

HASIL CEK_60040520

by Adinda 4 60040520

Submission date: 26-Jun-2020 09:55AM (UTC+0700)

Submission ID: 1349804392

File name: 60040520_PSIKOLOGI_JURNAL_C.9_2.pdf (333K)

Word count: 4997

Character count: 27431

Descriptive Study Of Students In University Dormitory

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Abstract: The research aims to know how the student with the economic hardship can attain good achievement in education and psychological well being. The qualitative methodology was used in this research. The subject comes from the students of Ahmad Dahlan University who stayed in PERSADA dormitory. Three of the students were interviewed in semi structural interview. The results all of the participants were successful students in the education, comfort with the environment, happy with friends, and have good relationship with family.

Index Terms: economic hardship, Religiosity, Academic achievement, Psychological well being

1 INTRODUCTION

The poverty becomes primary issue, either developed or developing countries, especially in education processes and outcomes [1][2]. The students poverty in developed country like Canada has been continuing concern with one of every six children still lived in poverty. According to Canadian researcher said that poverty's negative influence on student achievement, behavior and retention in school[3]. United States of America (USA) is not fared much better, socioeconomic gaps across in families have also widened considerably into differences in educational attainment. The student with higher socioeconomic status (SES) in U.S families have a g. demic advantages over lower SES[4]. Thus major g. problem affecting an estimated 43 million people in 2015. Youth exposed to poverty early in development tend to have higher rate of emotional and behaviora g. problems, poor physical health, lower self-regulation skills, worse cognitive skills and academic achievement relative to their higher- resourced counterparts[5]. Inequality constrains contribute to economic stratification in the U.S, which Black Children are four times more commonly to be born into poverty than White Children[6]. These problematics of poverty impacts education opportunity and racism possibility in young generations. The poverty in developing countries also rises problems, as drug abuse, low academic achievement, bullying, and fighting [7] that can impacts young generations and increase the rate of dropout students that will be directly increase of crime rates. In Philippines, poverty happens to individual, groups, and whole of economic conditions. Low educational attainment and achievement make individuals difficult to find a job, and face insufficiency or insecurity of employment[8] needed in the future. Furthermore, the level of poverty in Indonesia also decreasing from time to time. However, it is still out of the government target [9]. Substantial evidence suggests that poverty leads to less desirable outcomes for all who experience it[10], particularly in education outcomes.

Student academic achievement and success influenced by many factors, such as parental behavioral, relational engagement with school[11]. It is reasonable that education and SES of the current generation will have a primary causal impact to the next generation[12]. Unfortunately, those researchers just only talking about western students, black people, and white people. While direct correlation between poverty and academical achievement, a. exclusively on Christianity or other religions. Meanwhile, Islam is the second largest and fastest growing religion in the world, while empirical research about the relationship between religiosity and the psychological well being and academic achievement is very rare to be found [13], especially between students in low income class or poverty. From several observations, the poor muslim student reveals the opposite even they born in poverty nor wealthy situation. The history also revealed that many great leaders came from the poor family. For example, Musa came from marginalized and oppressed Jewish family. Muhammad, the prophet also came from a low income family, and he himself is an orphan. The Islamic idea that people are born with their destinies already determined does not release individuals condition from personal responsibility of their destiny. It is interesting that people who are more religious better in emoti. regulation strategies, namely cognitive reappraisal [14]. In the Islamic perspective, people always have choices regarding to their actions, options, and regulation although God may know what the outcome of that choice will be. The individual is no less responsible for his or her decisions. Islam is also clear on when personhood begins, Islamic parents are charged with ensuring and emphasizing the physical care of their children, applying spiritual practice to increasing of moral development, encouraged children to participate in the fasting that is an important part of Islamic culture. At the age of 15, the child becomes puberty and legally responsible for his or her acts decision[15]. According to the Qur'an states "Verily God does not change the state of a people until they change themselves" (13:11). Consequently, this study reflected of Islamic role in the reality of Muslim students with poverty or poor condition being opposite than western poverty's student. This study aims to shows the impact of Islamic religiosity toward academic achievement among poor adolescents' muslim and how they cope with daily stressors. The students educational activities and parental supports also taken parts in this section. Islam motivates individuals toward goodness and perfection through attainment of knowledge (Al Quran, 96, 1-5). There are numerous quotations from Al Quran and Hadith about the motivational encouragements of Islam to acquire knowledge. Allah (SWT)

