EDUCARE
International Journal for Educational Studies

AINI YURISA

Correlation between Spiritual Competence and Self-Expression with Student Learning Behavior

ABSTRACT: *The purpose of this study is to find out about the correlation between Spiritual Competence, Self-Expression with students' Learning Behavior in the context of teaching and learning in Junior High School, so that the problem can be formulated, "How is the correlation between Spiritual Competence and Self-Expression with student Learning Behavior in learning?". This study uses correlational design and quantitative approach methods with primary data as data sources. The population of this study were 308 students of Istiqamah Bandung Middle School, class VII, VIII, and IX in West Java, Indonesia, with the study sample selected using the Proportional Stratified Random Sampling technique. There are three variables in this study, namely: Spiritual Competence, Self-Expression, and Learning Behavior. The results showed that there was a strong positive relationship between Spiritual Competence, Self-Expression, and student Learning Behavior based on statistical calculation. The implications of Spiritual Competence for learning behavior in the learning process of students are so that students can get closer to God and make God the main foundation for learning, while worshiping so that they become more directed and behave properly as students in general. While the implications of the ability of students' Self-Expression for Learning Behavior of course so that students are able to express various ideas, thoughts, feelings, and actions in a positive way so as not to trigger the emergence of negative expressions.*
KEY WORDS: *Spiritual Competence; Self-Expression; Learning Behavior.*

INTRODUCTION

Based on the research findings, experts acknowledge that religion has an important role in the lives of individuals, so the concepts of religiosity and spiritualit y develop along with studies on their impact on various aspects of life (Borges, Santos & Pinheiro, 2015; Amir & Lesmawati, 2016:1; and Malone & Dadswell, 2018).

Departing from religion, then, emerging concepts about spirituality which in essence already exist in every human being. The religion here certainly means Islam. In addition, there are many concepts and definitions expressed by experts in spiritual descriptions. In this study, two views were drawn from both Islam and the West.

In the view of Islam, it seems spiritual is not only about physical problems or spirit, but the spiritual is divided into four parts, including thoughts, feelings, soul, and spirit. The four components are interrelated with each other

About the Author: **Aini Yurisa, S.Kom.I.** is a Master Student at the Educational Psychology Study Program, School of Post Graduate UPI (Indonesia University of Education), Jalan Dr. Setiabudhi No.229 Bandung, West Java, Indonesia. For academic interests, the Author is able to be contacted via e-mail address at: aini.yurisa@gmail.com

and lead to something that is non-material and believed to be the creator of all creatures that exist in the world and also all the creations that exist in the universe. The creator referred to here is God (Isgandarova, 2011; Ubale & Abdullah, 2015:2; and Groff & Smoker, 2017).

As a human being born in a Muslim environment, they should have high spiritual competence. The skills referred to in this study are a person's ability to solve problems thoroughly and efficiently (Ubale & Abdullah, 2015; Huda *et al.*, 2016; and Swihart & Martin, 2019). Thus, if it is associated with the spiritual, spiritual competence are the ability or competence of a person in solving good problems in the form of thoughts, feelings, spirit, and soul that are always connected with God, so that they are lighter and even afraid to face and find solutions to these problems (Puchalski, 2001; Pargament, 2007; and Rudolfsson, Berggren & da Silva, 2014).

However, in reality in the field, it turns out that not all students have high spiritual competence. There are some students who overcome the problem do not think about or associate with God, such as cheating behavior at the time of the test or doing daily tasks. In addition, there are still relationships between friends of the opposite sex that do not link to the existence of God, which in the end is manifested by dating behavior, even though this is not prohibited by Allah (Giyoto, 2006; Mulyasa, 2011; and Hadjar, 2017).

As is well known, religion or specifically in the formation of spiritual competence is an expression of human needs. As for every individual or human being, of course, has a dominant tendency among modern society to make ordinary people express not only their views, but also their identities (Said & Funk, 2001; Whitley, 2012; and Hadjar, 2017).

They do it in different ways, such as: *publishing their life stories and their personal history online through social media, such as Facebook or Instagram for example* (Granger, 2014; Piskorski, 2014; and Burger, 2015:1); *describes into the planning stage the development of the project by the social development facilitator using a participatory approach* (Mohan, 2007; Guijt, 2014; and Burger, 2015); *express their identity into the reality of television and radio*

programs (West, 2010; Grindstaff, 2011; and Burger, 2015); and *raise it into digital stories and express their individual and group identities in the community they have* (Burger, 2015; Robin, 2016; and O'Byrne *et al.*, 2018).

