

Religiosity, Spirituality and Adolescents' Self-Adjustment

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Abstract

Religiosity, spirituality, and adolescents' self-adjustment. The objective of this study is to test the correlation among religiosity, spirituality and adolescents' self-adjustment. A quantitative approach was employed in this study. Data were collected from 476 junior high schools students of 13 State Junior High Schools and one Junior High School Muhammadiyah in Magelang city. Data were collected using religiosity, spirituality and adolescents' self-adjustment questionnaires. The results of this research showed that there is a significant correlation between religiosity, spirituality, and adolescents' self-adjustment and there are some differences between male and female adolescents' self-adjustment.

Keywords: religiosity, spirituality, adolescents' self-adjustment

1. Introduction

The development of modern societies causes increasing competitions. The development is due to a rapid expansion of information technology, especially the development and the use of internet. Wallace (1999) suggests that the internet booming happens too quickly, and we do not have time to retreat and to see systematically the new environment that gives strong influences on behavior. Internet has created a new environment, a place where human beings make actions and interactions.

Increasing competition demands each person to continually make self-adjustments. R. Scott and W. Scott (1998) states that one of the main hindrances in facing life in the society with advanced technology is a need to adjust oneself to any variations that may result in conflicts in families, friendships, work groups or schools. Therefore, self-adjustment should be made by everyone, including adolescents. This self-adjustment among adolescents is not an easy task to do, since adolescents should make adjustments to themselves and their environment. Some adolescents are successful in the adjustments, but some fail.

Masngudin (2004) studied the correlation between juvenile delinquency as one of deviating behaviors and social functioning of families of *Pondok Pinang*. He reported that the forms of the juvenile delinquency are as follows: telling lie, going out without permission, gadding, staying up and talking all night, playing truant, fighting with school mates, fighting with students from other schools, throwing trash anywhere, reading pornography books, watching pornography films, driving motorcycles/cars without driving licenses, driving at excessive speed, living together (out of matrimony), free sex, thieving, picking pocket, committing armed robbery, abortion, rapping, gambling, narcotics misuse, killing. The results of the research show that the forms of juvenile delinquency in *Pondok Pinang* Jakarta are various, from minor delinquency to crimes made by the adolescents.

Santoso (2000) reported his results of research on adolescents at the age of 13-19 years who were still studying at schools and who dropped out, but unmarried, in East Java (Bandung and Cianjur) and Bali provinces (Denpasar and Gianyar). The data on the forms of juvenile delinquency are as follows: driving motorcycles/cars at excessive speed, playing truant, going out without parents' permission, wall-scratching, extortion, thieving, and building destroying. The research results of Masngudin (2004) and Santoso (2000) showed that there are many adolescents who fail to make adjustments.

Success and failure in such adjustments may be influenced by various factors, among others, growing hedonistic behavior, praising worldly materials, developing individualistic attitudes, and low religiosity and spirituality. Therefore, the researchers are interested in making a research on the contribution of religiosity and spirituality to self-adjustment.

Adolescents and/or puberty is a period of a development between the age of 11-12 years to 19 years or early 20s (Papalia et al., 2002). Adolescents involved in this research are those who were studying in Junior High Schools, aged 11-12 years to 15-16 years. The age is included into puberty (Hurlock, 1996).

Adolescents develop fastly in terms of height and weight, body proportion and form, and reach sexual maturity marked by characteristics of primary and secondary sexes (Papalia et al., 2002; Hurlock, 1996). Other prominent development characteristics are their intellectual, emotional, moral, religious, and spiritual developments. The characteristics determine their success in facing mature development, therefore, they need capability in making adjustments psychosocially.

According to Calhoun and Acocella (1990) self-adjustment is meant to one's continuous adjustment with oneself, other persons and the environment. Adolescents' self-adjustment is the adolescent's effort or capability to gain well-beings and self-harmony either with one-self or the environment. Forms of self-adjustment are: a) personal self-adjustment, covering physical and emotional, sexual, and moral and religious self-adjustments; b) social self-adjustment includes self-adjustment to home and family, schools, and to society; c) marital self-adjustment, and d) vocational and occupational self-adjustment. R. Scott and W. Scott (1998) suggest that self-adjustment is not merely adjustment to someone but also to a pressing condition. Adolescents' self-adjustment is made in a social system such as families, friendship networks, work groups or schools, and in various types of traditional groups.

Adolescents' self-adjustment include: a) personal self-adjustment, covering attitudes of self-acceptance and –performance either towards physical, emotional conditions or religious self-adjustment; b) social self-adjustment either at homes, schools, or in social environments.