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explains the values of education at various points in Quran. For example in Surah al Alaq, Allah (SWT) expresses education as a primary religious duty (Quran, 96, 1-5), and in Surah al Mujadala and Surah al Zumar, He illustrates knowledgeable muslims to be higher to those that are uninformed (Al Quran, 58, 11; 39, 9). There are also some recommendations from Hadith about how Islam encourages Muslims to pursue and proliferate knowledge. On the authorization of Abu-Umama (1998) and Abu-Ad Darda (1998), many spiritual incentives and superiority (higher place in paradise) are described in Hadith for an intellectual over the worshipper. Worshipper in this word means abid: muslim who are busy in ritual, like Sunnah prayer and fasting (Imam Tirmidhi, Hadith 2682; 2685). Concisely, Islam shows fulfillment of educational activity as a religious obligation and an important act aiming to development of awareness or intellectuality to adore this life (happy life in this world) and Allah will admit educated muslim to paradise in hereafter. Correspondingly, educational purpose may right be driven by Islamic religiosity that is more religiously dedicated Muslims who follow more religious practices may become motivated to pursue education in the luminosity of Quran and Hadith. They may also apply religious coping strategies to arrangement with study life challenges [13]. Is lower social class associated with lesser psychological well being? In a huge nationally delegate United States of America sample (N= 1,519), researcher inspected the relationship between social class (domestic income) and self reported indication to experience 7 distinct positive emotions that are core to happiness amusement, contentment, admiration, compassion, enthusiasm, love, and pride. Reliable with past research showed that social class underlies differential arrangements of attending to the self versus, higher social class, orienting to others, and with greater amusement was related with greater self-oriented emotional state of contentment and pride. In antagonism, lower social class was related with more other oriented emotional state of greater awe, love, and compassion. There were no class dissimilarities in enthusiasm. We converse that persons from another social class environments may unveil different displays of emotional act in response due to their distinct social interests and urgencies. Whereas self-oriented emotions may go along from, expand, and reinforce upper class individuals' aspiration for self-sufficiency and independence. Greater other-oriented emotion may permit lower class individuals to shape more interdependent association to cope with their more intimidating environments.

2 METHOD

This research uses the qualitative method which is more concerned about the formation of substantive theories based on empirical data in field study. In this research, data is gathered from literature review, using google form to get numerical data, and in depth-interview. The researchers analyzed literature data and field data focusing on data reduction, presentation, conclusion, and data verification. This study involved three students with poverty condition and scholarship program in depth-interview. The data also supported with 18 undergraduate Muslims student with low income economic condition or get scholarship tuition from Ahmad Dahlan University, Yogyakarta (13 males and 5 females).

3 RESULTS

The subject in this paper were three students with economic hardship since their childhood. First student as subject 1 (S. Ibnu H) was born and grow in a poor family, his father died when he was aged 4-5 years. So he is an orphan. He couldn't effort his school fee. The education of the members of his family stopped in elementary school because of their economic adversity financial problems. Because of this condition, many of their neighbors and other people sympathy with the situation of his family. One of his neighbor registered him at elementary school and pay his tuition. The neighbor who paid his registration and tuition asked him to get good grade in school. With God's permission, from grade I-V, he became the second rank in his school and received scholarship from the other foundation. After graduating from elementary school, he continued his education at Madrasah Tsanawiyah (Muslims' Junior High School, which combined the religious teaching and regular school teaching MTs)/Junior High School. During this time, he lived with his grandmother and siblings, while his mother went abroad to pay off his family's debts. Before entering MTs, he was almost desperate to continued his education. However, his desire for academic achievement brings him to register in MTs without the knowledge of his family. The commission of school accepted him after he promised to the headmaster and convinced him to be an outstanding student and actively participate in school activities. At the same time, when he entered school for the first time, he was still wearing an old uniform while others were already wore new uniforms. Thus, sympathy comes from teacher and give him a new uniform, a bag, and a set of others school supplies. Finally, he succeed in his academic years, become outstanding student from 7th to 9th grade. In fact, he was trusted by the school to be the Student Council President, and also chaired the Scout. Seeing that great ethos, the principal offered him to stay in school. As a school caretaker and helping with cleaning and caring for plants (as a school caretaker, janitor and gardener). He could not reject the offer from the principal. He received gracefully with full of gratitude. Even though he also felt embarrassed and ignored it at the same time because he were ridiculed by his friends. He still carried out his duties properly. He also won a scholarship from the Ministry of Religion and Kantor Urusan Agama (KUA)/ Office of Religious Affairs, as well as monthly assistance from Bank Syariah Mandiri (BSM). After he graduated and wanted to continue to the MA (Religious Senior High School), but he faced with another financial problem. In this school he was accepted in the superior class, and also had the highest score. But, the fee tuition was quite expensive and must be paid at the beginning of the school year. His family could not effort for the tuition fee and he f resigned from this school. What makes him disappointed and hurt also because his mother, had returned from abroad and advised him not to continue his school. In short time, he was advised by his old friend in MTs to go to Serang. In that place, he found a new family and the family adopted him. The family registered him at Muhammadiyah High School. He was successfully graduated from high school. He continued his study in Ahmad Dahlan University, Yogyakarta with scholarship program. During college years he lived at the PERSADA Dormitory for two years. Then he was appointed as the one of the Manager (Takmir) Islamic Center UAD Mosque up to now. Graduated from Islamic Religious Education study program with a very satisfying GPA. Currently, he is studying in postgraduate

