

Islamic and Muhammadiyah Studies Based on Spiritual Well-Being in Enhancing Students' Morality

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Abstract

This study aimed to analyze the strategies of urban and rural community associations in executing projects in the Mezam Division. Primary data sources included the use of structured questionnaires, in-depth interviews, and observation, administered to 571 participants by simple random sampling technique. Secondary data sources included published and unpublished materials. Chi-square distribution, frequency tables, and percentages were used in data analysis. Results on strategies revealed that involving other CAs in executing projects (47.6%) in the urban agree and (39.3%) in rural communities disagree, involving the community (39.2%) in the urban disagree and (38.8%) in rural communities agree, involving the government (43.3%) in urban communities disagree and (63.5%) in rural communities agree. To conclude, raising awareness of members and the community on the need to participate in executing projects as a strategy for community associations will lead to sustainable project execution.

Keywords: *Islamic and Muhammadiyah Studies, Spiritual Well-Being, Students' Morality*

INTRODUCTION

A generation that is intelligent, wise, moral, and possesses noble character strongly supports the development of Islamic values as a foundation for national progress. As a source of ethics and morality, the Qur'an undoubtedly provides a unique perspective on moral education. The fundamental concept of Islam, which encourages individuals to embody noble character (*akhlaq karimah* or *ihsan*), was directly conveyed by the Prophet Muhammad (peace be upon him), who was sent to improve moral conduct (Laka et al., 2024).

The current trend in education leans heavily towards a Western secularistic system, which prioritizes cognitive aspects. This approach places greater emphasis on material needs and theoretical mastery rather than the internalization of the values inherent in knowledge. Such phenomena result in the erosion of morality among students. Additionally, modern education tends to neglect the dimension of morality in the teaching and learning process, leading to students who acquire knowledge but fail to derive practical wisdom or *ibrah* from their studies for use in daily life.

Modern education's focus on a Western secularistic system, which stresses cognitive aspects, underscores the preference for theory and material over the internalization of values. This phenomenon contributes to the erosion of morality in students' lives. Moreover, modern education often disregards moral aspects during instruction, resulting in students who possess knowledge but are unable to extract meaningful lessons or *ibrah* from what they have learned in their daily lives (Zubaedi, 2011). To address the moral crisis in society, it is crucial to instill moral values in education. The rise of free sexual relationships, peer violence, juvenile delinquency, drug abuse, pornography, and vandalism are among the consequences of this crisis, which has not yet been comprehensively addressed.

In this country, many educators and observers have discussed moral education, ranging from its basic concepts to its implementation in primary, secondary, and even tertiary education.

Some argue that the Indonesian education system fails to address the attitudes, behaviors, and morality of its people. It is even believed that the education system has failed to instill the character values needed to resolve the nation's problems. One contributing factor to this failure is the excessive emphasis on exam results (quantitative measures), which neglects the internalization of moral values (qualitative measures) and focuses solely on cognitive aspects (knowledge). This emphasis aims primarily at raising awareness of religious values but overlooks the development of affective (attitudinal) and conative (behavioral) aspects. These shortcomings persist despite the recognition of the importance of moral education in nurturing a future generation that is religious, embodies *akhlaq karimah*, thinks critically and innovatively, masters science and technology (IPTEK), and is grounded in faith and piety (IMTAK) (Riza, 2016).

In light of the current phenomenon of moral decay in society, moral education has become a pressing issue in contemporary education. Crimes, injustice, corruption, child abuse, and human rights violations are evidence of the shifting identity and characteristics of Indonesia. The nation's culture, which once upheld politeness, noble character, and religiosity, now seems unfamiliar and increasingly rare in society. This condition will worsen if the government does not initiate both short-term and long-term improvement programs.

Students, as agents of positive change, must begin with self-transformation to bring about meaningful progress. For instance, if students aim to create a better and more advanced campus, they must approach this goal with positive attitudes and actions that contribute to the welfare and development of the institution. When there are issues that require attention, students who genuinely care about their campus should communicate their concerns in a respectful, wise, and dignified manner (Firdaus et al., 2024).

