

The Healthy Religious Behavior of Members of the Al-Qur'an Tadarus Group Regarding Religious Motivation and Experience with Subjective Well-being

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KEYWORDS

Motivation to read the Al-Qur'an, religious experience, and subjective well being.

ABSTRACT

The article aims to determine the relationship between motivation to read the Al-Qur'an, who is part of the WhatsApp group, religious experience, and subjective well-being. In general, the Muslim community assumes that someone who diligently reads the Qur'an has good religious experience and psychological well-being. The research method used was a quantitative research method with Muslim respondents who were members of the Tadarus Al-Qur'an WhatsApp group. Data collection for quantitative research uses scales. Sampling used purposive sampling. Quantitative respondents totaled 113 people. The research results show that someone who has the motivation to read the Al-Qur'an and has religious experience has good subjective well-being. This means that someone who has the motivation to read the Qur'an, is a member of the WhatsApp group, and has religious experience has relatively good calm and life satisfaction. The conclusion is that someone who has the motivational activity of reading the Al-Qur'an, is part of the WhatsApp group, and has religious experience has high and positive subjective well-being.

Introduction

According to Trisnani, information and communication technology continues to develop along with the development of human civilization. An example is the development of the WhatsApp social media information technology communication tool. This application as a communication tool is quite effective for humans in carrying out their daily activities. According to Jumiatmoko, WhatsApp social media is an internet-based application that gives every user the possibility to share information. WhatsApp social media is a medium that is friendly for people to use because it is easy for every citizen to access. WhatsApp users in May of 2018 reached 1.8 billion. Every day, there are 65 billion message senders via WhatsApp. gy continues to develop along with the development of human civilization. An example is the development of the WhatsApp social media information technology

communication tool. This application as a communication tool is quite effective for humans in carrying out their daily activities.¹

WhatsApp social media is a means of communicating between someone and other people. WhatsApp media is also used as a means of providing motivation to worship together in the community. For example, the motivational activity for worship between friends is the Tadarus Al-Qur'an group. For example, the Al-Qur'an tadarus community group with the name One Day One Juz (ODOJ). It should be noted that the tadarus al-Qur'an group in the WhatsApp group with the activity of reading the Al-Qur'an one day and one juz, abbreviated as ODOJ (One Day, One Juz), was founded in 2010. Alumni of Rumah Al-Qur'an are the founders of the group. This community aims to motivate each other to read one Juz of the Koran every day. This community development apparently came from various groups, such as students, university students, lecturers, party activists, and so on. On May 4, 2014, the community held the grand launch of One Day, One Juz (ODOJ).²

To understand someone's motivation, of course, we have to know that motivation. Thus, we have to read psychological literature about theories or definitions of motivation. Motivation is understood as a pleasant or positive emotional state that results from the assessment of one's work experience and is inherent in a person. Going deeper, if you look at the definition, there are two aspects contained in it. These two aspects are a person's emotional attachment and analysis when doing something. The opinions expressed by David and Anderzej are more interesting. According to him, motivation can be understood as cognitive decision-making that aims to create behaviors aimed at achieving certain goals through initiation and monitoring. Assessment of someone's motivation when doing something by assessing satisfaction and dissatisfaction. Other assessments have good or bad ratings. The assessment of a person's motivation is influenced by two things: external factors (extrinsic), such as appreciation, and within the individual (intrinsic), the desire to do better.³

Siagaan expressed an even clearer opinion about motivation. In fact, motivation is the result of a person's interaction with other people under the conditions they face. Thus, the motivation that a person has is different. The explanations are very clear because the situations and environments are different. Conditions like this give rise to different motivations. It can be understood that every person who faces something has different motivations for what they do because the enthusiasm they emit is also different. The results that will be obtained in this range will also produce different results.⁴

With every job a person does, that person will gain experience. Moreover, this activity is associated with motivation, so a person will gain experience. A person who has the motivation to always read the Al-Qur'an will have religious experience in worshiping and reading the Al-Qur'an. What experience did he get, and how? It is best to understand the meaning of religious experience. Religious experience means the deep passion a person has when carrying out worship related to religious teachings. The person will find something sacred when carrying out worship. Sacred things become something satisfying and enjoyable for the person. Moreover, this activity is associated with motivation, so a person will gain experience. A person who has the motivation to always read the Al-Qur'an will have religious experience in worshiping and reading the Al-Qur'an. What experience did he get, and how? It is best to understand the meaning of religious experience. Religious experience means the deep passion a person has when carrying out worship related to religious

teachings. The person will find something sacred when carrying out worship. Sacred things become something satisfying and enjoyable for the person.⁵

