

Research Article

Trend of Students Religiosity Viewed Gender and Background Majors

Eva Imania Eliasa^{*a}, Ifiandra^b, Syamsu Yusuf^b

[a] Universitas Negeri Yogyakarta
[b] Universitas Pendidikan Indonesian

Abstract

This study aims to determine the trend of student religiosity in terms of gender and background majors. The research approach uses a quantitative approach to the type of cross-sectional survey. Participants numbered 292 (58 male and 234 female) students in the Faculty of Education taken with non-probability random sampling technique. The data collection technique used a scale. The research instrument used Religiosity Scale for Youth from Hernandez. The test of validity, using the Pearson product-moment correlation, with 37 items that valid and reliability using Cronbach Alpha test with 0893. Data were analyzed using quantitative descriptive technique and Two Way Anova. The results showed that the trend of religiosity students Including a high category in the aspect of religious belief, and the category is quite high in the aspect of religious activity. The overall dynamics of the diversity of students in the category is quite high, and the majors PLB, PLS, PGSD has a higher category. There is no difference between the gender with religiosity, but female students are higher than males.

Keywords: religiosity; students; gender

GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling
Website : <https://ojs.fkip.ummetro.ac.id/index.php/bk>

Received: 2018-04-11. Published: 2018-06-30 *Corresponding Email: eva_iania@uny.ac.id, ifiandra@upi.edu, syamsuyusuf@upi.edu



This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium provided the original work is properly cited.

Introduction

The concept of religiosity or religious has been studied since no pastoral needs when providing services in the form of a questionnaire to help assess the religious beliefs and personal growth in faith. The literature on diversity has also been studied in a study Psychoanalytic (Freud, Jung, Erikson, and Fromm), a study by psychologists of religion (James, Allport, and Pargament) as well as studies of humanistic psychology existential (Maslow, Yalom and Victor Frankl). As which says that faith does not always manifest itself by being present in the church, but may include reading the scriptures and give service to others; the life lessons they realize THAT religion can be a source of strength for people cope with their situation (Stephen, 2018).

Explains that religiosity is a complex concept and difficult, because of the uncertainty and the exact nature of the English language. Religiosity is synonymous with trust, confidence, error, faith, dedication, devotion, and holiness. Because of the difference in points of view of several consultants from a different side, then religiosity is often equated with spiritual. The term religiosity and spirituality are interchangeable terms or terminology that are always exchanged when conceptually very different. Spirituality is more abstract, more global, the construct, and is closely connected with the existential terminology (Kusumaningrum, Setiyanto, Hidayat, & Hastuti, 2017).

Some definitions of religiosity mention that the religious activity of religious beliefs and practices associated with organized religious affiliation. Religiosity is described as one's own beliefs and practices associated with the original with religion or God. However, religiosity is often considered synonymous with spirituality.

Religiosity or religious references lead based on religiosity is the agreement with the central contents of belief of a specific religion. Fundamental religiosity is the deal itself with the center on the specification of religious beliefs. Similarly, according to religiosity includes dimensions belief; religiosity is the practice upon conviction. Religiosity is a term used to refer to various aspects of religious activities, prayer, dedication, and religious doctrines (Post, 2018).

The religiosity is an individual personality trait expressed by the degree of agreement with the norms, values, and behavioral consequences of specially written by one religion. Religiosity is an essential aspect of a religion that has always shown an intensive belief.

Confirms that religiosity is dependent on two parameters, namely the central and content. Central here is the depth of religious theory and content associated with the experience and behavior of individuals in diversity. This parameter conditions will form a high religious power. The strength of religiosity will affect individual decisions in confidence and frequency of participation in religious. Pargament supports this opinion mentions that the height or strength of individual religiosity will have an impact on the frequency employed in religious rituals. Moreover, according to Pargament, both religious beliefs and worship practices are associated with the formation of a special force or affiliation into religious organizations (Gumelar & Mukhroman, 2015).