program in the same department and university. He feels happy and grateful because not everyone could be like him. He will use this chance as good as possible. The second subject was M. Abd. Rahman. He is studying in Management Master Program in Indonesian Islamic University (UII). In the beginning, he lived with his poor family. His mother had always struggle just for food consumption. But, he got the satisfying achievement in his education. Studied for approximately 3.5 years and earned a bachelor's degree in economics and business. He was a student who actively participates in various campus activities and registered as a student at the KH. Ahmad Dahlan (PERSADA) dormitory for two years. Then he devoted himself to Takmir of the Fastabiqul Khoiroh Mosque, Giwangan, Yogyakarta. he is tasked to meet the needs of the mosque starting from cleaning the mosque, preparing routine mosque activities such as recitation, Friday prayers and others. He also asked to foster the students of the Qur'an Education Park. He also joined campus delegates as speaker in the activities of the Asean Muslim Student Association (AMSA) under the Ministry of Youth and Sports of the Republic of Indonesia. And he was so grateful as AMSA administrator in the field of Youth and Indonesian higher education in 2016-2018. According to him, the most important thing is because of his mother support and family member. He feels so grateful because although he came from the poor family, he still motivated to study. He believed that his condition can be change by attaining knowledge. Third, as the last participant is subject 3 (Ikhsan P.) and also born in poor condition. His father worked as a worker in the building project also he had been a teacher. To help family he worked as sand collector in the river with his brother to fulfill his elementary school tuition. This condition get worse when his father getting old and often suffering illness. At the first time, he wanted to continue his education in Pesantren. But, due to the financial conditions, he was unable to realize his dream and enrolled in Muhammadiyah Junior High School. The environment in this school makes his personality changed. He get along with the street children. In the school, he established the organization for Hizbul Wathan's scout and became the first chairman. Starting from the organization, he repaired and improved himself for better personality. His first two years of school, his father still assumed that he was still naughty because he often went home late in the evening. Her mother always waited on the roadside to defend from his father temperamentality. Because of the persistence, he won the champion and got 2nd rank in LKS (student competency championship) of the district level of Pekalongan in 2013. Thus achievement make his father no longer angry to him. After he graduated, he was admitted to the Department of Industrial Engineering in Ahmad Dahlan University without having to spend any tuition fees, except for re-registration every semester. Because he joined scholarship program. In this university, he represented the campus at the International Engineering Student Forum in Khon Kaen University, Thailand. He also participated as International Student Mobility in Malaysia and Singapore 2015, Asia Pacific Design Challenge in 2017, Indonesia Supply Chain and Logistic Camp in 2018, as well as many other agenda that he followed until the end of his studies. Not only that, in the field of organizational he was listed as General Chairman Hizbul Wathan (Special scout movement for Muhammadiyah's members) period 2016/2017, IMM FTI, sacred site, to Muhammadiyah Disaster Management Center (MDMC). In the academic field, he was awarded students of

the Faculty of Industry technology in 2014 and 2015, then graduated with the Best Student Award 1 Faculty of Industrial Technology, period 24 November 2018. Meanwhile, in the PERSADA also received a Mahasantri Achievement award for two consecutive years that is year 2014 and 2015, until finally he was appointed to the board of PERSADA until September 2019. On the sidelines of college time, he had sold fried tempeh, Pempek, and uniform making services. After he completed his studies and resigned from the PERSADA because he wanted to continue his study, he took an English course in Pare, Kediri and also received the MSPP (Muhammadiyah Scholarship Preparation Program) program from the Council of Higher Education Research and Development (Diktilitbang) Muhammadiyah central leadership.