Another explanation of religious experience is mental experience. Religious experience is also an experience related to a person's faith. Religious experience will give birth to optimistic or pessimistic behavior. The reason is because religious experience is related to a person's relationship with God. When someone performs worship, that person will have an inner experience that is satisfying, pleasant, optimistic, or pessimistic.⁶

Every person who performs worship has a positive or negative experience in psychological studies, so this is called subjective well-being. An explanation of subjective well-being was also put forward by Diener: subjective well-being is the personal perception and experience of positive and negative emotional and global responses, as well as certain cognitive evaluations (domains) of satisfaction with life. A simpler understanding is that subjective well-being can be said to be "a person's cognitive" and affective evaluation of their life.⁷

Research methods

Research design framework

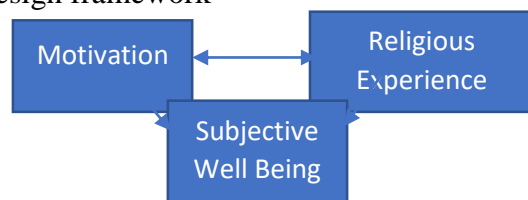


Figure 1. Research design framework

This article is the result of research using quantitative methods. This research consists of three variables, namely the independent variable motivation to read the Koran by joining the WhatsApp group, religious experience, and the dependent variable subjective well-being. The respondents were adults who were members of the Al-Qur'an reading group (*tadarus/tilawah*) on WhatsApp. The number of Al-Qur'an reading groups (*tadarus/tilawah*) on Whatshap involved in this research, as seen from his name, is around 31 WhatsApp groups.

Data collection, sampling techniques and analysis

Data collection uses sampling. The sampling technique uses non-probability sampling, and sampling is determined using purposive sampling. The number of respondents was one hundred and thirteen, consisting of men and women. The research hypothesis is that there is a simultaneous relationship between the variable motivation to read the newspaper by joining the WhatsApp group, religious experience, and subjective well-being. Analysis using the SPSS 20 program.

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Research measurements

For the subjective well-being variable, researchers created a measuring instrument based on the theory of subjective well-being with the explanation that subjective well-being is a self-evaluation of subjective satisfaction with the life one lives. Satisfaction is like an emotional experience, both positive and negative. The

part included in the affective dimension, such as positive affect, is related to joy, gratitude and meaningfulness. This is different from negative affect related to anger, sadness and worry. The other side of the cognitive dimension refers to one's life satisfaction.⁸

This is different from the tool for measuring motivation to read the Koran by joining a WhatsApp group. The researchers created this measuring tool based on Abraham Maslow's hierarchy of needs theory. The aspects consist of psychological needs, the need for security, the need for social blindness, the need for respect, and the need for self-actualization.⁹

For the variables of religious experience, researchers used Stark's theory of religious experience as a measuring tool. The theory of religious experience has four aspects, namely Confirmation, Responsive, Estatic, God's whisper/revelation.¹⁰

Recruitment of respondents and statistical analysis

The researcher's work in collecting data, the researcher created a measuring instrument for each variable using the Google Form program application. Next, the researcher distributed the application to the Al-Qur'an tadarus group. The tadarus group has members consisting of all Indonesian citizens from Sabang to Meroke. The other group is a group of Islamic boarding school alumni who have studied research, and the Aliyah school group has studied researchers. Apart from spreading out, the researcher made telephone calls/messages via WhatsApp to respondents to agree to be part of the research respondents. There were also respondents in the WhatsApp group who helped spread the measuring tool in the Google form to their friends. Researchers also manually extracted data from respondents including students and lecturers who were members of the tadarus group. Manual means that the researcher provides a blue print of questions for each variable in the research to be filled in. For quantitative research analysis, researchers used the SPSS 20 program with multiple regression analysis.

Research Results and Discussion

Table 1: Model summary of motivational variables for reading the al-Qur'an and religious experience on subjective well-being.

Model Summary^b

R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
.716 ^a	.513	.504	2.91293	1.915

a. Predictors: (Constant), (Motivation) MTV_BA, Religious Experience

b. Dependent Variable: Subjective Well Being

Looking at table 1 of the model summary, the motivation variables for reading newspapers and religious experience on subjective well-being have an adjusted R square value of 0.504. This value shows that the contribution of religious experience to subjective well-being is 50.4%; the remaining 49.6% is influenced by other variables. R value: 0.716 This value shows a strong correlation value. The standard error of the estimated value is 32.91293. This value shows that the higher the SEE value, the more accurate the regression model will be in predicting the dependent variable.