One effective approach to fostering moral development at Universitas Muhammadiyah Bandung (UM Bandung) is by optimizing the teaching of Al-Islam and Muhammadiyah Studies (AIK). AIK serves as a framework for transforming religious knowledge (cognitive aspects), instilling norms and morals to shape attitudes (affective aspects), regulating behavior (psychomotor aspects), and developing a comprehensive human personality. The AIK curriculum aims to produce students who consistently strive to enhance their faith, piety, and noble character, encompassing ethics, virtues, and morality as integral components of education. AIK is structured around three main dimensions. First, AIK serves as a learning material offered as a dedicated course taught by qualified instructors. Second, AIK functions as a set of values and a behavioral framework for both daily life and academic activities. These principles can be integrated across all subjects taught to students at Muhammadiyah-affiliated universities (PTMA). The management of the campus—whether related to its physical infrastructure, administrative systems, or academic content—must be grounded in AIK principles. This ensures that the conduct of the academic community, both on and off-campus, aligns with AIK teachings. Third, AIK serves as a foundation for community service, forming part of PTMA's unique "Catur Dharma" (Fourfold Mission), which distinguishes it from other universities that follow the "Tri Dharma" (Threefold Mission). Within this framework, AIK as a behavioral guide supports the first mission (education) and the third mission (research and knowledge development). AIK principles must be internalized by all academic stakeholders, including students, as part of the educational and teaching process.

Muhammadiyah asserts that Islamic teachings consist of *aqidah* (belief), *akhlaq* (morality), and *ibadah* (worship), forming an inseparable unity. *Aqidah* addresses matters of faith, *akhlaq* relates to mental and attitudinal aspects, and *ibadah* governs the relationship between humans and God. Additionally, *khalifah* concerns building society and managing worldly affairs. These interconnected teachings reflect Muhammadiyah's holistic approach to

education, emphasizing the integration of morality, spiritual growth, and societal contribution as fundamental components of human development.

The enhancement of faith is evidence of the holistic practice of religion, reflecting a commitment to upholding Islamic teachings and adhering to the belief in comprehensive moral improvement, physical empowerment, and mental well-being. Reviving the spiritual essence of a Muslim to safeguard their life means practicing Islam in its entirety (*kaffah*). Efforts to cultivate spirituality through motivation and mental renewal foster a sense of transcendental belief. Spirituality, as an expression of a healthy and prosperous life, transcends sensory experiences and represents a more complex and integrated worldview. For a Muslim, spirituality is a vital component of the overall concept of health and well-being (Hasan, 2006).

Behavioral deviations among students that conflict with Islamic principles must be addressed promptly. AIK is considered an effective solution to counter such deviations by fostering spiritual well-being. Spiritual well-being is one of the core components of human existence, providing the driving force for stability, meaning, fulfillment, and self-confidence in life (Rovers & Kocum, 2010). It is defined as a sense of transcendence beyond one's physical condition, including aspects such as the will to live, reliance on inner resources, and a feeling of connectedness or integration within oneself.

Spiritual well-being consists of two key dimensions. The horizontal dimension, or existential aspect, pertains to a sense of purpose, peace, and life satisfaction. The vertical dimension, or religious aspect, relates to a sense of well-being in one's relationship with God or a higher power (Moberg, 2002).

Research on spiritual well-being among students, such as studies conducted at the University of Jordan (A. Musa, 2015), indicates that students reported relatively high levels of spiritual well-being among both men and women. Moreover, spiritual well-being has been associated with better adjustment to college life (Kneipp et al., 2009), stronger engagement in health-promoting behaviors (Hsiao et al., 2010), higher quality of life, increased levels of happiness, and greater social support (Abdel-Khalek, 2010). These findings underscore the significance of integrating spiritual well-being into students' lives to enhance their overall academic and personal development.

The lives of university students are filled with various social and cultural challenges, such as adapting to a new environment or feeling overwhelmed by academic and economic demands (Hamdan-Mansour et al., 2012). While some students manage these challenges effectively, others may experience high levels of stress and low life satisfaction as negative responses to these difficulties (Rahat & İlhan, 2016). In such cases, perceived social support from family, friends, or other significant individuals plays a crucial role in helping students adjust to university life and enhancing their overall life satisfaction (Barusman & Mihdar, 2015).

A study examining the levels of spiritual well-being, perceived social support, and life satisfaction among students at the University of Jordan investigated the relationship between spiritual well-being domains (meaning/peace and faith), perceived social support from various sources (family, friends, and close individuals), and life satisfaction. The findings revealed that students reported moderate to high levels of spiritual well-being, consistent with previous studies. (Anye et al., 2013) found that 64% of students had high levels of spiritual well-being, and 97.9% expressed that spirituality, religiosity, faith, and meaning in life were important to their lives as students. At the University of Jordan, the high levels of spiritual well-being among students were linked to their strong spiritual beliefs and practices. Most students at the university are Arab Muslims with shared cultural and traditional lifestyles, which enhances their sense of meaning, peace, and faith. For example, their belief that everything that happens is according to God's will contributes to high levels of spiritual well-being. Additionally, Islamic teachings encourage compassion, kindness, and forgiveness, which strengthen the horizontal dimension of

spiritual well-being (relationships with others). Acts of worship, such as prayer, charity, and supplication, further enhance the vertical dimension of spiritual well-being (relationship with God) (A. S. Musa & Pevalin, 2012).

