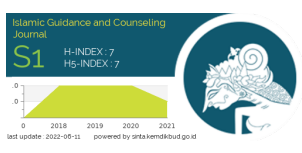
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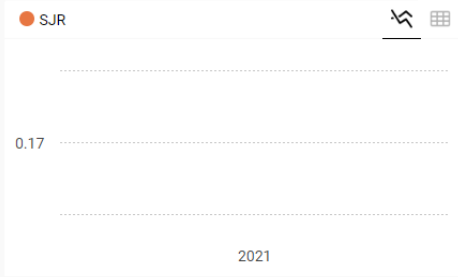
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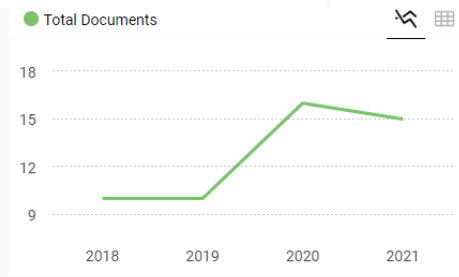
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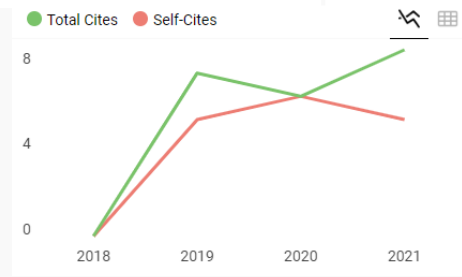
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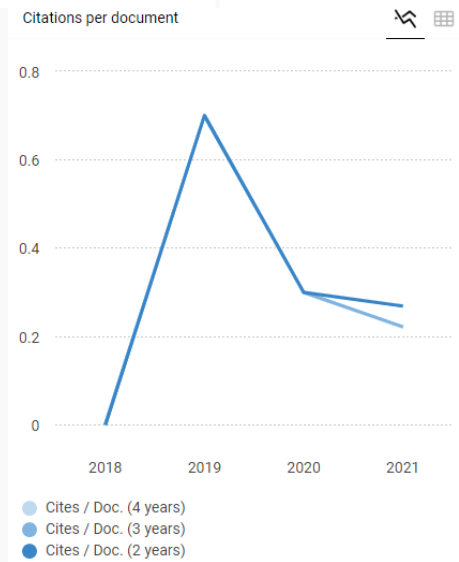
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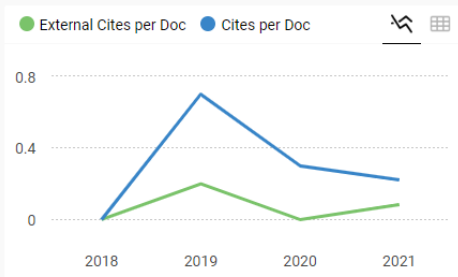
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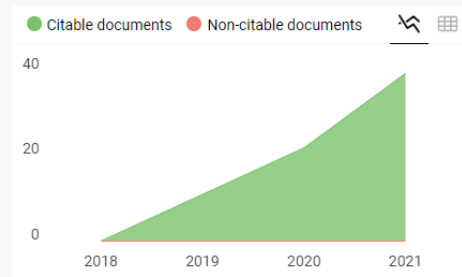