Learning to find yourself and express yourself in life is a lifelong job, not only for yourself but also for those who guide themselves (Yilmaz, 2008; Grindstaff, 2011; and Applegate, 2013:2). Children, who are better able to produce a prototype of expression, obtain high ratings from teachers in academic competencies (Browne, 2010:3; Soland, Hamilton & Stecher, 2013; and Herbein *et al.*, 2018).

Thus, if a student has the ability to express themselves positively at each learning activity takes place, it can achieve high academic values. However, in reality in the field, not all students have the ability to be able to express positively, both to themselves and to other people, such as friends or even teachers (Bambaeeroo & Shokrpour, 2017; Willis, 2017; and Darling-Hammond *et al.*, 2019).[1]

Therefore, this study was conducted to reveal the relationship between self-expression and student learning behavior.

METHODS

The research design used in this study is Correlational Design. Correlational Design is a procedure in quantitative research, in which researchers measure the level of relationship between two or more variables using statistical procedures or correlational analysis (Creswell, 2003; Williams, 2007; and Chiang, Jhangiani & Price, 2017).

The population in this study is all students of Bandung Istiqamah Middle School for Academic Year of 2018/2019 in West Java, Indonesia. The study sample was selected using the Proportional Stratified Random Sampling technique. This selection of this sample is based on the sample size divided by the overall proportion of students (Williams, 2007; Arifin, 2017:8; and Hayes, 2019). The number of students in class VII, VIII, and IX were 308 people. Thus, the number or size of samples for each class is as shown in the table 1.

---

[1]See also, for example, "APA Dictionary of Psycology". Available online at: https://dictionary.apa.org/competence [accessed in Bandung, West Java, Indonesia: January 2, 2019].
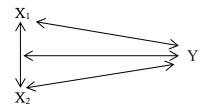
Table 1:
The Number or Size of Samples

Class	Number of Samples
VII	121/308 = 39 Students
VIII	103/308 = 33 Students
IX	84/308 = 27 Students
Total	**104 Students**

Table 2:
Results of Study on Spiritual Competence

Category	Respondent	Percentage (%)
Very Poor	0	00.00%
Not Good	0	00.00%
Pretty Good	14	13.46%
Well	60	57.70%
Very Good	30	28.84%
Total	**104**	**100%**

In this study, the researcher wanted to examine the correlation of Spirituality Skills (X1), Self Expression (X2), and Student Behavior (Y). It could be seen through the scheme below:

Spiritual Competence variables will be revealed by using spiritual characteristics proposed by Philip Brownell (2015), namely: God-Oriented, World-Oriented, and the Humanistic (Brownell, 2015:44). The variables of *Self-Expression* will be revealed using the self-expression scale modified by Mikyung Jang & Yun-Hee Kim (2012), which is positive self-expression and negative self-expression (Jang & Kim, 2012:39).

Learning Behavior variables will be revealed using the characteristics of learning behavior according to Muhibbin Syah (2014), namely: intentional changes, positive and active changes, and effective and functional changes (Shah, 2014:113-116).

RESULTS AND DISCUSSION

Spiritual Competence. From the results of these studies, obtained an average value on variable X1 (Spiritual Competence) of 59.84 with an interval class value of 16.8. So, this spiritual skill questionnaire is categorized as quite good, because it is included in the interval (54.7 – 71.4).

It can be interpreted that as many as 30 out of 104 respondents, or a percentage of 28.84%, belong to the category of SB (*Sangat Baik* or Very Good) in terms of Spiritual Competence; and as many as 60 respondents, or 57.70%, have Spiritual Competence included in category B (*Baik* or Good); while 14 respondents, or 13.46% of the total sample, have a level of Spiritual Proficiency which is CB (*Cukup Baik* or Good Enough). These results can be seen through the table 2.

Self-Expression. Then, obtained an average value on variable X2 (Self Expression), which is divided into two, namely: the mean positive self-expression of 62.44 with an interval class of 14.4 and mean negative self-expression of 42.29 with a class interval of 8.8. So, a positive self-expression questionnaire belongs to a good category, because it is included in the interval (61.3 – 75.6). Likewise, the negative self-expression questionnaire belongs to the good category, because it is included in the interval (37.5 – 46.2).