Table 2: Anova results of simultaneous analysis

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	984.171	2	492.085	57.994	.000 ^b
	Residual	933.369	110	8.485		
	Total	1917.540	112			

a. Dependent Variable: Subjective Well Being

b. Predictors: (Constant), (Motivation) MTV_BA, Religious Experience

Looking at table 2, the coefficient of the variable motivation to read the Qur'an and religious experience on subjective well-being has a F value of 57.994 and a significant value of 0.000 < 0.05. This value shows that the variable motivation to read the Qur'an and religious experience have a significant relationship to subjective well-being.

Table 3: Coefisience of motivational variables for reading the al-Qur'an and religious experience on subjective well-being

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	10.031	2.662		3.768	.000		
	Religious Experience	.204	.087	.210	2.362	.020	.561	1.784
	(Motivation)MTV_BA	.482	.077	.560	6.301	.000	.561	1.784

a. Dependent Variable: Subjective Well Being

The equation value is subjective well-being = 16.122+0.566.

Table 3 shows that a constant value of 10.031 shows that if the independent variable is considered constant, then the average subjective well-being value of participants in the Tadarus group for religious experience on WhatsApp is 0.204. The regression coefficient of motivation to read the Al-Qur'an for participants of the Tadarus Al-Qur'an group in WhatsApp is 0.482. The regression coefficient value for reading the Al-Qur'an for participants in the Tadarus Al-Qur'an 1000 group will increase subjective well-being.

The variable motivation to read the al-Qur'an and religious experience has a significant relationship to subjective well-being.

Motivational words in human life behavior require an understanding of the basics of one's behavior. According to Stoner, understanding motivation requires

understanding the basic terms. First, motivation is a good thing; someone becomes motivated because of rewards, or vice versa, because they work with motivation, and therefore they are praised. Second, motivational behavior is determined by a number of factors that determine a person's work performance. These three motivations are ability, resources, working conditions, leadership, and others. These four motivational behaviors can run out at any time and need to be added, along with several psychological factors, so that when they are at their lowest point, motivation needs to be added. These five motivational behaviors are tools that management can use to regulate work relationships and provide enthusiasm for activities.¹¹

Winkel's understanding is clearer: the motivation a person has is the driving force that each individual has to achieve what he wants in his life. Chaplin explains differently: motivation is a trigger that every human being has to generate, regulate, maintain, and channel behavior towards the goals that person wants to achieve. A person who has a goal to achieve something will try to achieve it with all his efforts to get what he wants. This method is called motivation.¹²

Everyone has and carries out different daily tasks. These tasks are related to the tasks carried out, which are the result of individual encouragement. This encouragement is called motivation. A person's behavior when carrying out a task is the result of the interaction between each individual's motivation and his or her abilities. The higher a person's motivation and ability to carry out tasks, the greater the possibility of that person getting maximum results. On the other hand, if someone carrying out tasks in the form of behavior has low motivation coupled with low ability, then it is very likely that that person will not get optimal results.¹³

Another motivation theory that can be adopted from motivation theories based on animal experiments is that a motivation theory must have anthropocentric, not animal-centric, considerations. A scientific paradigm based on anthropocentrism means that the environmental management of the universe is human-centered. There are arguments as to why motivation theory stands the way it does. The first understanding is that human motivation is part of human life instincts. On the other hand, human motivational behavior is also part of hereditary factors.

There are similarities between humans and animals in experiments on animals such as mice, which can be seen from the similarity of animal and human instincts. For example, white rats or other animals have the same instincts, namely hunger instincts, sexual instincts, and maternal instincts. It's the same with monkeys. This animal also has the same instincts as mice and humans. It's just that humans also have differences with animals. In fact, if it is understood deeply, humans do not only have instincts. Something that cannot be forgotten about humans is that they have sexual instincts. However, this urge can be due to hereditary factors or because it has been learned from generation to generation based on a person's life history.¹⁴

Someone who does something with motivation will gain experience. A person who has the motivation to always read the Al-Qur'an will have religious experience in worshipping and reading the Al-Qur'an. What experience did he get, and how? It is best to understand the meaning of religious experience. Religious experience means the deep passion a person has when carrying out worship related to religious teachings. They will find something sacred when carrying out worship. Sacred things become something satisfying and enjoyable for the person.¹⁵