The findings of this research suggest the importance of incorporating spiritual well-being dimensions into students' lives through educational programs designed to enhance peace, hope, faith, and comfort, leading to increased happiness and life satisfaction. Some theoretical courses could be modified or developed to address spiritual well-being, peace, faith, and religious practices. AIK courses could serve as an option available to all students, encouraging them to explore their spiritual resources, maintain their spiritual relationships, and enhance their levels of spiritual well-being.

Furthermore, UM Bandung can develop extracurricular activities focused on community service, such as providing compassion and care for the vulnerable, organizing lectures, seminars, or workshops on spiritual well-being and its impact on students' life satisfaction, and offering appropriate facilities for students to engage in religious and spiritual practices, such as quiet and private prayer rooms. Based on the discussion above, this study focuses on Developing Students' Noble Character through Al-Islam and Muhammadiyah Studies Based on Spiritual Well-Being: A Study on Students of the Faculty of Social and Humanities and the Faculty of Economics and Business at Universitas Muhammadiyah Bandung

RESEARCH METHODS

The qualitative approach with a descriptive-analytical method is employed in this study. The descriptive-analytical method is chosen because it allows for a detailed depiction of the actual conditions observed during the research, providing a clearer, systematic, factual, and accurate representation of the phenomena under investigation. The insights gained align with the nature of the descriptive method, which narrates and interprets existing data (Cresswell, 2019). This method is also used to obtain an overview of the implementation of Al-Islam and Muhammadiyah Studies based on spiritual well-being in enhancing the moral character of students at Universitas Muhammadiyah Bandung.

This research aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. Consequently, the most suitable data collection techniques include participatory observation, in-depth interviews, and document analysis. The study is conducted at Universitas Muhammadiyah Bandung, focusing on exploring and interpreting how Al-Islam and Muhammadiyah Studies contribute to the development of students' noble character through a spiritual well-being framework (Miles et al., 2014).

RESULT AND DISCUSSION

Planning the Formation of Noble Character in Students through Al-Islam and Muhammadiyah Studies Based on Spiritual Well-Being

Planning is the process of organizing systematic steps to achieve specific goals. In the context of education, planning serves as a foundational framework to ensure that every stage of learning proceeds in a directed, effective manner and yields tangible impacts. Comprehensive and well-targeted lesson planning ensures that students not only achieve academic success but also develop noble character. This objective is a primary focus at Universitas Muhammadiyah Bandung, particularly in integrating spiritual values into the learning process.

The Faculty of Social and Humanities at Universitas Muhammadiyah Bandung is deeply committed to the character development of its students. With increasingly complex academic pressures in the modern era, students often face challenges in maintaining a balance between academic demands and their spiritual needs. This creates an urgent need to design a more holistic learning approach that not only emphasizes academic achievement but also supports students' spiritual well-being.

The initial stage of planning begins with an in-depth needs analysis. Interviews are conducted with students, faculty, and university leaders to understand the main challenges faced by students. Findings reveal that high academic pressure often causes students to feel stressed and lose time for spiritual reflection. Based on these findings, a learning plan is devised to address these needs by integrating the values of Islam and Muhammadiyah into the educational process.

This integrative approach aims to support students in achieving both academic excellence and spiritual well-being, fostering a harmonious balance that contributes to the formation of their noble character. The learning approach is designed to be interactive and practical to maximize student engagement. Methods such as interactive lectures, group discussions, case studies, and role-playing are the primary strategies employed. Through this approach, students are not only encouraged to understand Islamic values theoretically but also trained to apply them in real-life contexts, creating meaningful and relevant learning experiences. This planning process also includes integrating Islamic and Muhammadiyah values into the curriculum. Collaboration between the Head of LPPAIK and lecturers of Al-Islam and Muhammadiyah Studies plays a crucial role in ensuring that the curriculum reflects values such as justice, equality, and peace. These values are not only taught theoretically but also practiced through various learning activities and social interactions on campus.