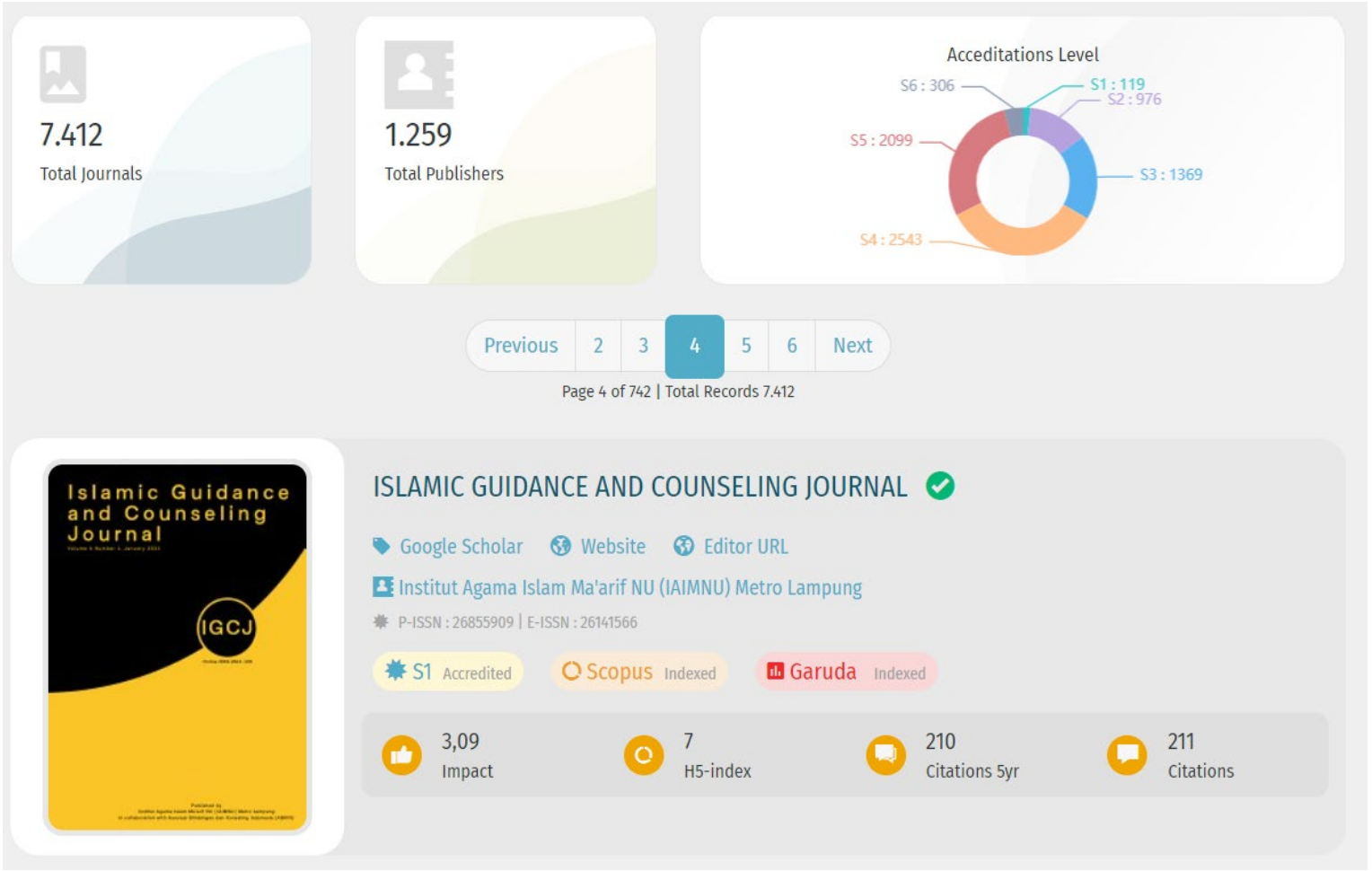








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		b.	Jumlah sitasi 3 tahun terakhir: 15-30	6
		c.	Jumlah sitasi 3 tahun terakhir: 8-14	4
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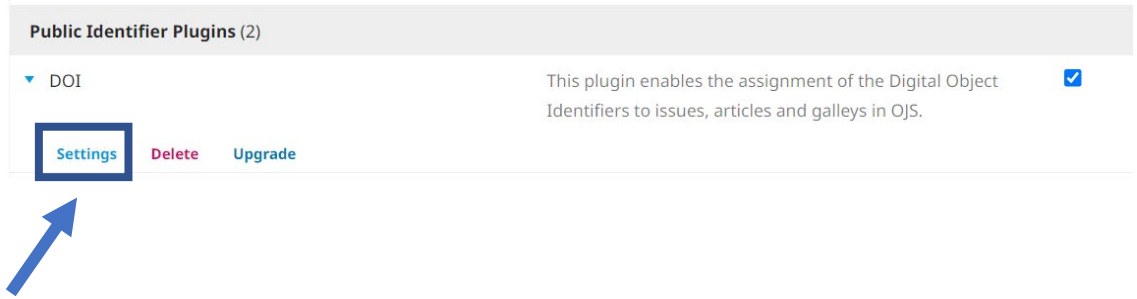
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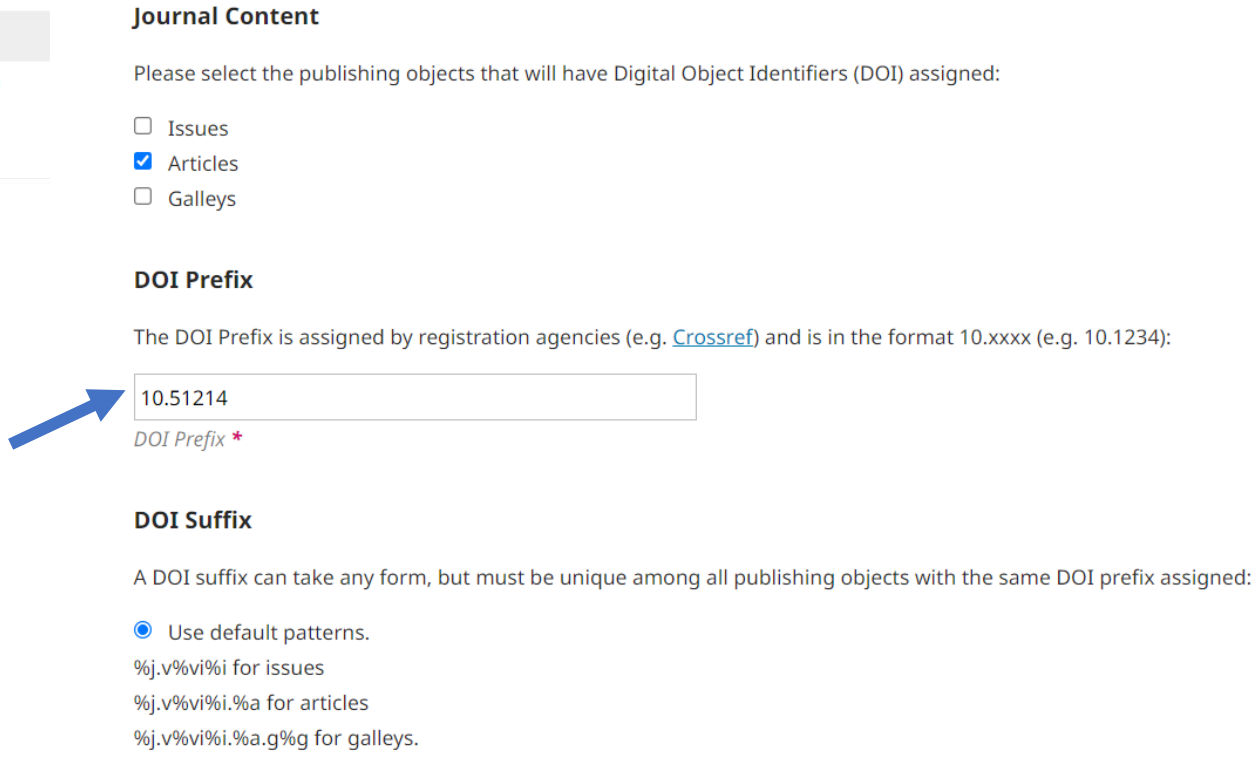