TABLE 1*THE FINAL SCORE OF MUSLIM STUDENTS IN POVERTY CONDITION*

No.	Name	Department	Semester/ Graduated	GPA
1.	A. Humam	Arabic Language & Literature	7 th	3.66
2.	A. Rizki S.	Hadith	5 th	3.56
3.	A. Rahmi	Islamic Education	2019	3.91
4.	Chika A. R.	Indonesian Literature	5 th	3.96
5.	Eka L. A.	Arabic Language & Literature	5 th	3.76
6.	Erfan K.	Hadith	5 th	3.82
7.	Fazlur R.	Islamic Education	5 th	3.73
8.	G. Surya P.	English Literature	5 th	3.72
9.	H. Fadliyah	Islamic Education	9 th	3.8
10.	H. Saiful H.	Information System	5 th	3.85
11.	H. Adi N.	Islamic Banking	5 th	3.98
12.	Ikhsan P.	Industrial Engineering	2018	3.91
13.	M. Fajar F. R	Arabic Language and Literature	5 th	3.81
14.	M. Nasrullah	Islamic Education	7 th	3.76
15.	M. Zaid A.	Hadith	2019	3.83
16.	Nurul H.	Islamic Banking	5 th	3.96
17.	Z. Alam F.	Chemical Engineering	2019	3.57
18.	Zidna I. L	Islamic Education	5 th	3.82

The GPA score final score reveals that majority of muslims students with poverty had high score in every department; Islamic department nor general science department.

TABLE 2*THE AFFECT (EMOTION AND MOOD) OF STUDENTS WITH POVERTY CONDITION*

No.	Name	Department	How's feeling in poverty condition with scholarship tuition
1.	A. Rahmi	Islamic Education	Feeling comfortable and confident, realized that financial is not a barrier.
3.	Chika A.R.	Indonesian Literature	Feeling grateful with a lots friend in same condition and nothing degrading.

3.	G. Surya P.	English Literature	Trying to be my self in positive way and appreciated the distinguishes So far, I feels happy because my friends are open minded personality and understandable with any background of each other. With lower class (income) family, but there is no pressure in my mind. I think, my friends accepting me as my own Really greatfull because without God, I can not take this oppurtunity to took the scholarship and continued my study. i'm really proud of my parents with their support in my passion. I'am feeling welcome with all around my organizations circle, they're really support me to be better I feels happy and grateful because not everyone could be like me. I will use this chance as good as posible
4.	Ikhsan (MSPP)	P. Industrial Engineering	
5.	M. Nasrullah	Islamic Education	
6.	S. Ibnu H. (MPAI UAD)	Islamic Education	
7.	M. Abd. Rahman (Ull)	Management	Really greatfull borned in this family, but at the moment felt unfair. I realized, this is my path to increased my study processes in good achievement. The condition can be changes with knowledge.

4 DISCUSSION

The two subject of this research (Ikhsan P., S. Ibnu H., M. Abd. Rahman) showed positive association between social class and individual orientation. Based on the data above, participants was happy or satisfied with his life and showed the higher prosocial behavior. For example he loved to stay in the dormitory or mosque. Managing the cleanliness of the important places, rooms, and mosque. According a several researches lower class individuals also familiarity more powerful and reappearing negative affect, including anxiety and depression. Lower class persons, it would appear, experience lower positive psychological well being and emotion [16][17][18]. And yet new research decides this observation somewhat basic. Life fulfilment which shows a individual's thoughts about empirically and conceptually different from practical happiness and psychological well-being, which implies to the emotional quality of an individual's life the intensity and frequency of experiences like joy, love, and pride. Whereas upper class individuals are generally more pleased with their lives, the connection between social class and emotional well-being is more multifaceted. These discoveries official that higher social class may only be faintly (if at all) correlated to improved global positivity. Here, we inspect how social class associates to experiences of various positive emotions in daily life that are main to psychological well being. Lower class individuals who have decreased the objective incomes to depend on may demonstrate more