Success in adolescents' self-adjustment is determined by various factors, among others their religiosity and spirituality. Religiosity refers to the content of individual's interest in religion, meaning the individual internalizes and fully comprehend his religion so that this influences all his actions (Dister, 1982), meanwhile according to Jalaluddin (2001) religiosity is a religious attitude, namely a condition existing in someone that motivates him to behave in accordance with the content of his obedience to his religion.

Islamic religiosity is an obedience to the teaching of Islam God declare through the prophet *Muhammad SAW*. Obedience to God's laws shows belief in God and implements all His orders and prohibitions. One's religiosity includes faith and piety. Faith means belief.

Hamka (2001) expresses that someone who wants to have a complement faith should complete three conditions, a) justified in his heart; b) recognized using the tongue, and implemented in behavior. The most popular definition of piety is to keep oneself from God's tortures by obeying all His orders and keeping away for His prohibitions (Ilyas, 2001). The opinion is reinforced by Thabbarah (Ilyas, 2001).

Adolescents' religiosity is affected by the development of their critical and rational thinkings, so that the adolescents, in accepting religion teachers, are not logic anymore, but based on their cognitive development. According to Paloutzian (1996), a model of cognitive development may be applied in religiosity. The cognitive development of adolescents at the ages of 11-15 years is at the formal operational stage's Piaget (in Santrock, 1996; McMahan et al., 1995). At this stage, an individual has possessed an ability to work with high symbolic thinking and has found abstract thinking in logic, mathematics, and philosophy and started showing ethics.

According to Donelson (1999) and Paloutzian (1996), adolescents are able to understand the meaning of religiosity with more abstract reasoning. It is in line with Kohlberg's opinion (in Paloutzian, 1996) that adolescents enter into a postconventional level. At this level, they have reached an orientation of social contracts and of universal ethical principles. Right or wrong is based on any agreements in the social contract, values implicit or explicit in the majority wishes and on a standard internalisation without paying attention whether they conform to social customs or not.

Religiosity has some aspects or dimensions. According to Paloutzian (1996), there are five dimensions of religion commitment, namely: a) ideology; b) observance of religious duties; c) full and total comprehension; d) intellectualism and e) consequence. The commitment dimensions are in line with aspects of Islam religiosity. Ideology dimension is parallelized with Faith, observance with Islam, full comprehension with *ikhshan*, intellectual with Science and consequence with deed. Therefore, the religiosity aspect includes aspects of: a) ideology; b) observance; c) comprehension ; d) intellectual and e) consequence.

Maslow (in Howard, 2002) suggests that a unified pattern of human beings or the inner originality not only appear in its anatomy or physiology, but also in its the most basic needs, desires and psychological capacity. The inner originality is usually not easy to see, but rather hidden. *Hidden desires* in our mind is an indicator of

spirituality. Each of us needs to find meanings and purpose, and to develop our potential to the integrated lives, to decent lives.

Spirituality is an individual's effort to gain a meaningful life (Balk & Hogan, 1995; Fowler, 1981; Sperry & Giblin, 1996 in Batten & Oltjenbruns, 1999). Carrol (in Nash & Steward, 2003) states that spirituality refers to the basic characteristics and process of finding meanings and purposes of life. Zohar and Marshall (2000) state that spiritual means something that is related to a richer, wider and deeper totality that places our limited situation at present in a new perspective. It means possessing an understanding of something behind or something that gives more meanings and added values to the present condition. Spirituality is an awareness and about unity with other people, and is also a combination of our basic philosophy about life, and our attitudes and practices.

Adolescents' spirituality is their ability to find the meaning of life. They are at the post-conventional stage (Kohlberg in McMahon et al., 1995; Santrock, 1996; Hurlock, 1990; Hetherington & Parkes, 1986). According to Kohlberg, at this stage, an individual is able to use principles of personal ethics and human rights. Moral decisions is rational and relatively independent (is not influenced by punishment or other persons's agreement).

Spirituality may be reached by each Moslem adolescent. Chimbell states that principally in each human being, whether those with deep faith, or even for those with secular behavior, there is an unlimited spiritual need. Mujib and Muzakir (2001) and Zohar and Marshall (2000) suggest that a spiritual intelligence must not be related to religion. For some people, spiritual intelligence might find the ways of expressions through formal religions, but being religious does not guarantee a high spiritual intelligence. There are many humanists and atheists that own a very high spiritual intelligence, but there are also many actively religious people who have a low spiritual intelligence.