The concept of religiosity not only of life but the period afterlife. This concept has reinforced the activities of religiosity are not only done in the past life but after death. Similarly, the views Wink illustrates that religiosity is as a belief in a god, life after death, convinced of the power of prayer, and regular attendance at a special place. Similarly, explain that in religiosity, there is a dependency on the authorities, such as the scriptures, church figures. The authorities describe the joint point of reference for specific groups organized as religious followers.

Someone who has religiosity will be present in religious activities, but also engage in religious activities, reading religious books in addition to the scriptures, as well as listening to religious-themed songs and watching television on the theme of religion. This opinion is in line with the views that religiosity is defined as one's beliefs and practices related to religious affiliation or God. Asserts that aspects of religiosity are the belief in a religion that is owned, and do support religiosity like to meet with people in the community the same religion. Reading religious books in addition to the scriptures, listen to music and view television religious-themed as a volunteer religious and donate to others. So explains that religiosity as Subjective acquisition and interpretation of religion (Joo, 2018).

The researchers in the United States who are members of the National Study of Youth Religion (NSYR) conducted a study recently defined religiosity as "belief, practice, experience, identity, and behavior." They explained that the beliefs, including examples such as belief in God, the Trinity, angels, and demons. Practices including attendance at church/synagogue/temple, youth groups or summer camps, prayer, and the Holy read the book. Including born-again experience, and felt the Holy Spirit. Including the identity of combining religious values, heritage, and connection to others; and attitudes, including religious importance and perceived closeness to God.

The view above is the same as the opinion Ancok considers that the religious or religiosity is manifested in various sides of human life. Religious activity is not only related to the activity (worship) that is visible and can be seen the eyes only, but also activities that do not appear to occur in a person's heart. Because of the religious person would cover a wide range of side or dimension. Thus, diversity is a many-dimensional system.

The development of individual religiosity is very diverse and individuation. Neither the development of childhood religiosity until the elderly, each have their specifics. In adolescence, according to the development of religiosity characterized by their tendency to doubt the truth of religion (ongeloef), although this attitude is considered one of the earliest onset of true faith (belief). On the issue of religious teenagers, according to, new divinity feelings grow at puberty. However, this argument refuted, which found the feeling of divinity (religion) has emerged from an early age, 0-12 years. In the field of "religion," experts consider that the stability of religious life does not usually occur before the age of 24 years. Therefore the adolescent age limit was extended to 24 years of age (Post, 2018).

Moreover, indeed, the religious feeling in adolescents can be influenced by religious feeling obtained from the previous period and the environment in which he lived — religious experience through which a person in childhood will influence their attitude towards religion in adolescence. Moreover, more important is the effect of the psychological development of adolescents themselves.

The idea that religion is essential in the lives of many young people around the world, with more than two-thirds of teenagers, reported in a 1999 Gallup survey. Previous research has examined the religiosity of adolescents concerning the variables associated with undesirable behaviors such as premarital sexual behavior. The use of alcohol, tobacco, and other drugs, delinquency, or religiosity is associated with factors or characteristics that are socially desirable as involvement in community service, identity, and mental health (Bo-Ram & 권소영, 2016).

The commitment of religion also occurs in, and this period, young people begin the process that will continue into adulthood and consolidate their religious views as well as integrate it with other aspects of their lives.

Adolescent feelings to God are not fixed but are not stable, but the feelings are dependent on changes in emotions very quickly, especially in adolescence, first. God is needed if they are agitated because of the face of disaster or danger when he was afraid to fail or may feel sinned. Therefore need for God, ask about God, what is the meaning of life, feel life is not quiet, if their souls in a state of innocence, never experienced by adolescents. Thus it can be concluded that the real feelings of a teenager in religion, particularly against the gods, are not fixed. Sometimes it is love and believes in Him, but often turn out to be indifferent and even opposed. Moreover, the feeling ambivalence is typical of teenagers from the corner of his religion.

Similarly, religious motivation owned teenagers are very diverse and are personal. Their need for God sometimes drives them as controlling emotional, sometimes for fear of guilt (sin), because it encouraged his friends where he was a group.