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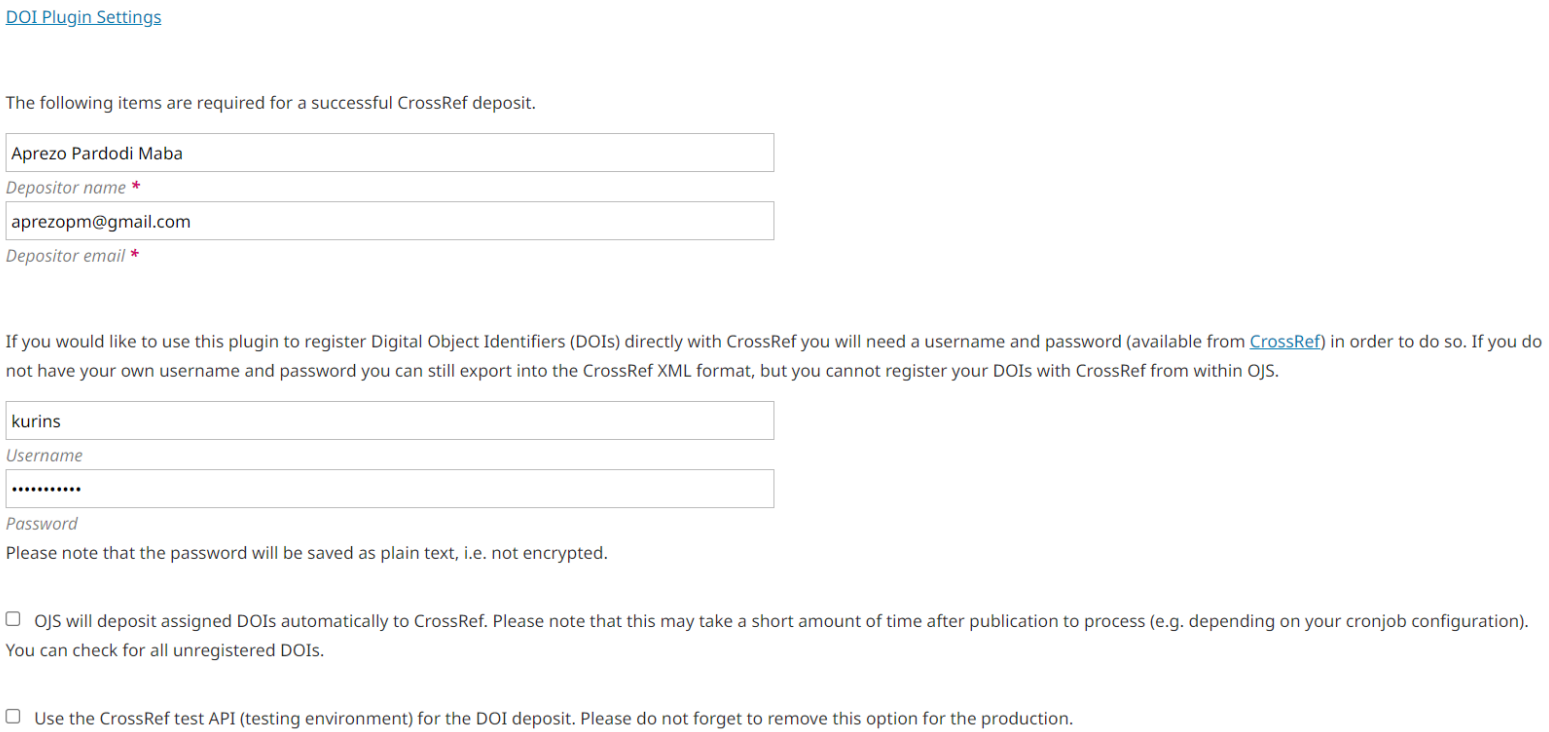
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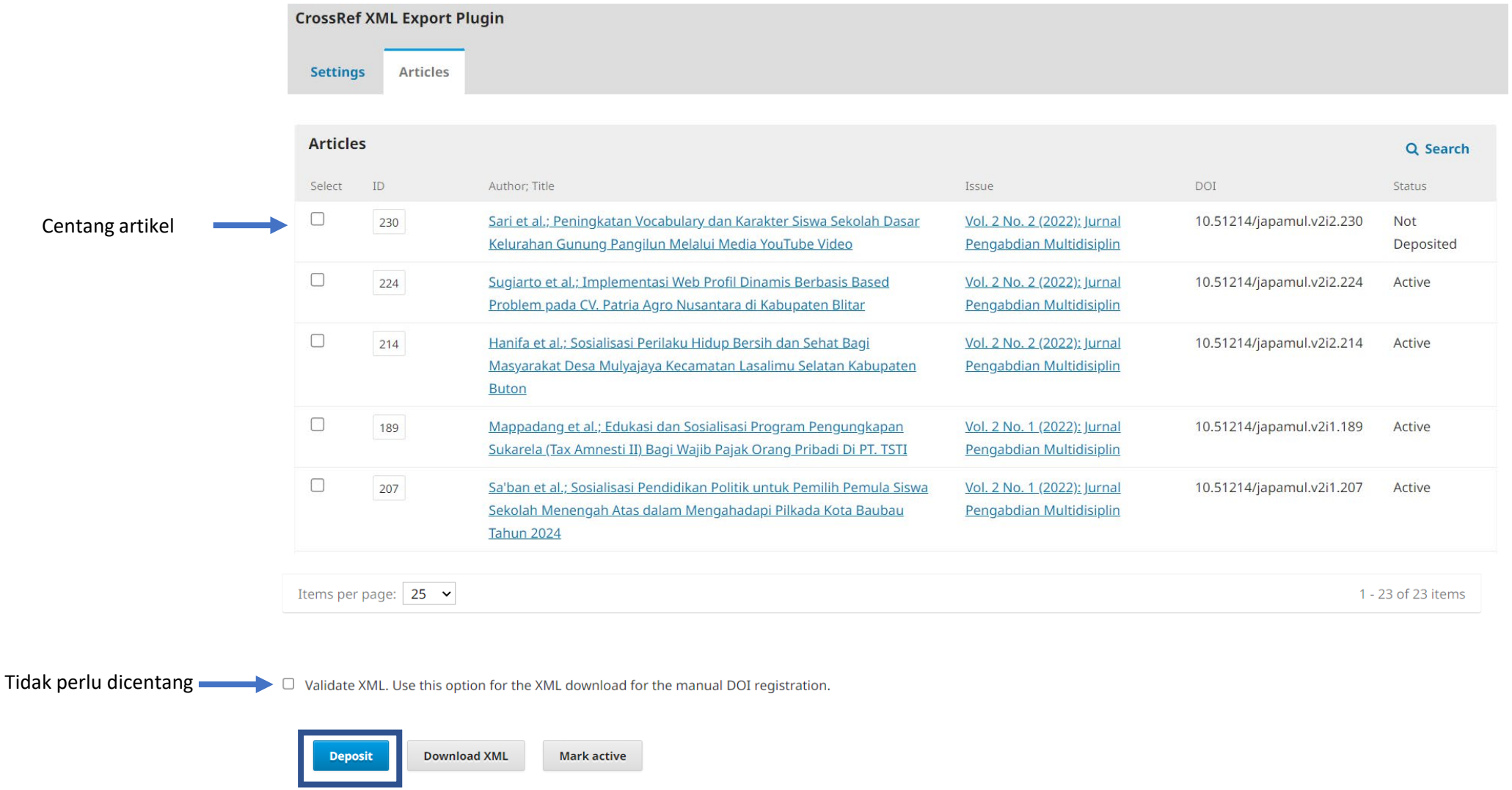
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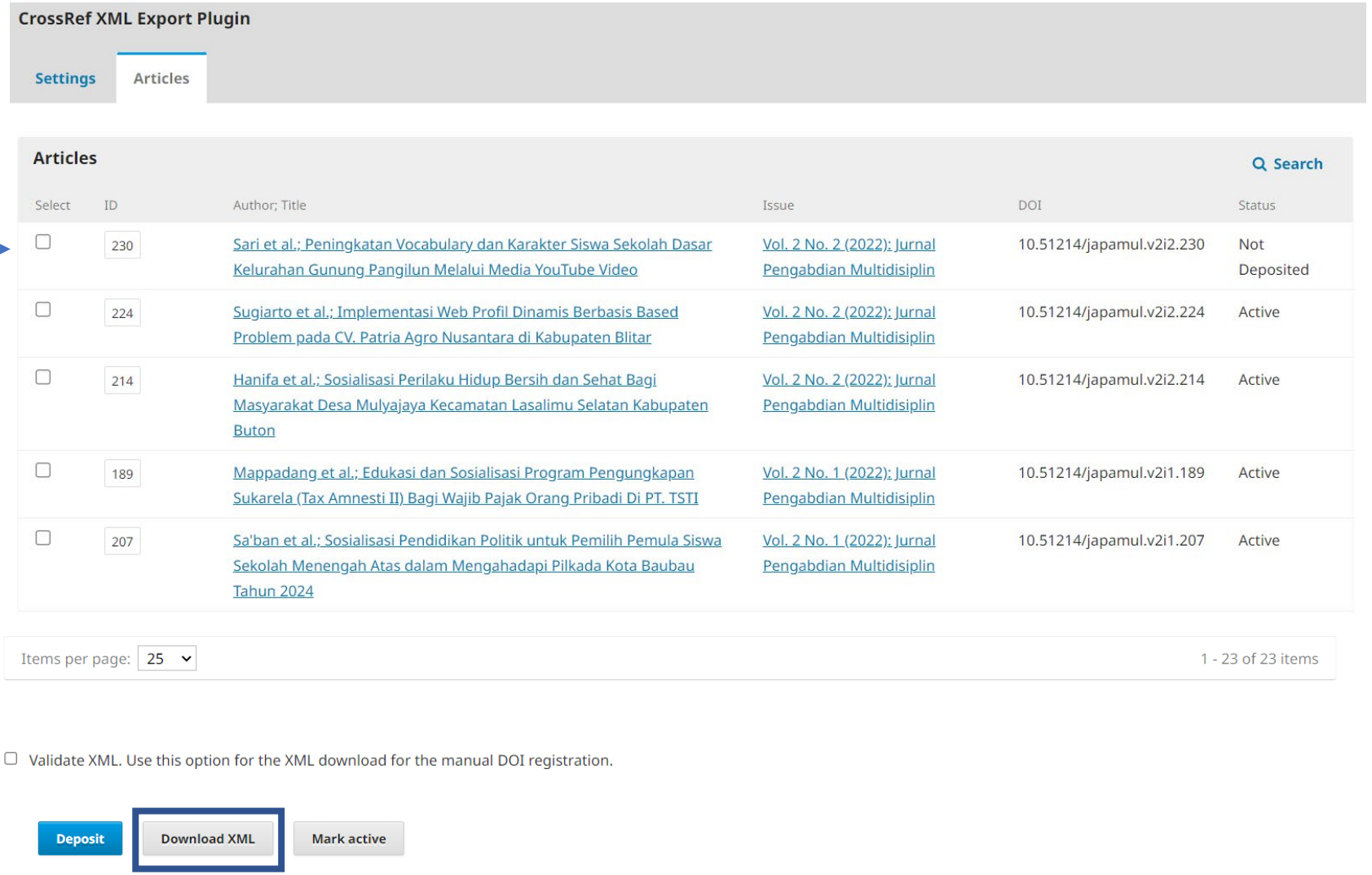