Reich, Oser, and Scarlett (1999) (in Dowling et al., 2004) state that adolescents' spirituality may be seen from their better lives and new ways in their lives, their willingness to take a highest value in order to become transcendental and to insist themselves on making relationships with other people in a way that is far from narrow-mindedness or in the manner of switching from attention to materials into attention to a real attention. Spirituality is a construct involving personal interest and attention to other persons. Based on the opinion, it can be stated that spirituality covers aspects of transcendency to God, attention to oneself, and other persons. Howard (2002) explains that from a perspective of faith, spirituality may be seen from four relations namely relations to on-self, other people, the nature or the environment and to higher power. Adolescents that find spirituality will be able to make self-adjustment.

Male and female adolescents possess either physical or psychological differences. Physically, Man has tighter and stronger body with harder skin and wide chest, but woman does not. Moreover, man has beard, and mustache, woman does not. Man is more aggressive, more independent, more insensitive, and more calm but woman does not. Man is more rational, more active, more aggressive than woman. Most women show a characteristic of giving upbringing. Based on the characteristics, it can be stated that male adolescents have a more tendency to be able make adjustments to themselves and to their environments than male adolescents.

Therefore, the objective of this present research is to test contributions of religiosity to self-adjustment, of spirituality to self-adjustment, and of religiosity and spirituality jointly to self-adjustment and to test the differences of male and female adolescents' self-adjustment.

2. Methodology

In this research, a quantitative approach with multi-correlation design was employed. Three variables studied are religiosity and spirituality as independent variables and adolescents' self-adjustments as dependent variable.

The population is 2498 students of State and Private Junior High Schools in Magelang city. The sample was taken from 13 state junior high schools and 1 SMP Muhammadiyah in Magelang city, with the number of 472 students (193 male and 279 female). The sample was taken using lottery. The age was ranged from 13-16 years and studied in class 9 when the data were taken.

Research instruments used are questionnaires, consisting of questionnaires on: a) adolescents' religiosity; b) adolescents' spirituality, adolescents' self-adjustments. Data on sexes were obtained through respondents' identity data in the stated questionnaires. The validity and reliability of the arranged questionnaires were tested through try-out.

Six senior students of the Faculty of Teacher Training and Education of the University of Muhammadiyah Magelang helped the researcher collect the data. Before they collected the data, they were trained on how to collect data. They were also asked to score and tabulate the results of the questionnaires. The data collection was

also helped by school counselors and teachers of Islam religion education from each school.

Before data analysis were made to test the hypotheses, an analysis-prerequisite test was made first. The analysis-prerequisite test includes the normality test of data distribution and the linearity test of the relation between each independent variable and the dependent variable. The prerequisite test was made with the help of software SPSS 2005.

To analyze the data in this research, a quantitative technique was employed, namely using a statistical analysis. The statistical analyses used are a) the Z-test to make a descriptive analysis in order to understand the status of self-adjustment, religiosity and of spirituality; b) the multi-regression analysis to test the hypothesis of the relationships between: a) religiosity, spirituality and sexes and self-adjustment; b) religiosity and self-adjustment, and spirituality and self-adjustment; c) the T-test technique to understand the differences of self-adjustment between male and female adolescents. The analysis of descriptive data was made by using program SPSS and Structural Equation Model (SEM) to test the hypothesis.

3. Results and Discussion

3.1 Results

Self-adjustment of adolescents in Magelang city is categorized into average or good enough, meanwhile their religiosity and spirituality are very high or very good, based on the results the descriptive analysis using the Z-test. It is because the condition of Magelang city is relatively quiet and the people still strongly hold religious values as marked by among others the well-functioning of religious institutions and activities. Schools build religiosity which can be identified from activities of routine recitation of the Holy Qur'an, of praying together at schools, and of commemorations of holidays of Islam.

The analysis of the Structural Equation Model was focused on the relationship between exogenous latent variables and endogenous one, and inter-relationships among endogenous variables. And *Lisrel* calculation showed that there is no negative relationship between exogenous and endogenous variables and also between endogenous and exogenous variables. The test of the relations among the research variables was done after the model and structural test.

The results of the model and structural test, based on the criteria of *goodness of-fit statistics*, showed that $\chi^2=80.038$; DF 99; Significant at $P=0.945$; RFI=0.995, PGFI=0.713; GFI=0.979; AGFI=0.972; and RAMSEA=0.004. Based on the results, it may be stated that the structural model proposed fulfills the prerequisite.

The results of calculation of parameters significance from exogenous variables that influence endogenous variable, adolescents' self-adjustment, are presented at Table 1.