Similarly, a student will realize the diversity in their daily activities with the attitude and understanding of the religion he believes in because, according to Quraish Shihab, religion means to make contact with something *Adi quadratic*, creature relationship with his Maker. It is embodied in the inner attitude and appears in worship and was also reflected in his behavior.

In order to shape the character of the students who *taqwa*, independent and intellectual vision under the Yogyakarta State University General Courses Study Center has developed a curriculum of lectures for new students with their religious education tutorial meetings by religious affiliations. Moreover, the Faculty of Education and its departments therein has compiled a schedule of tutorials for new students. Therefore, researchers wanted to know how the trend of student religious dynamics Faculty of Education. Viewed from the aspects of religiosity, the average value of the diversity of students each department, and whether there is a relationship of sex and majors with religious students of the Faculty of Education, State University of Yogyakarta (Jun 2016).

Method

Approach

The approach in the study using a quantitative approach. This type of research using a cross-sectional survey.

Participants

Participants in this study were students of the Faculty of Education in which a student is majoring in Educational Psychology and Guidance, Education Management, Early Childhood Education, Education Policy, Elementary School Teacher, School Education, Technology Education, and Special Education.

Data Collection Procedures

Intake of non-probability participants with a random sampling number of 292 people. Samples of male students numbered 58 women amounted to 234 people. Participants with convenient type retrieval according to the criteria: 1) each department is represented by one class, except the majors, PGSD took first on-campus classes and first-class center of campus Uppi; 2). Students are or have run the tutorial program of religious education.

Data collection instrument

Retrieving data using a scale, observation, and interviews. The instrument used was the Religiosity Scale for Adult of Hernandes. The reason retells as representative of the theory taken by investigators. Highlighting aspects is the belief in religion and religious activity. The first aspect of belief in religion has indicators happy to perform religious activities, at ease in life, belief in God, believing that God helps His people and confess sin to make mistakes.

Aspects of religious activity are divided into two sub-aspects, namely religious activities in a variety of religious purpose and social support. Sub aspect of the activity of religious has indicators perform acts of worship, efforts to draw closer to God, while the sub aspects of social support own religious indicators to meet with adherents of another within the same community, talk to others about religion, advising, read a book other than the bible, listening to a religious-themed songs, religious-themed watch television, make a donation or donation,

Instrument amounted to 37 statements with four possible answers. Aspects of religious beliefs in response scale move of disbelief, a little trust, trust, and belief. Aspects of religious activity scale response from the move do not do, never did, often, always do. The instrument then tests the validity of the Pearson Product Moment Correlation with total grain > 0.3. Furthermore, the instrument was tested using Cronbach alpha reliability, and is considered to have high reliability or regularity, namely 0.893 and decent tested in the field,

Result and Discussion

Students Religiosity Trend Seen From Aspects of Religiosity

The trend religiosity of students of the Faculty of Education as a whole, including the category is quite high. As for the aspects of belief in religion, including the high category, meaning it has a feeling of happiness in performing religious activities, at ease in life, belief in God, believing that God helps His people and if done wrong will recognize sin. However, students of the Faculty of Education have enough category high in the aspect of conducting worship, efforts to get closer to God, religious-themed watch television, listen to songs of faith, volunteering in religious matters.

Table 1. Trend Seen from Aspects Students Religiosity Religiosity

	Religiosity	Belief in religion	Conducting religious activities in a variety of purposes
N valid	292	292	292
missing	0	0	0
mean	118.2021	54.4589	30.3116
median	120.0000	56.0000	31.0000
Mode	123.00	59.00	32.00
Std. deviation	12.68371	5.58794	3.60061
Minimum	56.00	19.00	15.00
maximum	147.00	60.00	36.00
Sum	34515.00	15902.00	8851.00

Students Religiosity, FIP UNY Trend, Seen From Programs

Based on Table 2, it appears that, overall, the trend of religiosity of students of the Faculty of Education in the category High Enough. This means that a student who is or has been conducting tutorials are held each course, having faith in their religion. However, its application still requires the support of the form of reinforcing faith in ways that are taught and need the support of the environment in the form of a community with fellow adherents of the same religion, reading books, watching television, and other religious activities.