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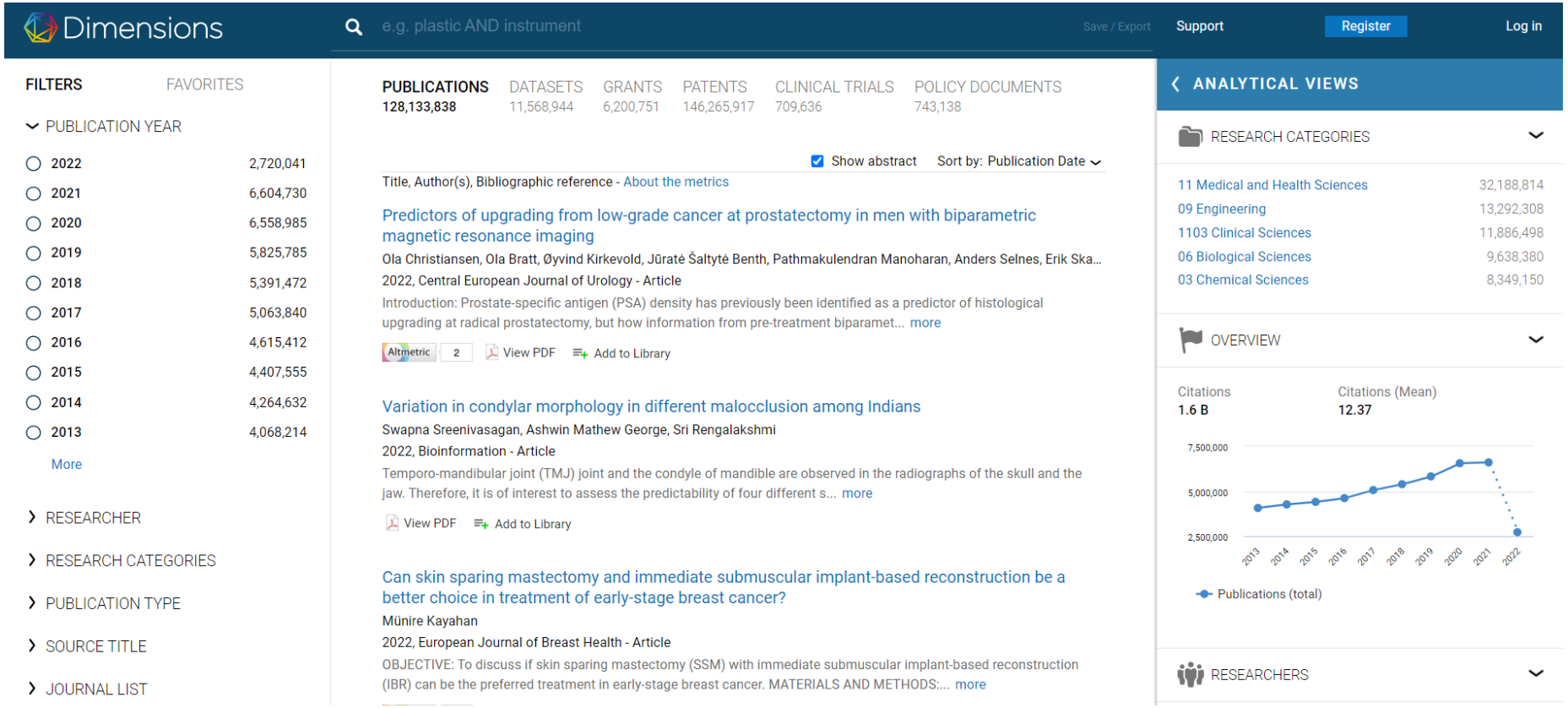
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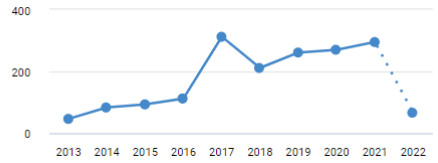
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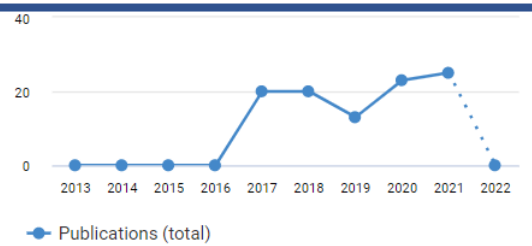
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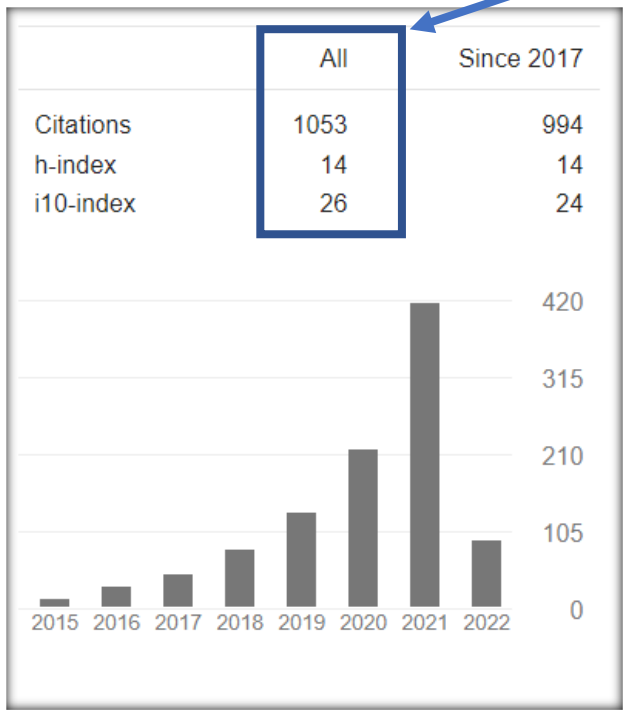
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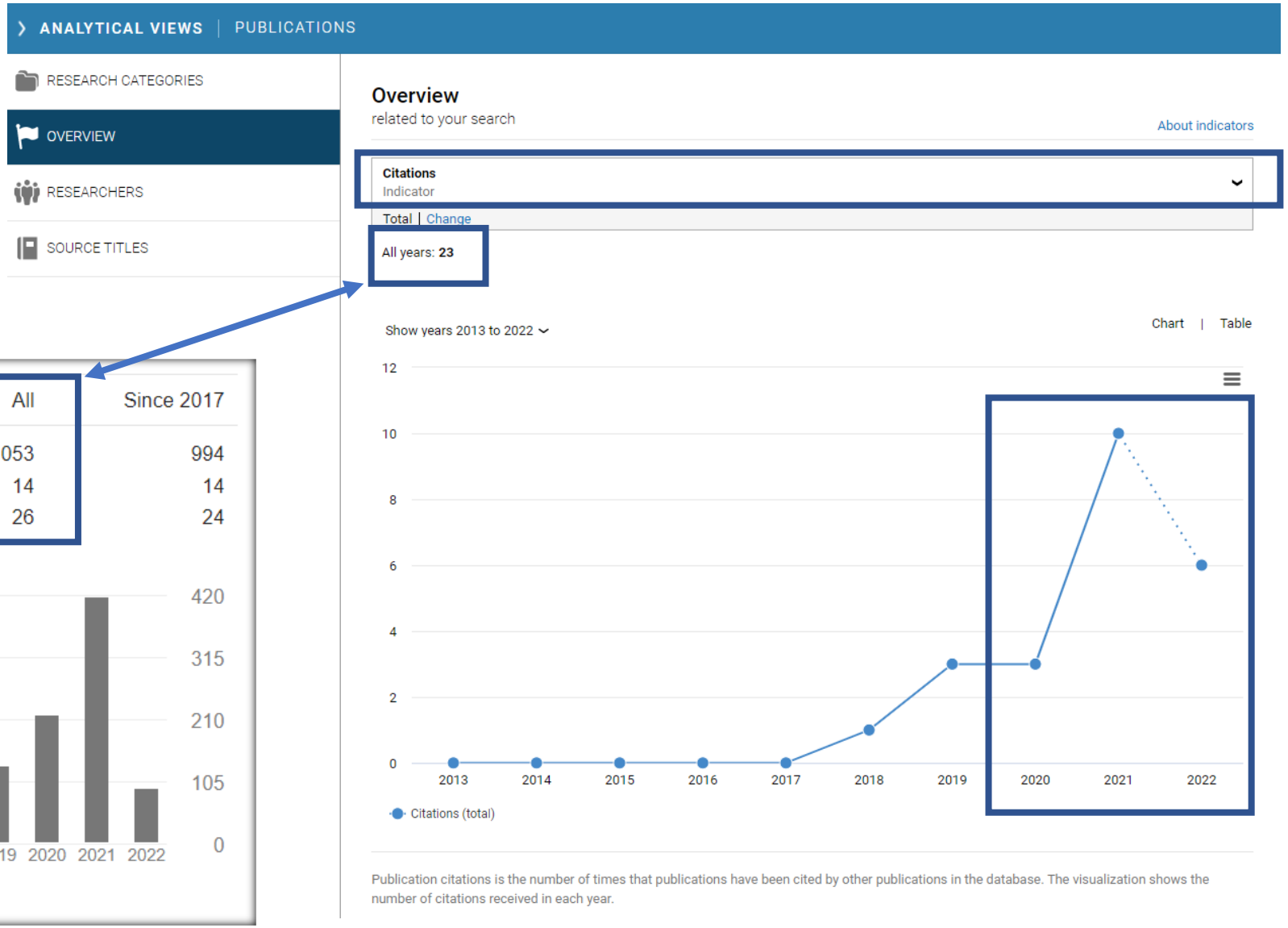
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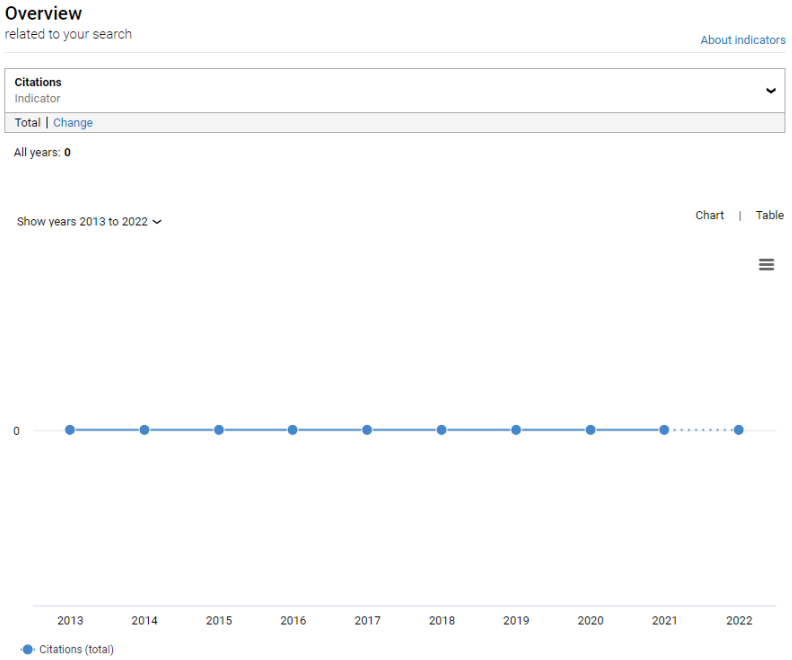
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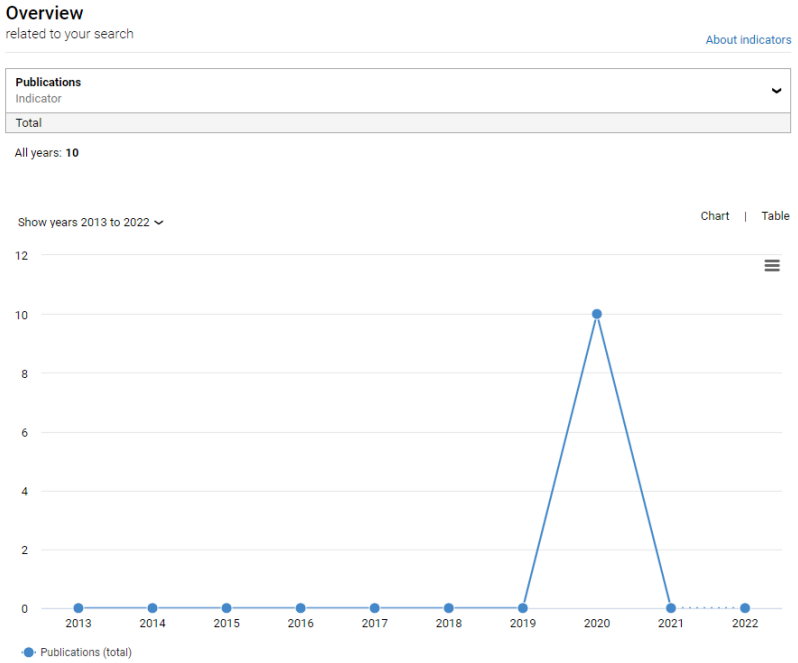
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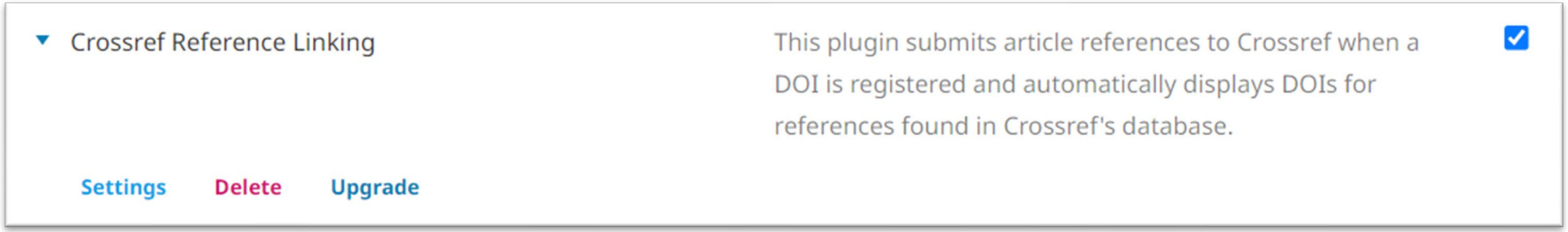