To ensure the successful implementation of the learning process, evaluations are conducted in both formative and summative forms. Formative evaluations are carried out periodically to provide constructive feedback to students, helping them improve throughout the learning journey. Meanwhile, summative evaluations measure the extent to which students understand and apply spiritual values in their daily lives. This comprehensive evaluation approach ensures that the learning process is effective and achieves its intended outcomes.

The faculty places particular emphasis on the application of Muhammadiyah values in students' lives. Students are encouraged to understand and internalize values such as justice, peace, and equality. These values are then applied through various campus activities, including group discussions, social projects, and advocacy programs, which aim to create an inclusive and harmonious academic environment.

In addition, students are encouraged to become agents of change who practice spiritual values in society. Through community projects and social activities, students learn how to implement Islamic values in real-life contexts. This not only enriches their personal experiences but also amplifies the positive impact of education on the broader community.

This holistic approach, which integrates academic and spiritual aspects, aims to develop students who excel both intellectually and morally. Universitas Muhammadiyah Bandung prioritizes a balance between mastery of knowledge and character development as a central focus in its mission to produce a generation that contributes positively to society.

Through this learning plan based on spiritual well-being, Universitas Muhammadiyah Bandung demonstrates its commitment to creating an educational environment that supports comprehensive individual development. With an emphasis on fostering noble character, this approach makes a significant contribution to shaping a generation that is not only intellectually capable but also possesses strong moral integrity and the wisdom to navigate life's challenges effectively.

The Process of Forming Noble Character in Students through Al-Islam and Muhammadiyah Studies Based on Spiritual Well-Being

The process of forming noble character in students at the Faculty of Social and Humanities, Universitas Muhammadiyah Bandung, begins with a deep understanding of moderate and inclusive Islamic teachings. Students are introduced to values such as ethics, justice, tolerance, and social responsibility, which align with Muhammadiyah principles. This process is designed to provide a strong moral foundation while fostering critical thinking skills to address complex social issues.

The first step in this process is the integration of Islamic and Muhammadiyah values into the curriculum. Through a holistic approach, students are taught to connect Islamic values with their academic disciplines, such as sociology, history, or anthropology. This approach ensures that students not only understand moral concepts theoretically but are also able to apply them in their daily lives.

To support this understanding, the faculty organizes regular activities such as religious lectures, group discussions, and congregational worship practices. These activities create an interactive and reflective environment for students to delve deeper into religious values. Additionally, students are encouraged to engage in regular spiritual practices, such as meditation and *dzikir*, to deepen their connection with God.

The learning process also involves the practical application of moral values in campus life. Students are encouraged to internalize values such as empathy, honesty, and justice through social interactions and daily activities. Social projects and community collaboration serve as platforms for students to practice Islamic teachings in real and relevant contexts, helping them integrate these values into their personal and professional lives.

The Baitul Arqom program plays a significant role in fostering students' noble character. This program includes community service, social visits, and humanitarian actions aimed at instilling values of solidarity and social care. Through these activities, students are taught to practice Islamic teachings in community life while developing a strong sense of social responsibility.

In addition to routine activities, the faculty offers spontaneous programs such as counseling and spiritual guidance to assist students in navigating academic and personal challenges. These programs are designed to maintain students' emotional and spiritual balance, enabling them to better manage academic pressures while upholding their moral integrity.

The approach of role modeling is another critical aspect of this process. The faculty encourages students to serve as role models in applying Islamic values in their daily lives. This effort is supported by moral leadership training programs that focus on building students' capacity to lead with responsibility, empathy, and integrity.

Evaluation is an integral part of this learning process. Both formative and summative assessments are conducted to measure the extent to which students understand and apply moral values in their lives. The feedback provided during evaluations helps students enhance their understanding and ensures that the learning process remains effective.

The curriculum at the Faculty of Social and Humanities is designed to comprehensively integrate moral and spiritual values. Through this approach, students are equipped not only with academic knowledge but also with a deep moral awareness. This holistic development helps create graduates who are not only intellectually competent but also capable of contributing positively to society.

Through this structured learning process, the Faculty of Social and Humanities at Universitas Muhammadiyah Bandung ensures that students grow into individuals of noble character, broad insight, and spiritual balance. This approach represents the tangible commitment of Muhammadiyah to shaping a generation that is faithful, knowledgeable, and morally upright.