Table 2. Average Category Dynamics Religiosity Students Viewed from Programs

No	Department	Mean	Median	Mode	St.dev	Min	Max	Sum	Category
1	BK	113.6	115	106	12.3	81	138	4475	High enough
2	MP	108.9	114	125	13.7	80	126	2642	High enough
3	ECD	119.6	196	126	9.2	97	136	4786	High enough
4	KP	117.1	119	120	11	94	141	3280	High enough
5	I PGSD	120.3	121	121	8.5	96	141	5319	High
6	PGSD II	118.5	121	115	8.6	104	139	4130	High enough
7	PLS	121.3	125	115	8.6	104	139	4130	High
8	TP	111.2	113	119	19.8	56	143	3215	High enough
9	PLB	133.7	127	117	13.7	101	147	2858	High
10	Overall Programs	118.25	120	123	12.7	56	147	34 515	High enough

Trend religiosity of students in the category High, above-average overall direction, meaning that the students in these two programs have been active in the faith in his religion, and affiliation to religion is already visible. Support inside and from the outside it reflects good religiosity. Moreover, students majoring in Education Management has an average value which is lower than the other majors, but are still categorized as high enough. Education management and students have the lowest diversity trend.

Religiosity Dynamics Profile Views From Gender Program

Judging from the results of the calculations, the female students is higher mean religiosity than male students, although included in the category together, that is quite high. This means that both students, women, and men have faith in the Lord and do activities religiosity appropriate religious orders, but still not too stable, is still affected by internal and external factors. This condition is by the results of previous interviews that both students, women, and men still feel that religiosity depends on belief and association peers.

Table 3. Average Religiosity by Sex

Gender	Mean	Median	Mode	St.dev	Min	Max	Sum	Category
Male	112.7	113	109	16.9	56	147	6539	High enough
Female	119.6	121	120	11	62	143	27 976	High enough

Students Religiosity Trend Seen From the aspect Confidence in Religion Based on Gender and Activities in Religiosity

Based on Table 4 show that the average female students are higher than the average of male students to aspects of belief in religion. It means that female students feel more comfortable and happy and have happy feelings in performing religious activities, at ease in life, belief in God, believe that God helps His people, and, if done wrong, will admit sin.

Table 4. Profile Kebergamaan Students Viewed from the aspect of Confidence in Religion by Sex

Gender	Mean	Std. Error	95% confidence interval	
			Lower bound	Upper bound
Male	53,014	, 850	51.340	54.688
Female	54.795	, 380	54.047	55.542

a. Based on the modified population, marginal mean.

Similarly, in the aspect of conducting diversity, the average female is higher than the average man. This explanation can be seen from Table 6 below.

Gender	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Male	29.581a	,555	28.489	30.673
Female	30.572	,248	30.085	31.060

a. Based on the modified population, marginal mean.

Aspects of religious beliefs, including the Faculty of Education students in the high category. This means that students have a sense of calm and comfortable with their confidence, believing in the existence of God in him, and when making a mistake to feel guilty. This aspect is represented by the statement "I am grateful for anything that is" later "I felt at peace because of faith who believed" and "I feel comfortable because of the presence of the Lord" and "My belief in God gives meaning to life for me," then "My faith gives me hope in these difficult times".

Conditions are sure that there is a God in him, and all he did is a manifestation of the self with God, a deep conviction about the importance of religion in the lives of so trying to always keep themselves from what is allowed and forbidden in the religion. The results of this research, as well as thought, states that a person who has faith can accomplish three conditions, be justified in his heart; recognized with the tongue, and implemented in behavior or popular with the definition of piety is to keep away from the punishment of Allah by obeying all His commandments and keep ourselves. This devotion process will create a quiet and happy life on the belief held (Deepika & Geetha, 2018).