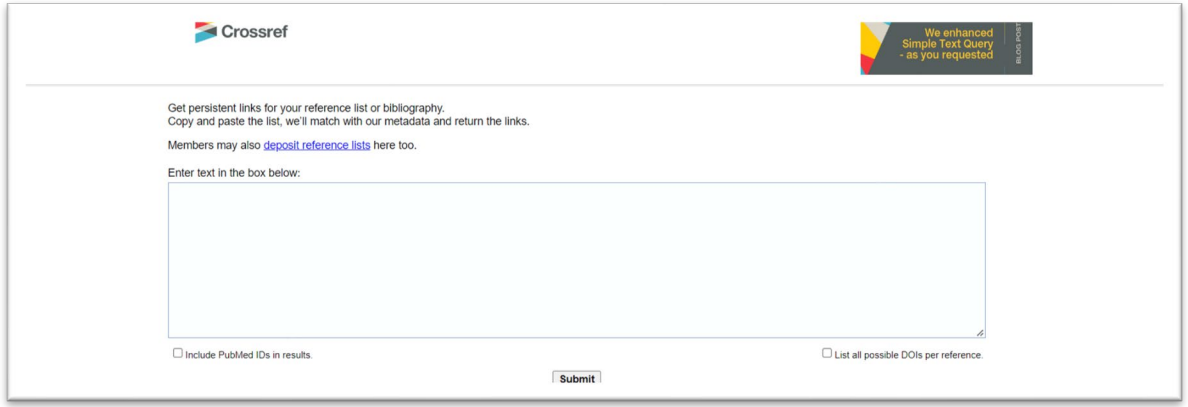


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(5) Sistematika Penulisan Artikel	(6) Pemanfaatan Instrumen Pendukung	(7) Sistem Pengacuan Pustaka dan Pengutipan	(8) Penyusunan Daftar Pustaka
(9) Penggunaan Istilah dan Kebahasaan			

No	Sub-unsur	Indikator		Nilai
1	Keefektifan Judul Artikel	a.	Lugas dan Informatif	1
		b.	Lugas tetapi kurang informatif atau sebaliknya	0,5
		c.	Tidak lugas dan tidak informatif	0
2	Pencantuman Nama Penulis dan Lembaga Penulis	a.	Lengkap dan konsisten	1
		b.	Lengkap tetapi tidak konsisten	0,5
		c.	Tidak lengkap dan tidak konsisten	0
3	Abstrak	a.	Abstrak yang jelas dan ringkas dalam Bahasa Inggris dan/atau Bahasa Indonesia	2
		b.	Abstrak kurang jelas dan kurang ringkas dalam Bahasa Inggris dan/atau Bahasa Indonesia	1
		c.	Abstrak tidak jelas dan bahasa tidak baku	0,5
4	Kata Kunci	a.	Ada, konsisten dan mencerminkan konsep penting dalam artikel	1
		b.	Ada tetapi kurang konsisten atau kurang mencerminkan konsep penting dalam artikel	0,5
		c.	Tidak ada	0
5	Sistematika Penulisan Artikel	a.	Lengkap dan bersistem baik	1
		b.	Lengkap tetapi tidak bersistem baik	0,5
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→ Sesuai dengan petunjuk penulisan dan konsisten