Evaluation of AI-Islam and Muhammadiyah Studies Based on Spiritual Well-Being at the Faculty of Social and Humanities

The evaluation of **AI-Islam and Muhammadiyah Studies (AIK)** based on spiritual well-being at the Faculty of Social and Humanities, Universitas Muhammadiyah Bandung, aims to assess the effectiveness of the program in shaping students' noble character. This evaluation covers various aspects, including learning objectives, teaching methods, student participation, and the impact of learning on their character. The process is conducted holistically and involves multiple stakeholders, such as the dean, AIK lecturers, and the head of LPPAIK.

Evaluating the learning objectives is one of the primary components of this process. The dean emphasizes that AIK aims to develop students who are not only academically proficient but also possess strong moral integrity. AIK lecturers and the head of LPPAIK stress the importance of evaluations that encompass both theoretical understanding and practical application of Islamic and Muhammadiyah values. This ensures that students can implement these teachings in their daily lives and experience positive character transformation.

The teaching methods used in AIK are also a key focus of the evaluation. AIK lecturers highlight the significance of employing varied teaching methods, such as group discussions, case studies, and individual projects, designed to actively engage students. Additionally, the integration of technology, such as the use of digital platforms, is regarded as an important step to enhance students' learning experiences. The purpose of this evaluation is to ensure that the teaching methods applied are relevant, engaging, and supportive of students' needs.

Student participation in the learning process is another crucial aspect evaluated. The dean and AIK lecturers agree that active student participation, whether in class discussions, group projects, or personal reflections, serves as an indicator of the success of AIK learning. The head of LPPAIK further notes that the evaluation of student participation should include their contributions to learning activities and their engagement in internalizing Islamic and Muhammadiyah values. This comprehensive evaluation seeks to maintain and enhance the quality of AIK learning by ensuring that it not only achieves academic objectives but also effectively contributes to the moral and spiritual development of students.

The impact of learning on students' character serves as a primary indicator in this evaluation. The dean emphasizes that the success of AIK learning is measured by the extent to which students undergo positive changes in their behavior, values, and attitudes. AIK lecturers and the head of LPPAIK highlight that the program aims to help students internalize Islamic values such as tolerance, empathy, and integrity, which should be evident in their daily lives. In the context of evaluating learning objectives, AIK lecturers stress the importance of monitoring how well students understand the fundamental principles of Islam and Muhammadiyah. This evaluation involves measuring both conceptual understanding and students' ability to apply these values in real life. This approach ensures that learning objectives focus not only on theoretical knowledge but also on its practical implementation.

The teaching methods evaluated include interactive approaches designed to enhance student engagement. These methods incorporate digital resources, case studies, and community-based projects that allow students to see the relevance of Islamic values in everyday life. Evaluation results indicate that these methods are effective in helping students understand and apply the values taught in AIK.

Student participation is evaluated based on their active involvement in the learning process. The head of LPPAIK underscores the importance of providing space for students to share their perspectives and experiences. Additionally, students who actively contribute to group discussions and other learning activities demonstrate a deeper understanding of Islamic and Muhammadiyah values.

These findings underline the significance of integrating impactful learning methods and active participation to achieve the program's objectives of fostering moral and character development among students.

The evaluation of the impact of learning on students' character is conducted by monitoring changes in their attitudes and behavior. The dean observed that students who actively participated in AIK learning demonstrated improvements in moral values such as justice, empathy, and social responsibility. This reflects the success of the program in helping students internalize Islamic values in their daily lives.

Overall, the evaluation of AIK learning based on Spiritual Well-Being at the Faculty of Social and Humanities, Universitas Muhammadiyah Bandung, indicates that the holistic approach—encompassing learning objectives, teaching methods, student participation, and its impact on their character—yields positive results. This evaluation process ensures that the AIK program not only enhances students' knowledge but also shapes their character in alignment with Islamic and Muhammadiyah values.

CONCLUSION

The conclusion of this study indicates that the planning and implementation of **Al-Islam and Muhammadiyah Studies (AIK)** based on **Spiritual Well-Being** at the Faculty of Social and Humanities, Universitas Muhammadiyah Bandung, have successfully integrated academic and spiritual aspects in a holistic manner. Through meticulous planning, interactive teaching methods, and comprehensive evaluation, the program has not only enhanced students' theoretical understanding of Islamic and Muhammadiyah values but also helped them internalize values such as justice, empathy, tolerance, and social responsibility in their daily lives. The findings demonstrate a positive impact on the development of students' noble character, as reflected in changes in their attitudes, behaviors, and active participation in both learning activities and social engagements. This supports Universitas Muhammadiyah Bandung's mission to nurture a generation that is faithful, knowledgeable, and morally upright.

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