The second aspect that religious activities are divided into religious activity in all its diversity objectives and social support. Students of the Faculty of Education have high enough categories to sub aspect conduct religious activities in a variety of destinations. This condition means that the intensity and frequency of acts of worship have been done, but still not optimal. Aspects of religious activity are represented by the statement, "I did a worship place of worship" and "I pray, when I was disappointed, "then" I pray for God's help when I faced a problem." The emphasis here is praying activity.

Praya religious activity to give a meaningful sentence. This statement is supported in his dissertation, entitled The Effects of Prayer, Religiosity, and Gender on Relationship Satisfaction. There was some action in prayer and carried out at certain times. Individuals may bow their heads and held their hands together, Native Americans often hold a dance or vortex, Christian songs, Hindu chants, Orthodox Jews as possible and rocking, Muslims kneel, and Quaker silent. The reasons that led religions to pray is also very varied, including the belief that prayer is a way to communicate with the gods. Adherents believe that this communication leads to indoctrination; prayer allows one to gain direct experience with God, prayers train people to focus on the deity. Moreover, adherents feel that by doing pray, there will be a change in clinical. This above shows that the factors in a person significantly affect his religiosity (McFarland, Murray, & Phillipson, 2016).

The sub-second aspect is social and religious support. Statements that represent these aspects such sub "I attended a study group/convention" and "I read books about God, in addition to the scriptures" and then "I am listening to religious songs or poems about God" and "I am watching a TV show or movie-themed religion." The resulting averages are trending students in conducting religious activity in the category is quite high. Indicators attendance in religious activities to be necessary, because of the present and hanging out with other adherents will take effect for him. This is supported by research that religiosity and church attendance rates are significant in the formation and maintenance of the social community network. It is due to go to church not only as a religious activity but also an expectation of a social community. Inside was a form of community identity and closeness among members of the community, which is larger than a class, ethnicity, and family. Similarly, Wright, Frost, and Wisecarver study found no relationship between the behavior of religiosity and church attendance. Respondents indicate that the frequency of church attendance is fundamental to their religious beliefs in their everyday life (Mohammadi, 2016).

The above means that support the notion of (Hernandes, 2011) emphasizes that the level of religiosity impact on daily activities in religion and behaving. Similarly, the level of religiosity impacts mental health and well-being for the citizens of Latin America. Also, findings from Lim and Putnam that good religiosity is associated with life satisfaction. Someone who has religiosity will get satisfaction in life, and it is because they are present regularly in religious services and build social communities in their religious activities.

The positive effects of religiosity more in social and educational fields attracted many researchers. As well as research and studies on teenagers, young adults, and adults in the future, showed a small positive relationship between religiosity and happiness. Religious affiliation was found to be a significant predictor of life satisfaction in general and the sense of belonging and purpose in life, as shown in a number of studies, including recent studies on the benefits of religiosity, and Fontaine, Duriez, Luyten, Corveleyn, and Hutsebaut. Psychotherapists have considered some religious beliefs and religious practices are very relevant in an attempt to foster psychological growth and well-being.

The results of further research are the overall trend of religiosity of students of the Faculty of Education Berno category High Enough. This means that a student who is or has been conducting tutorials are held each course, having faith in their religion, but its application still requires the support of the form of reinforcing faith in ways that are taught and need the support of the campus and the environment in the form of community with fellow believers the same, reading books, watching television and other religious activities

The findings of this study show that the religiosity of students needs to be supported by campus policy because of the community, peer, and mentor friendship greatly influence the level of religiosity. There is a suggested program to increase the diversity of students, such as the Shire conducted a study at the Jewish Institute of Religion to improve student religiosity and compare the impact of the strategy in a variety of educational settings. There are four activities undertaken, namely A Secondary Day, A Supplementary Jewish Religious School, a Jewish Israeli Summer Camp, and Summer Experience. The Shire emphasizes it in four events in the religious curriculum design, purpose, and vision of educators and the importance of religious experience for students. It also explains that research conducted over the last thirty years has repeatedly shown that an increase in educational achievement for members of the Mormon (LDS, a student organization) and religious tradition positively correlated with religiosity.