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		b.	Kurang informatif atau komplementer	0,5
		c.	Tak termanfaatkan	0
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		b.	Baku dan konsisten, tetapi tidak menyarankan menggunakan aplikasi pengutipan standar	0,5
		c.	Tidak baku dan tidak konsisten	0
8	Penyusunan Daftar Pustaka	a.	Baku dan konsisten, dan menyarankan menggunakan aplikasi pengutipan standar	1
		b.	Baku dan konsisten, tetapi tidak menyarankan menggunakan aplikasi pengutipan standar	0,5
		c.	Tidak baku dan tidak konsisten	0
9	Penggunaan Istilah dan Kebahasaan	a.	Berbahasa Indonesia atau berbahasa resmi PBB yang baik dan benar	2
		b.	Berbahasa Indonesia atau berbahasa resmi PBB yang cukup baik dan benar	1
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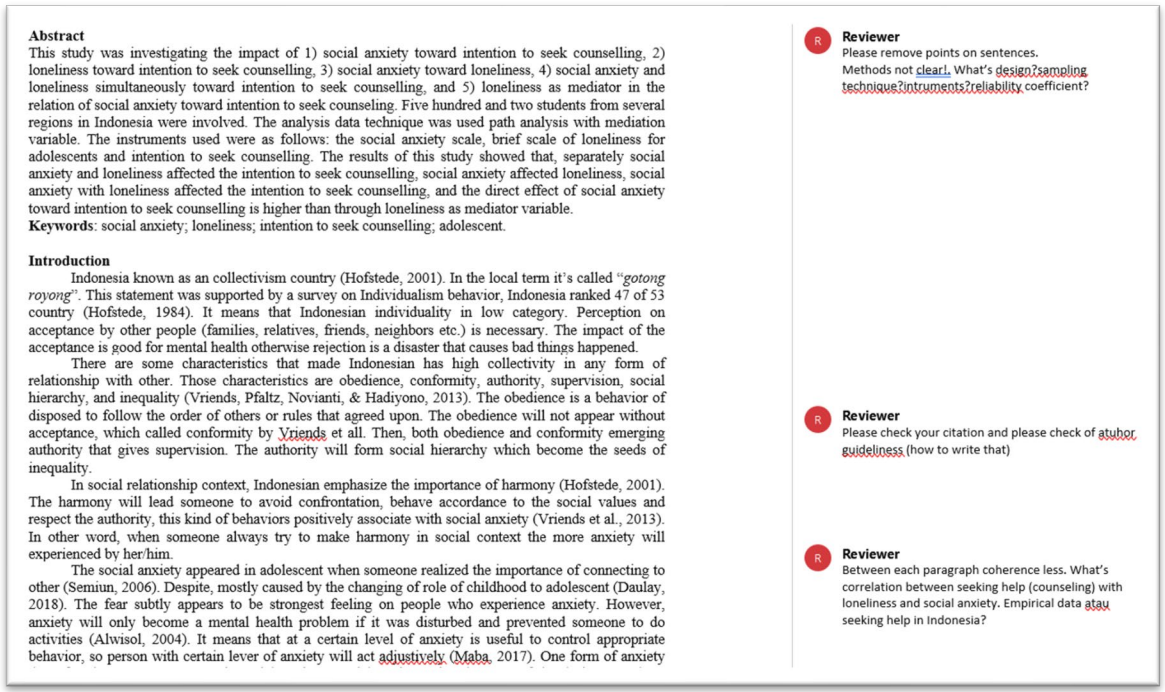
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Abstract
This study was investigating the impact of 1) social anxiety toward intention to seek counselling, 2) loneliness toward intention to seek counselling, 3) social anxiety toward loneliness, 4) social anxiety and loneliness simultaneously toward intention to seek counselling, and 5) loneliness as mediator in the relation of social anxiety toward intention to seek counseling. Five hundred and two students from several regions in Indonesia were involved. The analysis data technique was used path analysis with mediation variable. The instruments used were as follows: the social anxiety scale, brief scale of loneliness for adolescents and intention to seek counselling. The results of this study showed that, separately social anxiety and loneliness affected the intention to seek counselling, social anxiety affected loneliness, social anxiety with loneliness affected the intention to seek counselling, and the direct effect of social anxiety toward intention to seek counselling is higher than through loneliness as mediator variable.
Keywords: social anxiety; loneliness; intention to seek counselling; adolescent.

Introduction

Indonesia known as an collectivism country (Hofstede, 2001). In the local term it's called "*gotong royong*". This statement was supported by a survey on Individualism behavior, Indonesia ranked 47 of 53 country (Hofstede, 1984). It means that Indonesian individuality in low category. Perception on acceptance by other people (families, relatives, friends, neighbors etc.) is necessary. The impact of the acceptance is good for mental health otherwise rejection is a disaster that causes bad things happened.

There are some characteristics that made Indonesian has high collectivity in any form of relationship with other. Those characteristics are obedience, conformity, authority, supervision, social hierarchy, and inequality (Vriends, Pfaltz, Novianti, & Hadiyono, 2013). The obedience is a behavior of disposed to follow the order of others or rules that agreed upon. The obedience will not appear without acceptance, which called conformity by Vriends et all. Then, both obedience and conformity emerging authority that gives supervision. The authority will form social hierarchy which become the seeds of inequality.

In social relationship context, Indonesian emphasize the importance of harmony (Hofstede, 2001). The harmony will lead someone to avoid confrontation, behave accordance to the social values and respect the authority, this kind of behaviors positively associate with social anxiety (Vriends et al., 2013). In other word, when someone always try to make harmony in social context the more anxiety will experienced by her/him.

The social anxiety appeared in adolescent when someone realized the importance of connecting to other (Semiun, 2006). Despite, mostly caused by the changing of role of childhood to adolescent (Daulay, 2018). The fear subtly appears to be strongest feeling on people who experience anxiety. However, anxiety will only become a mental health problem if it was disturbed and prevented someone to do activities (Alwisol, 2004). It means that at a certain level of anxiety is useful to control appropriate behavior, so person with certain lever of anxiety will act adjustively (Maba, 2017). One form of anxiety

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Please remove points on sentences.
Methods not clear!. What's design?sampling technique?intruments?reliability coefficient?

Reviewer
Please check your citation and please check of atuhor guideliness (how to write that)

Reviewer
Between each paragraph coherence less. What's correlation between seeking help (counseling) with loneliness and social anxiety. Empirical data atau seeking help in Indonesia?