Based on the results of data processing, a number of 16 out of 104 respondents, or the percentage of 15.38%, had the ability to express themselves positively in the SB

Table 3:
Results of Study on Self-Expression Positively

Category	Respondent	Percentage (%)
Very Poor	0	00.00%
Not Good	3	2.90%
Pretty Good	19	18.26%
Well	66	63.64%
Very Good	16	15.38%
Total	**104**	**100%**

Table 4:
Results of Study on Self-Expression Negatively

Category	Respondent	Percentage (%)
Very High	20	19.23%
High	76	73.07%
Medium	8	7.70%
Low	0	00.00%
Very Low	0	00.00%
Total	**104**	**100%**

(*Sangat Baik* or Very Good) category; then 66 respondents, or 63.64% of respondents, included in the B (*Baik* or Good) category; around 19 respondents, or 18.26%, included in the CB (*Cukup Baik* or Good Enough) category; and around 3 respondents, or 2.90%, included in the KB (*Kurang Baik* or Poor) category. To be clearer, can be seen through the table 3.

As for negative self-expression abilities, 8 out of 104 respondents or 7.70% had moderate negative self-expression tendencies; then, 76 respondents or 73.07% had high negative self-expression abilities; and as many as 20 respondents or 19.23% have a very high tendency. This can be known based on the table 4.

Learning Behavior. The acquisition of the average value of the variable Y (Learning Behavior) is 91.59 with an interval class of 20.8. Then, the learning behavior questionnaire belongs to the good category, because it is in the interval class (88.5 – 109.2).

As for learning behavior, based on the calculation of the data obtained, there are as many as 4 out of 104, or 4% of respondents, have very good learning behavior; as many as 37% of respondents have fairly good learning behavior; and 59% of respondents belong to students, who have good learning behavior.

These results can be clarified through the table 5.

Based on the data processing that has been carried out, the data shows that the percentage of the determinants of the success of the learning process that appears on aspects of Spiritual Competence is 29.10% and Self-Expression is 37.82%. While student Learning Behavior is 33.08%.

Correlation between of Spiritual Competence and Self-Expression with Learning Behavior. Furthermore, from the calculation results, it is known that Spiritual Competence and Self-Expression have a correlation with student Learning Behavior in learning amounting to 42.3% from the results of SPSS (Statistical Package for the Social Sciences) 18, from the Determination Coefficient, as evidenced by comparing F-count with F-table with the provisions F-count > F-table; then, H0 is rejected meaning that "*there is a correlation between spiritual competence and self-expression with student learning behavior in learning at school*" (*cf* Williams, 2007; Arifin, 2017:8; and Hayes, 2019).

Analysis of the correlation test between Spiritual Competence and Self-Expression with student Learning Behavior in learning using the product moment correlation formula. So, the value obtained is 0.650, which means there is a "strong". Then,

Table 5:
Results of Study on Learning Behavior

Category	Respondent	Percentage (%)
Very Poor	0	00.00%
Not Good	0	00.00%
Pretty Good	40	37.00%
Well	60	59.00%
Very Good	4	4%
Total	**104**	**100%**

Table 6:
Results of Study on the Correlation between of Spiritual Competence and Self-Expression
with Learning Behavior

No.	Variables	Percentage
1.	Spiritual Competence	29.10%
2.	Self-Expression	37.82%
3.	Learning Behavior	33.08%
	Total	**100%**

the results are compared with r-tabel at a significant level of 5% to test, whether or not the correlation is significant. Because in this study n = 104, it is known that the r-table value at the significance level is 5% = 0.194. Therefore, the results of rxy = 0.650 are greater than the r-table value at the 5% real level declared significant. See table 6.

Discussion and Implications. Based on the results of the research that has been done through the calculation of SPSS (Statistical Package for the Social Sciences) version 18.0, it can be concluded that, in general, the description of respondents in terms of students' Spiritual Competence (Variable X1) in Istiqamah Middle School in Bandung, West Java, Indonesia, based on 3 aspects, namely: Association with Allah; Linkages with the World; and Relation to Self-Belongs to a fairly good category (*cf* Brownell, 2015; Daulay, 2017; and Na'imah, Sukiman & Nurdin, 2017).