Table 1. The results of calculation of parameter significance of religiosity variables on self-adjustment

Exogenous Variables	Score t	α 5%	Information
Ideology	8.38	1.96	Significant
Observance	5.61	1.96	Significant
Comprehension	4.60	1.96	Significant
Consequence	4.45	1.96	Significant
Intellectualism	6.23	1.96	Significant

Based on Table 1, it seems that ideology variable gains t score of $8.38 > 1.96$; observance, $5.61 > 1.96$; comprehension, $4.60 > 1.96$; consequence, $4.45 > 1.96$ and intellectual, $6.23 > 1.96$. Therefore, it can be concluded that all exogenous variables gave effects on adolescents' self-adjustment.

The results of the calculation of parameter significance from exogenous variables influencing endogenous variable, adolescents' self-adjustment, are presented in Table 2.

Table 2. The results of calculation of parameter significance of spirituality variable of adolescents' self-adjustment

Exogenous Variables	Score t	α 5%	Information
One-self	5.09	1.96	Significant
Other persons	7.77	1.96	Significant
Nature/Environment	3.48	1.96	Significant
Meaning for God	5.10	1.96	Significant

Based on the result of the Lister calculation, as shown in Table 2, it can be stated that the meaning of life for one self has the t-score of $5.09 > 1.96$; meaning for other persons, $7.77 > 1.96$; meaning for nature, $3.48 > 1.96$; and meaning of life for God, $5.10 > 1.96$. Therefore, it can be concluded that all exogenous variables gave effects on adolescents' self-adjustment.

3.2 Discussion

The relationship between religiosity, spirituality and sexes altogether and self-adjustment is significant. The results of this research is in line with those of the study reported by Thoresen (1999) that the roles of spiritual and religious factors are correlated with physical and mental health. Healthy physical and mental condition may be paralleled with optimum life and this optimum life is an indicator of self-adjustment ability. The results are also in line with opinion given by, Dister (1982) and Jalaludin (2001) that religiosity is the content of one's obedience to the religion he professes and influences his behavior. Adolescents with high religiosity means that they really obey the teachings of their religion. they will be able to control themselves and all their behaviors based on the demands of their religion. They are able to control and to make self-adjustment.

Obedience to do the techings of religion with the support from spirituality encourages adolescents to make self-adjustment well, since spirituality is one's effort to reach meaningful life. Fowler (1981), Sperry and Giblin, 1996 (in Batten & Oltjenbruns, 1999) state that spirituality is an individual efforts to have meaningful life. It is in line with Carroll (in Nash & Stewart, 2003) stating that spirituality refer ro the bsic characteristic and process of discovering meaning and purpose of life. Adolescents with meaningful lif e, covering meaning for themselves, other persons, nature or enviromnet and for God will have more capability in adjusting themselves.

Adolescents' with good piety to the teachings of religion on faith, morals, trade law (*muamalah*), and worship, and followed by the atainment of meaning oflife for oneself, other persons,nature or environment an God encourage them to be able to make self-adjustment.

The research results showed that aspects of religiosity either the ideology, observance, full comprehension, consequence, and intellectual are correlated with adolescents' self-adjustment. At adolescence, they have a very fast cognitive development. Cognitive development of adolescents in 11-15 years old have reached a formal operational stage. According to Piaget, at this stage, individuals have been able to work using a high symbolic thinking and have found an abstract thinking ability. Piaget's idea is reinforced by Donelson (1999) stating that from a cognitive development perspective, children begin to see religion concretly, while teenagers start to think more abstractly and using symbols. The development causes adolescents to behave critically and not bo be easy to accept dogmas immediately.

Adolescents question and show critical behavior about their belief they profess in order to placetheir faith on a firm basis. Wagner (in Hurlock,1996) say that what is often interpreted as a religious doubt in fact is a religious question- and answer. Adolescents want to learn a religion based on their intellectual understanding and do not wanto accept it off hand. It is supported that states that in termsof their reasoning and rational development, adolescent have more capability to think theoretically and critically as reflected in their religious attitudes. They will not directly accept religious teachings passively but they start to question some problems of religion and also put them in doubt. Religious doubt is a booster to learn a religion more rationally.

On the other hand, most and almost all adolescent believe in Islambecause they follow their parents. The model of religiosity causes their faith to their religion and including their belief (ideology) to be obtained from their parents through collective awareness. Jung (in Hall & Lindzey, 1993) suggests that collective unawareness is a storeof laten memory inherited from the past periodeof one's ancestors. Such a collective awareness is a foundation of a race inherited in the structure of personality. What one learn as a result of experiences substantially is influenced by the collective unawareness playing a role of leading or selecting one's behavior

from the beginning of life.

It is further explained that such a collective unawareness containing an archaetype and it is assumed that there are many archaetypes, so that one of them is God. Based on the opinion, it can be stated that the aspect of faith (ideology) from religiosity has been possessed by adolescents through collective unawareness. Although it is a collective unawareness, but it will be able to lead or select adolescents' religious behaviors.