oriented to others arrangements of emotion (e.g., compassion, love) as an adaptive reaction to simplify the improvement of supportive, interdependent bonds that they can figure on to route adversity and threats, more common in their environments. On the other hand however, upper class persons, who have improved objective incomes and overall comparatively self-sufficient and emotions, like contentment and pride, to fulfill their enlarged desires for status, independence and self-satisfaction [14]. First evidence provides support for this hypothesis. One of the participants found that when asked to recall communal social conditions, lower class individuals (i.e., those without a high income) reported experiencing more socially exciting emotions (friendly feelings) for example praying together in mosque. Collecting money for poor people (poorer then the participants) and help them to build better relationship and friendship. This reduced socially releasing emotions than upper class individuals. Occurs to another study indicate that lower class individuals (indexed using a composite of parental education and household income) self-reported greater compassion when observing a video depicting others' suffering and displayed increased compassion-related peripheral physiology [16]. This proof indicates that lower class individuals experience more other-oriented positive emotion and upper class individuals experience more self-oriented positive emotion. Our research replicates and extends this previous work in critical ways by being the first to test the relationship between social class and other-oriented positive emotions (contentment, compassion, love, pride) alongside information-driven positive emotions (awe, amusement), and reward-driven (enthusiasm), by studying these emotions synchronously and elaborating their effects using a non-student nationally representative sample of adults. [17]. The interview from three participants (Ikhsan P., S. Ibnu H., M. Abd. Rahman) showed positive emotion, like happiness, gratitude, and comfort. This positive emotions yielded from the good relations with other people. Like friends, teachers, and organizations that he belonged to it. The term is analogous to poly-deception, or the cumulative burden of all variety of violent experiences[19]. Past research has demonstrated spacious benefits of prosocial behavior among healthy populations across the life stretch. For example, adults participated in volunteer work spend money on others and provide emotional support to mates experience increased well-being and reduced mortality chance. At the daily-routine level, adults feel better on days that they help (e.g., holding open a door) support a friend or a stranger or acquaintance. Among young generation, prosociality has similarly been linked to increased self-appreciated across adolescence and positive emotions during preadolescence. Thus, captivating in prosocial behavior aspects encourage greater well-being on both[20]. Students in poverty are generally also faces to higher levels of family conflict than their higher income. Family instability and residential maintaining and establishing routines difficult, which in turn may lead to more school absences. In addition, student living in low-income are more highly risk to experience maltreatment, and other significant (e.g., parental divorce) is associated with increased school absence and problem behavior[21]. Most of humans in during their life form a social emotion bond with people who help them deal with the stresses of life [22]. The subjects of this study found these people in their life difficulties, namely Muslim groups. Resilience is an important factor in dealing with difficulties [19] and is one of the moral teachings in Islam. Like patience in the

face of adversity, not easily discouraged. Another factor of resilience is the relationship between good friends and mutual support as mentioned in the Hadith, Muslim brothers are support each other. Research subjects although living with low-income family, they can still give something to their friends, even though not something in the form of material. For example teaching reading the Qur'an or other courses, and religious advice or supports. They include teenagers who are busy studying so that their achievements are more than those of their friends. The gift makes them feel comfortable or their psychological well-being is increasing[20]. Both research subjects have qualify and healthy physical activity. One of them became mosque takmir. Automatic, of course, many physical activities carried out in his position as takmir. Before dawn is already awake preparing worshipers at dawn prayers. Getting up early in the morning and starting morning activities can improve psychological well-being and physical health as well as good academic performance [23]. Altruistic physical activities for mosque worshipers also increase the subject's happiness. The research subjects are students who live in dormitories that are all Muslim inhabitants. The atmosphere of brotherhood, empathy[24], please help and the absence of discrimination [25] makes them feel comfortable. The results of interviews on the first subject showed that what made him successful in his study was the blessing of parents and the support of parents and family[26] [27]. Besides motivation to learn also plays an important role. High motivation was shown how one of the subjects wanted to sleep in the patio and live in the mosque and join the Muslims there. Islam is a religion that help others, supports adherents to do good to others, and pay attention to the interests of people in need [28]. Indonesia, which is predominantly Muslim, turns out that the Islam of each individual is different. Even, Muslims make their own groups to work together to carry out their worship according to their understanding. The existence of similarities between these Muslim groups, making its adherents provide moral, material, and spiritual support to other groups, and try to eliminate conflicts between them as instructed in Surah al Hujurat in Quran [29]. The toughness of research subjects can be seen in their learning. Even though they live barely, with little learning resources, they can make the most of what is available to them. It can be seen from the ability of one subject to read the Qur'an fluently that he is believed to be an imam. This giving activity can increase the sense of well-being of the subject [30] [31].

5 ACKNOWLEDGMENT

We feel greatfull to Ahmad Dahlan Universty, who sponsored and provided us the research.

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