While the description of student Self-Expression (Variable X2) based on 2 aspects, namely: positive self-expression; and negative self-expression classified as a good category (*cf* Jang & Kim, 2012; Prameshella, 2018; and Sueb & Hartanti, 2018).

Then, for the description of student Learning Behavior in learning based on 3 categories, namely: intentional change; there are positive and active changes; and overall effective and functional changes are categorized as good (*cf* Shah, 2014; Wahyudi, 2017; and Abdullah, Thalib & Sinring, 2018).

In addition, there is a strong positive relationship between Spiritual Competence and Self-Expression with student Learning Behavior in learning with a correlation coefficient of 0.650 and a coefficient of determination 42.3% (*cf* Kimiyayi & Daryaee, 2016; Sadida & Triman, 2018; and Yurisa, 2019).

CONCLUSION [2]

This study examines the correlation between Spiritual Competence and Self-Expression with student Learning Behavior in learning. The implications of Spiritual Competence for Learning Behavior in the learning process of students are so that students can get closer to God and make God the main foundation for learning, while worshiping so that they become more directed and behave properly as students in general. While the implications of the ability of students' Self-Expression for Learning

Behavior of course so that students are able to express various ideas, thoughts, feelings, and actions in a positive way so as not to trigger the emergence of negative expressions.

The results of this study are recommended for educational staff, students, parents of students, government and educational institutions, and subsequent researchers with the following presentation:

Teachers. Research on the correlation between Spiritual Competence and Self-Expression with student Learning Behavior in learning is done to help improve spiritual competence, self-expression, and student learning behavior to be better, so that the education staff is expected to be able to facilitate and guide students to be more proficient in spiritual matters, expressing themselves in the form of better learning behavior.

Students. The implementation of the correlation study between Spiritual Competence and Eelf-Expression with Learning Behavior in learning in students is carried out in the hope that students can better recognize the level of spiritual competence and self-expression in learning, so that they can further try to improve it.

Students' Parents. This research is expected so that parents of students identify their spiritual development, self expression, and learning behavior. So that it can help provide real solutions and actions for the problems of their own children, because parents are the first school for students to learn.

Government and Educational Institutions. The existence of this research is expected to motivate the government in general, and specifically for the Bandung City Education Office and also the religious department to contribute also in improving Spiritual Competence and Self-Expression with students' Learning Behavior in Islamic-Based Junior High School learning. This can be realized in several ways, such as providing religious and psychological counseling on various student problems in school or digital simulations that are of interest to students in the 21st century.

Next Researcher. This research is expected to be an opening for new insights in terms of learning, especially Spiritual Competence, Self-Expression, and Learning Behavior. For the next researcher can do research with different variables from this study or better yet can make a method or treatment that is structured and in accordance with the characteristics of students in overcoming spiritual problems and self-expression of students.[3]

References

Abdullah, Harun, Syamsul Bachri Thalib & Abdullah Sinring. (2018). "Development of Learning Model of Islamic Education Based on Mind Mapping to Improve Vocational School Student Learning Outcomes" in *IOSR Journal of Research & Method in Education (IOSR-JRME),* Volume 8, Issue 2 [March – April], pp.53-58. Available online also at: http://www.iosrjournals.org/iosr-jrme/papers/Vol-8%20Issue-2/Version-3/G0802035358.pdf [accessed in Bandung, West Java, Indonesia: March 1, 2019].

Amir, Yulmaida & Diah Rini Lesmawati. (2016). "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda?" in *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, Vol.2, No.2, pp.67-73.

"APA Dictionary of Psycology". Available online at: https://dictionary.apa.org/competence [accessed in Bandung, West Java, Indonesia: January 2, 2019].

Applegate, Mauree. (2013). "Expressing the Self" in *Childhood Education*, Volume 41(1), pp.15-19.

Arifin, Johar. (2017). *SPSS 24 untuk Penelitian dan Skripsi.* Jakarta: Elex Media Komputindo.

Bambaeeroo, F. & N. Shokrpour. (2017). "The Impact of the Teachers' Non-Verbal Communication on Success in Teaching" in *JAMEP: Journal of Advance in Medical Education and Professionalism,* Volume 5(2), April, pp.51-59. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5346168/ [accessed in Bandung, West Java, Indonesia: March 11, 2018].