William is exploring the many factors that may be involved in the relationship between the level of education and religiosity for highly educated members of a particular faith. The result emphasizes that the presence of members of the church, which gives an insight into the religious mentor and religious epistemology expansion, is an essential factor in service and amplification of religious belief and religious activity for religious educators. A student organization) and religious tradition positively correlated with religiosity. William is exploring the many factors that may be involved in the relationship between the level of education and religiosity for highly educated members of a particular faith. The result emphasizes that the presence of members of the church, which gives an insight into the religious mentor and religious epistemology expansion, is an essential factor in service and amplification of religious belief and religious activity for religious educators.

A student organization and religious tradition positively correlated with religiosity. William is exploring the many factors that may be involved in the relationship between the level of education and religiosity for highly educated members of a particular faith. The result emphasizes that the presence of members of the church, which gives an insight into the religious mentor and religious epistemology expansion, is an essential factor in service and amplification of religious belief and religious activity for religious educators.

Another finding of this study is the average student the higher aspects of religion and belief in religious activities than the average male students. The results of this study differ from research in 476 junior high school students from 13 state junior high school and one junior high school Muhammadiyah Magelang who explained that there are differences between men with women in religiosity, spirituality, and adolescent adjustment.

There is plenty of evidence in the literature that religiosity was different according to gender. Conducted a study on the relationship Religiosity Locus of Control (RLOC) views of gender and related satisfaction. Respondents with low extrinsic private RLOC differ significantly, in terms of relationship satisfaction, RLOC Women have a higher than men.

These findings are consistent with studies Davis, and Smith found that women are much more likely than men to read the Bible. Similarly, observed that women, more often than men, prayed and affiliation with the church. The analysis showed that more women attend church more powerful in holding religious beliefs than men. In another study says that women seem to be more sensitive to the religiosity and spirituality throughout their lives. This conclusion is demonstrated by studies about 344 Midwestern students. This study shows that there are two essential differences between women and men's religiosity. First, women have higher with God through prayer. Second, women seem to have a deeper productive relationship with the gods than men. Both of these themes have asserted throughout the literature for several years. As mentioned above, women have a higher cognitive and affective relationship with god. It provides an exciting example of religiosity and spirituality differences between men and women.

They found that women consistently hold a more intense emotional relationship with God, which means that the expression in the form of devotion and love women appear to be more powerful than men. According to Regnerus teenage women much more They found that women consistently hold a more intense emotional relationship with God, which means that the expression in the form of devotion and love women appear to be more powerful than men. According to Regnerus teenage women much more They found that women consistently hold a more intense emotional relationship with God, which means that the expression in the form of devotion and love women appear to be more powerful than men.

According to Regnerus, teenage women much more shows both cognitive and behavioral more religiosity and spirituality than their male counterparts, and more specifically, they have proven to pray more consistently. Specifically, for gender differences, women seem to be more sensitive to the religiosity and spirituality throughout their lives, they have a relationship with God through prayer, and they seem to have a deeper productive relationship with the gods than men. It also had findings that women tend to be ethical in their religious beliefs than men with little religious beliefs.

In contrast to research found no gender differences for the religious behavior of open (that is to attend religious activities and other religious activities such as meditation, prayer and Bible study) while Mahalik and Lagaan have found gender differences consistent for religiosity, Similarly, a Gallup poll concluded that in the United States, women tend to be more concerned with religion, were more likely to choose a church or a synagogue, and think about their relationship with God and their religious beliefs than men. Research Khodarohimi, at this time, adds to the literature in that the gender differences in religiosity in Iran. However, students, there are differences in the findings of Doran,

The research looked at the trend of religiosity student views of gender and majors in the Faculty of Education. Once analyzed, the limitations of this study turned out to demographic factors, cultural background, educational background boarding, and the non-boarding student is expected to affect the dynamics of diversity. Therefore it is better to research further the factors that can be studied and analyzed in.