At adolescence, a fast-growing intellectual development gives high opportunities to learn religious teachings deeply through the religion subject and religious activities at schools and adequate knowledge of religion influences behaviors so that they can make adjustments well. Adolescents, in doing their religion, base their behaviors on consequence, so that their behaviors are motivated by religion teachings, especially orders and prohibitions. Internalisation of teachings of orders and prohibitions causes them to control their behaviors and if they will make a deed that breaks the rules of religion, they, based on their knowledge of religion, will think of the consequences from the deed. The condition causes them to be able to make a compromise with them to feel comfortable, so that they are able to make some self-adjustments. The aspect of total and full comprehension deals with a feeling of closeness with God and one's feeling that his/her prayer granted. Such a feeling motivates adolescents to show positive behaviors so that they are able to make self-adjustment.

The results of this research showed that there is a significant correlation between spirituality and self-adjustment. The aspect of meaning for oneself, for other persons, and for the nature is correlated with self-adjustment; meaning for God is correlated with self-adjustment.

Spirituality has a significant relationship with self-adjustment. The results of this research showed that the aspect of meaning of life for oneself, for other persons and for the nature or the environment and for God has a significant relationship with self-adjustment, but the meaning of life for God does not have relationship with self-adjustment.

Adolescents are at the fast physical development phase. According to Hurlock (1996) during the growth of puberty, there are four important physical developments namely: changes in the size of the body, proportion of the body, changes in primary and secondary sexual characteristics. The changes lead to a narcissism, a narcissism in dynamic psychoanalysis and psychotherapy is used to depict someone who loves and sticks oneself (Shafii, 2004). A narcissist thinks of their development during childhood and puberty (Shafii, 2004). The condition causes them to be heavily focused on their own development, on the orientation to oneself, on taking care of oneself, so that the meaningfulness of oneself is prominent enough. Britton (2003) states that it is my own life which is valuable. Human life becomes important because the life possesses an important meaning for him. A human being becomes valuable because he is valuable or might be valuable for himself. If this happens, life will have no meaning.

The results of this research show that meaningfulness of adolescents for other persons is correlated with self-adjustment. It is because associations at puberty are wider than in previous time. If at elementary schools such an association is still limited, at Junior High School, their associations are wider, because the students are from various elementary schools and regions and various backgrounds. This encourages adolescents to build friendships more widely and meaningfulness for other persons is growing and growing. On the other side, each individual has a social impetus and human beings do not want to experience being separated from other persons as Shafii (2004) stated that being separated is the base of anxiety and mental disorder. Not only being separated between the mothers and children, but also between one human being with the other, between the nature and the Universal Reality. Based on that, a human being, including adolescent build a friendship on the basis of meaningfulness for other persons.

The results of this research showed that there is no difference in self-adjustment between male and female adolescents ($t=1.142$; $p=0.253$). The results are different from those done by Purwati (1993) that female adolescents' self-adjustment was higher than male adolescents' self-adjustment. The research was also made to Senior High School adolescents in Magelang city and it lasted with a long interval of time.

The results showed that there is a gender equality in adolescents, so that no gender bias happens. Women are not fettered anymore by a gender role that leads to domestic roles. Women possess similarity with men: all are created by God, can be seduced by satans, obliged to look for knowledge, obliged to do religious proselytizing, do economic activities, can become leaders, and do some pieties. They encourage either male or female adolescents to have the same capability in self-adjustment.

On the other side, the development of science and technology, especially information technology, has influenced the life of society. The development of society affects on individuals including either male or female adolescents.

This makes the ability of self-adjustment, either male or female adolescents good and in general the results of this research showed the self-adjustment of adolescents in Magelang city is very good.

4. Conclusion

Based on the results of the data analysis, the following conclusions can be made: a) self-adjustment of adolescents in Magelang city is categorized into adequate or average, while their religiosity and spirituality are very high; b) religiosity, spirituality, and sexes are significantly correlated with adolescents' self-adjustment. From the results of analysis of each variable, it is found that sexes do not give any effects on adolescents' self-adjustment; c) aspect of ideology. Conveyance, full and total comprehension, intellectual and consequence from religiosity variables are correlated with adolescents' self-adjustment; d) spirituality variable on the aspect of meaning of life for oneself, for other persons, for the nature of the environment, and for God is significantly correlated with self-adjustment; e) there is no difference of self-adjustment between male and female adolescents and there is no influence of sex on self-adjustment. Male and female adolescents' self-adjustment is the same, namely good enough or average.

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