Borges, M.S., M.B.C. Santos & T.G. Pinheiro. (2015). "Social Representations about Religion and Spirituality" in *Revista Brasileira de Enfermagem*, Volume 68(4), July-August. Available online also at: http://www.scielo.br/scielo.php?pid=S0034-71672015000400609&script=sci_arttext&tlng=en [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Browne, Beverly A. (2010). "Making Faces: Posed Facial Expression, Self-Competence, and Personality" in *The Journal of Genetic Psychology: Research and Theory on Human Development,* Volume 155(1), pp.5-13.

Brownell, Philip. (2015). *Spiritual Competency in Psychotherapy*. New York: Springer.

---

[3]**Statement**: I confirm that this article has not been published elsewhere and is not under consideration in whole or in part by another journals. This article is also not product of plagiarism. So, I have no conflicts of interest to declare it.

Burger, Mariekie. (2015). "Public Self-Expression, Identity, and the Participatory Turn: The Power to Re-Imagine the Self" in *Communicatio*, Volume 41(3), pp.264-286.

Chiang, I.C.A., R.S. Jhangiani & P.C. Price. (2017). *Research Methods in Psychology.* USA [United States of America]: OpenEd, second and revised edition.

Creswell, J.W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* Thousand Oaks, CA: SAGE Publications, 2nd edition.

Darling-Hammond, Linda *et al*. (2019). "Implications for Educational Practice of the Science of Learning and Development" in *Journal of Applied Developmental Science*, on February. Available online also at: https://www.tandfonline.com/doi/full/10.1080/10888691.2018.1537791 [accessed in Bandung, West Java, Indonesia: May 20, 2019].

Daulay, Haidar Putra. (2017). "Islamic Education in Indonesia: A Historical Analysis of Development and Dynamics". *Paper* for the 4th International Conference the Community Development in ASEAN. Available online also at: http://mpsi.umm.ac.id/files/file/291_%20ISLAMIC%20EDUCATION [accessed in Bandung, West Java, Indonesia: March 24, 2018].

Giyoto. (2006). *Readings for Islamic Studies*. Surakarta: Pabelan Cerdas Nusantara. Available online also at: http://eprints.iain-surakarta.ac.id/818/1/giyoto5.pdf [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Granger, Sarah. (2014). *The Digital Mystique: How the Culture of Connectivity Can Empower Your Life.* USA [United States of America]. Amazon.Com.

Grindstaff, L. (2011). "Just be Yourself—Only More so: Ordinary Celebrity" in M.M. Kraidy & K. Sender [eds]. *The Politics of Reality Television: Global Perspectives.* London and New York: Routledge, pp.44-58.

Groff, Linda & Paul Smoker. (2017). "Spirituality, Religion, Culture, and Peace: Exploring the Foundations for Inner-Outer Peace in the Twenty-First Century" in *The International Journal of Peace Studies*. Available online also at: https://www.gmu.edu/programs/icar/ijps/vol1_1/smoker.html [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Guijt, I. (2014). "Participatory Approaches" in *Methodological Briefs: Impact Evaluation*, No.5, published by UNICEF Office of Research, Florence. Available online also at: https://www.unicef-irc.org/publications/pdf/brief_5_participatoryapproaches_eng.pdf [accessed in Bandung, West Java, Indonesia: March 11, 2018].

Hadjar, Ibnu. (2017). "The Effect of Religiosity and Perception on Academic Cheating among Muslim Students in Indonesia" in *Journal of Education and Human Development,* Vol.6, No.2 [June], pp.139-147. Available online also at: http://jehdnet.com/journals/jehd/Vol_6_No_2_June_2017/15.pdf [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Hayes, Adam. (2019). "Stratified Random Sampling". Available online at: https://www.investopedia.com/terms/stratified_random_sampling.asp [accessed in Bandung, West Java, Indonesia: June 22, 2019].

Herbein, Evelin *et al*. (2018). "Fostering Elementary School Children's Public Speaking Skills: A Randomized Controlled Trial" in *Learning and Instruction*, Volume 55 [June], pp.158-168. Available online also at: https://www.sciencedirect.com/science/article/pii/S095947521730628X [accessed in Bandung, West Java, Indonesia: March 1, 2019].