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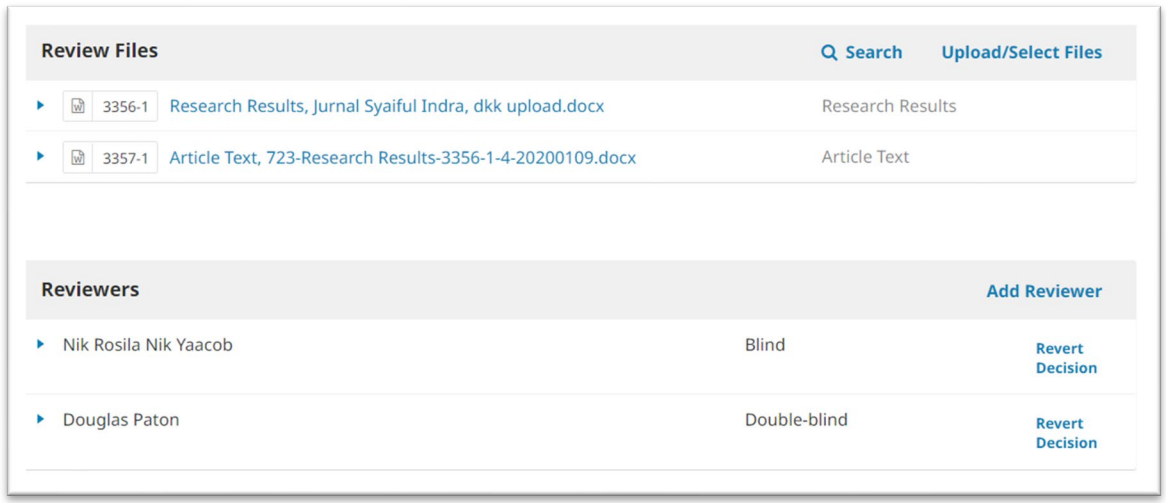
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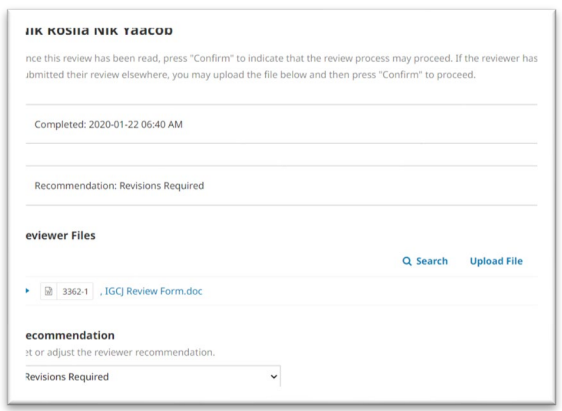
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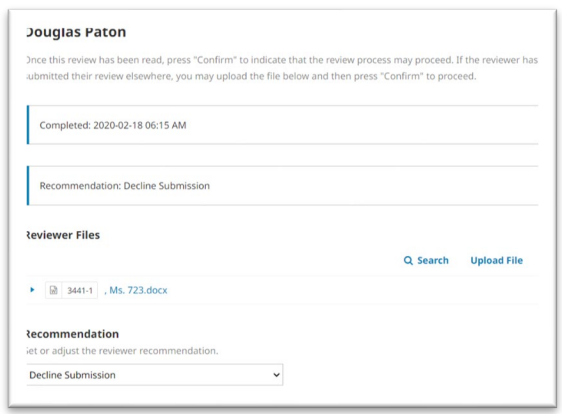
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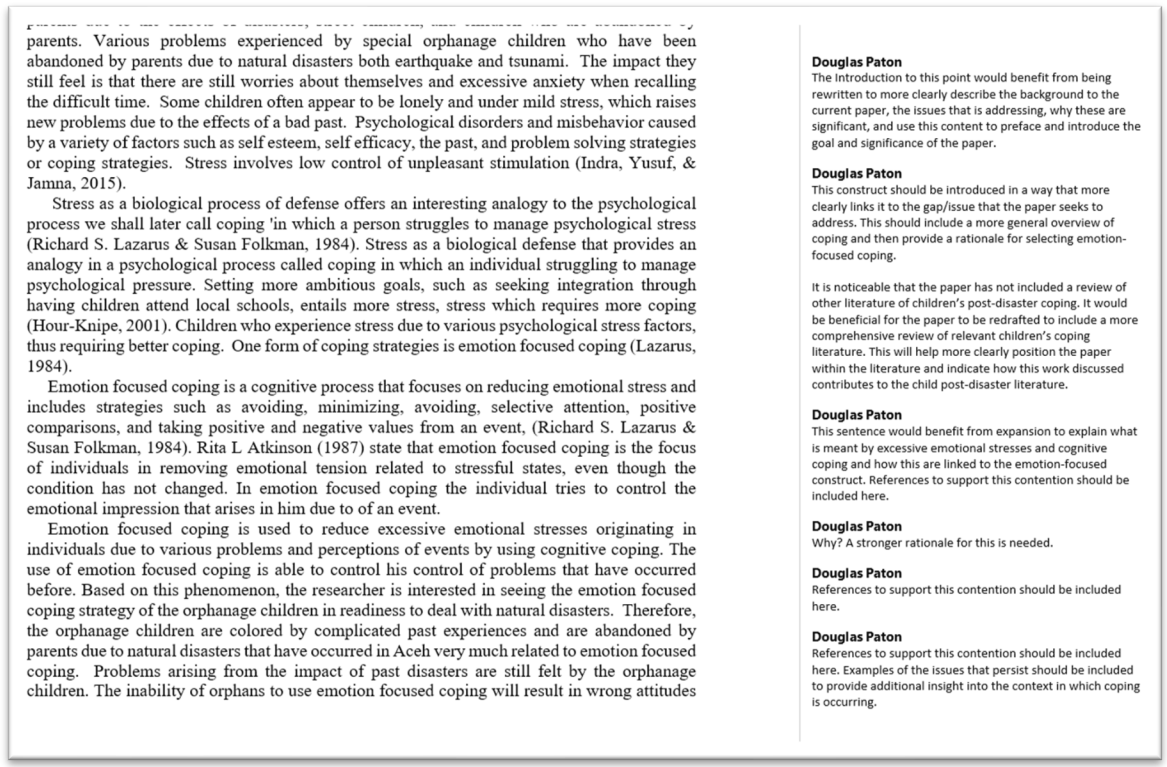
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parents. Various problems experienced by special orphanage children who have been abandoned by parents due to natural disasters both earthquake and tsunami. The impact they still feel is that there are still worries about themselves and excessive anxiety when recalling the difficult time. Some children often appear to be lonely and under mild stress, which raises new problems due to the effects of a bad past. Psychological disorders and misbehavior caused by a variety of factors such as self esteem, self efficacy, the past, and problem solving strategies or coping strategies. Stress involves low control of unpleasant stimulation (Indra, Yusuf, & Jamna, 2015).

Stress as a biological process of defense offers an interesting analogy to the psychological process we shall later call coping 'in which a person struggles to manage psychological stress (Richard S. Lazarus & Susan Folkman, 1984). Stress as a biological defense that provides an analogy in a psychological process called coping in which an individual struggling to manage psychological pressure. Setting more ambitious goals, such as seeking integration through having children attend local schools, entails more stress, stress which requires more coping (Hour-Knipe, 2001). Children who experience stress due to various psychological stress factors, thus requiring better coping. One form of coping strategies is emotion focused coping (Lazarus, 1984).

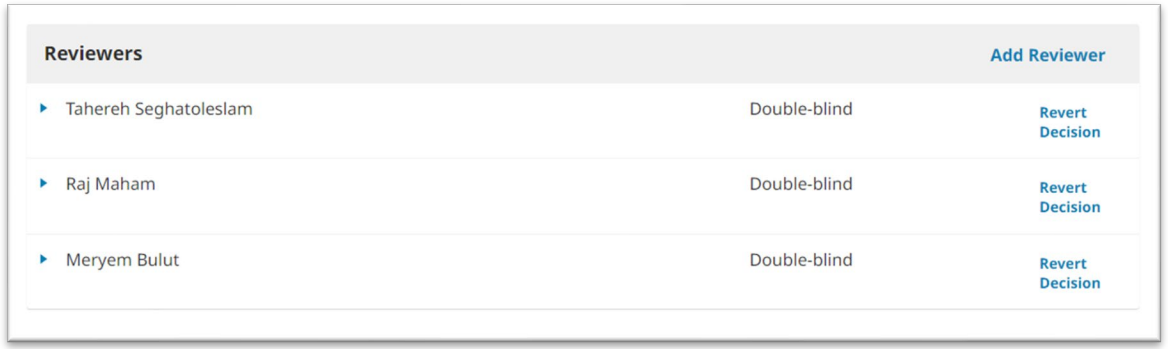
Emotion focused coping is a cognitive process that focuses on reducing emotional stress and includes strategies such as avoiding, minimizing, avoiding, selective attention, positive comparisons, and taking positive and negative values from an event, (Richard S. Lazarus & Susan Folkman, 1984). Rita L Atkinson (1987) state that emotion focused coping is the focus of individuals in removing emotional tension related to stressful states, even though the condition has not changed. In emotion focused coping the individual tries to control the emotional impression that arises in him due to of an event.

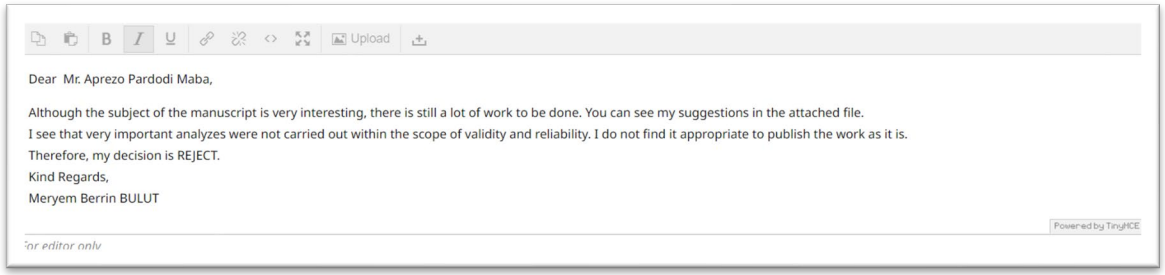
Emotion focused coping is used to reduce excessive emotional stresses originating in individuals due to various problems and perceptions of events by using cognitive coping. The use of emotion focused coping is able to control his control of problems that have occurred before. Based on this phenomenon, the researcher is interested in seeing the emotion focused coping strategy of the orphanage children in readiness to deal with natural disasters. Therefore, the orphanage children are colored by complicated past experiences and are abandoned by parents due to natural disasters that have occurred in Aceh very much related to emotion focused coping. Problems arising from the impact of past disasters are still felt by the orphanage children. The inability of orphans to use emotion focused coping will result in wrong attitudes

