to two variables: Gender, Specialization (n = 174).

| | | Mean | SD | NO. |
|----------------|-------------|------|------|-----|
| Gender | Male | 3.60 | .635 | 112 |
| | Female | 3.25 | .573 | 62 |
| Specialization | Councelling | 3.29 | .610 | 63 |
| | Sharia | 3.58 | .627 | 111 |

Table (6) shows a significant variation in the means and standard deviations of the quality of life attributed to the different categories of the variables of gender and specialization, and to demonstrate the significance of the statistical differences between the means, the Two-way analysis of variance as indicated in Table (7).

Table (7)

The Two-way analysis of variance of gender impact, and specialization in quality of life (n = 174).

| Source of variance | SS | DF | MS | F-value | Sig |
|--------------------|--------|-----|-------|---------|------|
| Gender | 3.903 | 1 | 3.903 | 10.681 | .001 |
| specialization | 2.361 | 1 | 2.361 | 6.462 | .012 |
| Error | 62.490 | 171 | .365 | | |
| Total | 69.735 | 173 | | | |

Table (7) shows that:

There are statistically significant differences ($\alpha = 0.05$) attributed to the impact of gender, where the f- value was (10.681) and in statistical significance (0.001). The differences came in favor of males, with a mean of (3.60), and a high level. Regarding the means of females, it was (3.25) and at a moderate level. This indicates that male reformers are enjoying a better quality of life than female reformers. The results may be attributed to the nature of their biological and emotional formation, which is reflected in the practices during the reconciling process, so they are affected to a greater degree by the nature and quality of the problems of the litigants, while males are less influenced and sympathetic with the problems of others, and thus they possess of a certain quality of life is reflected in their work.

- There are statistically significant differences attributed to the impact of specialization, where the f-value (6,462) and a statistical significance (0.012). Where the differences came in favor of the Sharia specialization. The results also indicate that the staff who obtain a degree in Islamic Sharia have a better quality of life than those who specialize in other disciplines and carry out the task of family reform better and this may be attributed to their conviction and satisfaction with what God has given them and they possess psychological wellbeing, happiness, contentment and all the concepts of positive psychology that come from religion, therefore, we find them enjoying a better quality of life. This is reflected positively in their dealings with the litigants who resort to the family reform and reconciliation offices, and therefore they are the most influential in these litigants. As they play a significant role in bridging the points of view between litigants and try to overcome their problems because they enjoy a better quality of life than others. The results of this question are consistent with the results of the study of Al-Khamaysa (2018) and the study of Fatima et al (2019) and did not differ from the results of any of the previous studies.

Recommendations

Based on the findings of the current study, the researcher recommends:

- Planning to train the staff working in the family reform and reconciliation department to ensure that they perform the huge responsibilities of this profession with all ability, interest, and mastery.
- Opening new majors in universities regarding this profession " family reconciling" to prepare professionals for this job.
- Holding specialized training courses and workshops in the field of mindfulness skills and family counseling for the category of the staff in family reform and reconciliation offices.
- Defining standards and qualifications and conduct interviews by specialists to choose the suitable persons for this job, which requires specific competencies and skills.
- Conducting more studies to target this group and studying their problems and challenges they face, such as positive psychology concepts and others.

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