Huda, Miftachul *et al*. (2016). "Understanding Comprehensive Learning Requirements in the Light of al-Zarnūjī's *Taʻlīm al-Mutaʻallim*" in *SAGE Journals,* on November. Available online also at: https://journals.sagepub.com/doi/full/10.1177/2158244016670197# [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Isgandarova, Nazila. (2011). "Effective Islamic Spiritual Care: Foundations and Practices of Imams and Other Muslim Spiritual Caregivers" in *Theses and Dissertations (Comprehensive)*, No.1117. Available online also at: https://scholars.wlu.ca/etd/1117 [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Jang, Mikyung & Yun-Hee Kim. (2012). "The Effect of Group Sandplay Therapy on the Social Anxiety, Loneliness, and Self-Expression of Migrant Women in International Marriages in South Korea" in *The Arts in Psychotherapy*, Volume 39, pp.38-41.

Kimiyayi, Masoume & Saeed Daryaee. (2016). "Relationship between Spiritual Intelligence, Emotional Intelligence with Occupational Performance the Guidance School Teachers' Occupational Performance in Shiraz Educational System Organization (First Area)" in *International Journal of Humanities and Cultural Studies*, Volume 3, Issue 2 [September], pp.981-999.

Malone, J. & A. Dadswell. (2018). "The Role of Religion, Spirituality and/or Belief in Positive Ageing for Older Adults" in *Geriatrics,* Volume 3(2), June. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6319229/ [accessed in Bandung, West Java, Indonesia: March 1, 2019].

Mohan, G. (2007). *Participatory Development: From Epistemological Reversals to Active Citizenship*. USA [United States of America]: Geography Compass.

Mulyasa, E. (2011). *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara.

Na'imah, Sukiman & Indra Fajar Nurdin. (2017). "Developing the Model of Inclusive Religious Education at Indonesia and Thailand Elementary Schools" in *IOSR Journal of Research & Method in Education (IOSR-JRME),* Volume 7, Issue 5 [(September – October), pp.63-67. Available online also at: http://www.iosrjournals.org/iosr-jrme/papers/Vol-7%20Issue-5/Version-6/J0705066367.pdf [accessed in Bandung, West Java, Indonesia: March 11, 2018].

O'Byrne, W.I. *et al*. (2018). "Digital Storytelling in Early Childhood: Student Illustrations Shaping Social Interactions" in *Frontiers in Psychology*, Volume 9. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6191536/ [accessed in Bandung, West Java, Indonesia: March 1, 2019].

Pargament, Kenneth I. (2007). *Spiritually Integrated*

Psychotherapy: Understanding and Addressing the Sacred. New York: The Guilford Press. Available online also at: http://simbi.kemenag.go.id/pustaka/images/materibuku/spiritually-integrated-psychotherapy.pdf [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Piskorski, Mikolaj Jan. (2014). *A Social Strategy: How We Profit from Social Media.* Princeton, NJ: Princeton University Press.

Prameshella, Oktavia Putri. (2018). "A Correlative Study between Students' Perception and Self-Efficacy on English Task toward English Achievement at the Eleventh Grade of MA Al-Islam Jamsaren, Surakarta in Academic Year 2017/2018". *Unpublished Undergraduate Thesis.* Surakarta: English Education Department, Islamic Education and Teacher Training Faculty, the State Islamic Institute of Surakarta. Available online also at: http://eprints.iain-surakarta.ac.id/2484/1/OKTAVIA%20PUTRI.pdf [accessed in Bandung, West Java, Indonesia: June 22, 2019].

Puchalski, C.M. (2001). "The Role of Spirituality in Health Care" in *Baylor University Medical Center Proceedings*, Volume 14(4), October. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1305900/ [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Robin, Bernard R. (2016). "The Power of Digital Storytelling to Support Teaching and Learning" in *Digital Education Review*, Number 30 [December]. Available online also at: https://files.eric.ed.gov/fulltext/EJ1125504.pdf [accessed in Bandung, West Java, Indonesia: March 11, 2018].