Conclusion

Based on the research results, it can be concluded that the trend of religiosity of students of the Faculty of Education, including the high category in the aspect of religious belief. In the aspect of the activity, students have a reasonably high category. The overall trend of religious students of the Faculty of Education in the category High Enough and the Department of Special Education, Elementary School Teacher Campus Special Education School, and I have a higher category. Furthermore, female students are higher than the average religiosity male students, although included in the same category, which is quite high. Female students are higher than male students to aspects of religious belief and religious activity.

The recommendation from this study are parties, especially education providers. Study Center General Courses develop curricula that can improve student religious beliefs and activities. Aside from the tutorial program, it should be implemented in other support activities, such as camping implemented, Tadabbur nature, and religious programs that are integrated with Iain. Every course concludes with a reflection activity so that there is meaning to be drawn from the religious activity.

Future studies could develop religiosity study visits of educational background or non-boarding schools, socioeconomic status, or examine the deeper aspects of diversity about the intensity of peers, bibliotherapy, or even see the difference religiosity of various levels of education and demographics residence,

Funding

The authors have no funding to report.

Acknowledgments

The authors have no support to report.

References

- Bo-Ram, L., & 권소영. (2016). The Effect of Career Decision Level on Career Decision Self-efficacy of Dance Major Students - Focused on the Mediating Effect of Career Education -. *The Journal of Korean Dance*, Vol. 34, pp. 175–198. <https://doi.org/10.15726/jkd.2016.34.4.008>
- Deepika, M. B., & Geetha, M. D. (2018). A Study on Self Concept in Relation to Academic Achievement Among B.Ed Trainees. *International Journal of Trend in Scientific Research and Development*, pp. 2177–2185. <https://doi.org/10.31142/ijtsrd14198>
- Gumelar, R. G., & Mukhroman, I. (2015). TATO: REPRESENTATIF GENDER DALAM PERSPEKTIF FEMINISME. *Jurnal Kajian Komunikasi*, Vol. 3, pp. 71–80. <https://doi.org/10.24198/jkk.vol3n1.9>
- Hernandez (2011). *The Religiosity And Spirituality Scale For Youth: Development And Initial Validation*. Dissertation. Luciana State University
- Joo, S. O. (2018). The Influence of Career Decision-making Self-efficacy of Undergraduate Students Majoring in Airline Service on Career Preparation Behavior and Career Decision Level. *Journal of the Aviation Management Society of Korea*, Vol. 16, pp. 53–69. <https://doi.org/10.30529/amsok.2018.16.4.003>
- Jun, M. (2016). To Live as a Middle School Student with Below-Basic Academic Proficiency Level in Korea. *Contemporary Research Trends of Education*. <https://doi.org/10.21742/asehl.2016.5.19>
- Kusumaningrum, D. P., Setiyanto, N. A., Hidayat, E. Y., & Hastuti, K. (2017). Recommendation System for Major University Determination Based on Student's Profile and Interest. *Journal of Applied Intelligent System*, Vol. 2, pp. 21–28. <https://doi.org/10.33633/jais.v2i1.1389>

McFarland, L., Murray, E., & Phillipson, S. (2016). Student-teacher relationships and student self-concept: Relations with teacher and student gender. *Australian Journal of Education*, Vol. 60, pp. 5–25. <https://doi.org/10.1177/0004944115626426>

Mohammadi, B. (2016). The Relationship of Role Ambiguity with Job Satisfaction and job Performance Mediated by Proactive Behavior. *Journal of Ergonomics*, Vol. 4, pp. 20–27. <https://doi.org/10.21859/joe-04013>

Post, B. C. (2018). Religious and spiritual issues in group counseling: Beliefs and preferences of university counseling center clients and therapists. <https://doi.org/10.31274/etd-180810-1198>

Stephen, A. (2018). Gender differences in subject-specific academic performance predicted by self-efficacy and interests of 12th grade Indian students. <https://doi.org/10.31274/rtd-180813-16533>