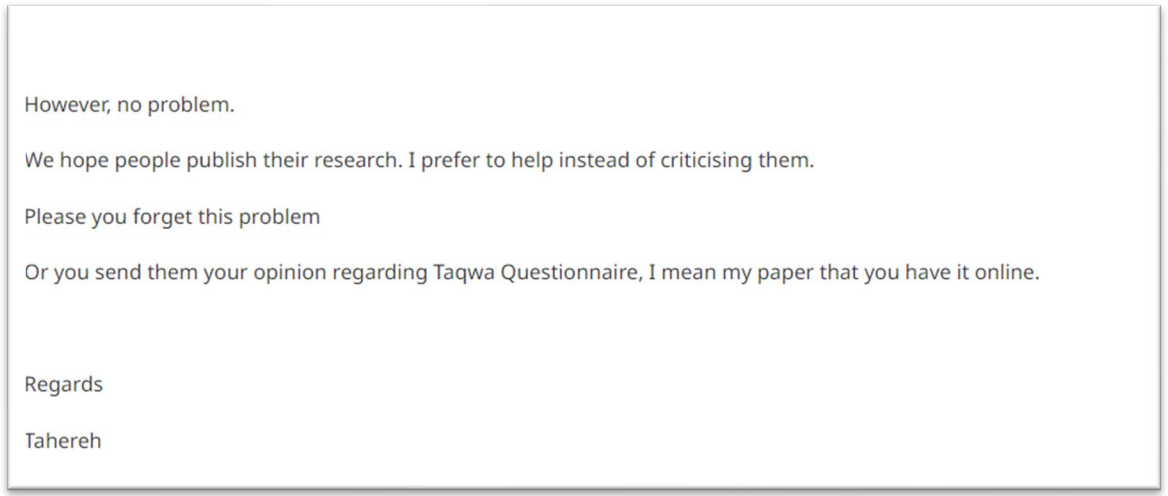
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The Role of Demographic Characteristics and Spiritual Dimensions in Predicting Empathy: A Study in Muslim Pre-Service Teachers

Fifi Khoirul Fitriyah[1,2], Nur Hidayah[1]*, Muslihati[1], Im Hambali[1], Mursyidul Ibad[2]
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Abstract

Although many studies have examined the relationship between spirituality and empathy, very few studies have focused on demographic and spiritual dimensions in influencing empathy for pre-service teachers. This study analyzes the effect of gender, age, and years of formal education on spirituality and empathy and analyzes the influence of the spiritual dimensions on empathy. This research is a cross-sectional study, with 319 Muslim pre-service teachers as respondents. The data collection technique used an online questionnaire adapted from the Spirituality Assessment Scale (SAS) and the Interpersonal Reactivity Index (IRI). The results show that age affects spirituality, while empathy is influenced by age and gender. One unanticipated finding was that years of formal education had no effect on either spirituality or empathy. The most important finding of this study is the higher the level of innerness, the more likely it is to have high empathy. This study's findings are useful as an assessment material and creating counseling designs to increase empathy for pre-service teachers. This is a part of forming the ideal profile of counselors in schools later. Integrating Islamic values is also an essential alternative in counseling for Muslims.

INTRODUCTION

Empathy has a pivotal role in learning, and prospective teachers are an asset that is the main element in determining education's success. Many teachers cannot perceive learning situations based on students' perceptions or egocentricity, causing learning objectives not to work optimally. Especially during the Covid-19 pandemic, most learning uses online learning approach, various online learning platforms, such as Google Classroom, Facebook, WhatsApp, Google Met, etc. are used in learning (Dhawan, 2020; Lewis, 2020; Ngussa et al., 2021). Unfortunately, previous studies have stated that online learning causes students to become bored and engage in deviant behavior (Babvey et al., 2021). This situation requires high empathy, especially for teachers to their students. This is justified by the fact that high scores for empathy correlate positively with low levels of violence in school (Espejo-Siles et al., 2020).

Empathy is crucial to use when dealing with unexpected situations. Therefore, teacher need to invite students to do self-talk on how to deal with unexpected situations (Hall & Smotrova, 2013). Through empathizing, prospective teachers can learn to protect students

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Reality Group Counseling for Indonesian-Malaysian Muslim Students with Problematic Internet Use: Is it Effective? If So, How Does It Work?

Mulawarman Mulawarman[1]*, Ajeng Intan Nur Rahmawati[2], Imam Ariffudin[2], Mungin Eddy Wibowo[1], Edy Purwanto[1], Amin Al Haadi bin Shafie[3], Mayang Afriwilda[1]

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Keywords: group counseling; muslim students; problematic internet use; reality therapy

Abstract

Problematic Internet Use (PIU) is one of the factors that influence mental health and psychosocial issues, particularly for students. However, limited research when it comes to such specificities as Muslim students. This research was designed to examine the effectiveness of reality group counseling in reducing the level of PIU on Muslim students. A quantitative approach with quasi-experiment pretest-posttest control group design was administered to examine the impact of reality group counseling on PIU. Twenty-eight Muslim students (14 junior and 14 high school students), from Indonesia and Malaysia, were participated in the study. Generalized Problematic Internet Use Scale 2 (GPIUS2) was employed to measure the PIU and was analyzed using mixed ANOVA. The results showed that reality group counseling was significantly reduced the PIU level of participants in both countries. Thus, it can be concluded that reality group counseling should be implemented to treat Muslim students with a high level of PIU. The research findings and limitations are discussed.

INTRODUCTION

The use of the internet is increasingly widespread in all areas of life, especially among young people around the world. As well as Malaysia and Indonesia which are known as countries with a majority Muslim population in Southeast Asia (Ridho et al., 2019). Just like any other country, the internet has become an important part of daily lives and has a high impact on education in particular (Ching et al., 2017). Internet has been transformed into becoming vital part of daily life and it inevitable that its users come from various group, with no exception to students. They use internet to support their academic and non-academic activities (Anderson et al., 2016).

The Internet is considered by all Muslims to reflect Western concerns and approaches. In the Islamic world, you risk losing your identity in the face of the amazing amount of Western material transmitted over the Internet. Some religious institutions consider the Internet to be a Western tool proposed to eradicate the standard reputation of Islam. Demonstrations of free conversation made possible by the Internet realize what is seen by religious authorities as undermining the multi-level structure of ethical and moral

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Predictors of Deviant Behavior Justification Among Muslims: Sociodemographic Factors, Subjective Well-Being, and Perceived Religiousness

Nur Amali Aminnuddin[1]*, Harris Shah Abd. Hamid[2]
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Keywords: deviant behavior; individual differences; islam; muslims; religiousness; well-being

Abstract

Current evidence supports how deviant behavior can be predicted by sociodemographic factors, subjective well-being, and perceived religiousness. However, there is limited research when it concerns specificity such as Muslims justifying deviant behavior, and their subjective well-being and perceived religiousness within a single study. Most studies used Christian population or using a non-denominational approach. Therefore, in this study, data from World Value Survey Wave 6 was used to examine the Muslim population (N = 20,559) and deviant behavior justification. Sociodemographic factors, subjective well-being (life satisfaction, happiness, and state of health), and perceived religiousness (prayer frequency and importance of God in life) were hypothesized as predictors. Results revealed that these hypotheses are supported. However, many of these predictors are weak, having minimal effect. This is with the exception of having the worldview of God being important in one's life, being both a strong and statistically significant predictor of deviant behavior justification. The more a person views God being important in life, the more it predicts a decrease in deviant behavior justification. This research provides a novel finding on the belief-behavior nexus, specifically concerning Muslims justifying deviant behavior when two forms of perceived religiousness—ritualistic and worldview—are being compared.

INTRODUCTION

Deviant behavior is subjective by nature (Goode, 2019). It is defined and constructed by society, based on the behavior being viewed negatively or in a pejorative manner. Due to this, deviant behavior tends to be treated as a societal problem. The deviancy degree of a deviant behavior and its impact can be wide-ranging. It comes in various forms (McCaghy et al., 2016). It can be an action done against a person, a group of people, or properties. It can be observed in organizations or in the cyberspace. Making a white lie can be viewed as a minor deviant behavior as its impact is almost negligible. At the opposite end, it can be extreme to the point that it affects society, for example, scamming others or committing frauds.

There have been studies on various deviant behaviors, including juvenile delinquency (Hong Chui et al., 2020), discrimination of certain groups (Aminnuddin, 2019a, 2020a, 2020b), substance use (Baker et al., 2020), and self-injurious behavior (Bakken, 2021). Researchers have also examined deviant behaviors based on specific population such as based

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		c.	Tidak konsisten	0
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