Rudolfsson, G., I. Berggren & A.B. da Silva. (2014). "Experiences of Spirituality and Spiritual Values in the Context of Nursing: An Integrative Review" in *The Open Nursing Journal,* Volume 8, pp.64-70. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4293736/ [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Sadida, Nuri & Arif Triman. (2018). "The Benefit of Islamic Faith Education to Enhance Children Social and Emotional Skills" in *JPI: Jurnal Pendidikan Islam*, Volume 4(2), pp.103-115. Available online also at: https://media.neliti.com/media/publications/274721-the-benefit-of-islamic-faith-education-t-8daace11.pdf [accessed in Bandung, West Java, Indonesia: June 22, 2019].

Said, Abdul Aziz & Nathan C. Funk. (2001). "The Role of Faith in Cross-Cultural Conflict Resolution". *Paper* presented at the European Parliament for the European Centre for Common Ground, on September. Available online also at: http://www.gmu.edu/programs/icar/pcs/ASNC83PCS.htm [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Soland, Jim, Laura S. Hamilton & Brian M. Stecher. (2013). *Measuring 21st Century Competencies: Guidance for Educators.* USA [United States of America]: Asia Society, Global Cities Education Network, and RAND Corporation. Available online also at: https://asiasociety.org/files/gcen-measuring21cskills.pdf [accessed in Bandung, West

Java, Indonesia: March 11, 2018].

Sueb & Lina Purwaning Hartanti. (2018). "Critical Literacy and Meaningful Language Learning: A Reflective Study in Academic Debate Class" in *Proceedings Quality Improvement Innovation in ELT (COETIN),* Volume 1, pp.1-5.

Swihart, Diana L. & Romaine L. Martin. (2019). "Cultural Religious Competence in Clinical Practice". Available online at: https://www.ncbi.nlm.nih.gov/books/NBK493216/ [accessed in Bandung, West Java, Indonesia: June 22, 2019].

Syah, Muhibbin. (2014). *Psikologi Pendidikan dengan Pendekatan Baru.* Bandung: Remaja Rosdakarya.

Ubale, Adamu Zakiyu & Abdul Hakim Abdullah. (2015). "The Effects of Spirituality in Shaping the Human Behavior: An Islamic Perspective" in *International Jurnal of Academic Research in Business and Social Science,* Vol.5, No.9.

Wahyudi, Muhamad. (2017). "The Strategies of the Teacher in Motivating Their Students in Learning English: A Study at the Tenth Grade MAN 2 Boyolali in the Academic Year 2016/2017". Unpublished Undergraduate Thesis. Surakarta: English Education Department, Islamic Education and Teacher Training Faculty, the State Islamic Institute of Surakarta. Available online also at: http://eprints.iain-surakarta.ac.id/657/1/24.%20Muhammad%20Wahyudi.pdf [accessed in Bandung, West Java, Indonesia: March 24, 2018].

West, E. (2010). "Reality Nations: An International Comparison of the Historical Reality Genre" in A. Hetsroni [ed]. *Reality TV: Merging the Global and the Local*. New York: Nova, pp.259-277.

Whitley, Rob. (2012). "Religious Competence as Cultural Competence" in *Transcultural Psyichiatry*, Volume 49(2), April, pp.245-260. Available online also at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4230460/ [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Williams, Carrie. (2007). "Research Methods" in *Journal of Business & Economic Research,* Vol.5, No.3 [March], pp.65-72.

Willis, Judy. (2017). "Brain-Friendly Strategies for the Inclusion Classroom". Available online at: http://www.ascd.org/publications/books/107040/chapters/Success-for-all-Students-in-Inclusion-Classes.aspx [accessed in Bandung, West Java, Indonesia: March 2, 2018].

Yilmaz, K. (2008). "Constructivism: Its Theoretical Underpinnings, Variations, and Implications for Classroom Instruction" in *Educational HORIZONS*, Spring Edition.

Yurisa, Aini. (2019). "Korelasi antara Kecakapan Spiritual dan Ekspresi Diri dengan Perilaku Belajar Siswa dalam Proses Pembelajaran: Studi Kasus pada SMP Istiqamah di Bandung". *Unpublished M.Pd. Thesis.* Bandung: Program Studi Psikologi Pendidikan, SPs UPI [Sekolah Pascasarjana, Universitas Pendidikan Indonesia]. Available online also at: http://repository.upi.edu/35285/2/T_PP_1604801_Title.pdf [accessed in Bandung, West Java, Indonesia: June 22, 2019].