Understanding religious experience is understood as a mental experience. Religious experience is related to a person's faith. Religious experience will give birth to optimistic or pessimistic behavior. This is because religious experience is related to a person's relationship with God. When someone performs worship, that person will

have an inner experience that is satisfying, pleasant, optimistic, or pessimistic. Such conditions can cause a person to experience subjective well-being.¹⁶

A person who performs worship experiences positive or negative experiences in psychological studies, so this is called subjective well-being. Diener conveys a more complete understanding of subjective well-being. Subjective well-being is the personal perception and experience of positive and negative emotional and global responses, as well as certain cognitive evaluations (domains) of satisfaction with life. A simpler understanding is that subjective well-being can be said to be "a person's cognitive" and affective evaluation of his life.¹⁷

Everyone actually has a purpose in life. His goal in life is to achieve life satisfaction. Many individuals spend time and energy to achieve satisfaction in their lives. Opinions expressed about a person's subjective well-being are more focused on the individual's evaluation of his or her life. The evaluation referred to in this case includes cognitive and affective aspects. The opinion of Diener, Oishi, and Lucas is even clearer: subjective well-being is actually how individuals evaluate their lives. Subjective well-being involves the evaluation of two components, namely cognitive and affective. Simply put, it can be understood that: someone who has a high level of subjective well-being is indicated by a cognitive evaluation in the form of high life satisfaction and an affective evaluation in the form of high positive affect and low negative affect. Subjective well-being is a broad concept regarding a form of assessment of a person's life or emotional experience, which is a combination of high life satisfaction, high positive affect, and low negative affect. Someone who has a high level of subjective well-being is able to regulate emotions and deal with problems well. On the other hand, people who have a low level of subjective well-being tend to feel that their lives are unhappy, full of negative thoughts and feelings that cause anxiety and anger, and that they are even at risk of experiencing depression.¹⁸

Diener's explanation is subjective well-being, whose aim is to identify a field of psychology that seeks to understand society's evaluation of quality of life. QOL research includes assessments of two things, namely cognitive assessment and affective reactions. In scientific studies, the term "subjective well-being" introduced by Diener is often used interchangeably with, or to avoid ambiguous meaning, the term "happiness." The SWB literature includes research that uses a variety of terms such as happiness, hedonic levels, life satisfaction, morale, and positive affect.¹⁹

The variable motivation to read the Koran and religious experience on subjective well-being is 50.4%, the remaining 49.6 is influenced by other variables.

Bukhari and Khanam's statement makes it clearer that happiness is part of a person's subjective well-being. So it is clear that SWB is an emotional condition that a person has that is subjective throughout the individual's life. Apart from being important to research and study because it describes a person's quality of life, subjective well-being can also have a positive impact on a person's life. There are many benefits that can be gained when someone has a high level of subjective well-being, including benefits for health, one of which is longevity and productivity. It was further explained in other studies that high subjective well-being, such as life satisfaction, the absence of negative emotions, optimism, and positive emotions, have an effect on better levels of health and longevity. Stevenson and Wolfers' explanation is that a person's subjective well-being is also related to that person's stress level. This means that every individual who has a high level of stress has a low level of happiness, while individuals who have a low level of stress have a high level of

happiness. Thus, subjective well-being is an important thing in his life. Subjective welfare is a basic need, where subjective welfare is linear with income and does not decrease when income increases.²⁰

It can be clearly understood that the meaning of subjective well-being can be seen from the high level of a person's subjective well-being. Such conditions can be proven by a person's SWB, with a cognitive evaluation in the form of high life satisfaction and an affective evaluation in the form of high positive affect and low negative affect. Subjective well-being is a broad concept regarding a form of assessment of a person's life or emotional experience, which is a combination of high life satisfaction, high positive affect, and low negative affect. Someone who has a high level of subjective well-being is able to regulate emotions and deal with problems well. On the other hand, people who have a low level of subjective well-being tend to feel that their lives are unhappy, full of negative thoughts and feelings that cause anxiety and anger, and that they are even at risk of experiencing depression. In such conditions, it can be clearly understood that SWB is very important for a person's life in order to obtain happiness, which has an impact on psychological and biological health.²¹

R value 0.716. This value shows a strong correlation value.

From this description, it can be understood that when someone carries out worship, such as reading the Koran via the WhatsApp group, they have religious motivation and experience. The person also has a cognitive or affective concept. The person has a positive or negative value in carrying out the activity. If someone observes these activities, then that person will be more diligent and have high motivation to carry them out. This person also has his own experience in carrying out these activities.

In fact, the religious or spiritual experiences experienced by individuals indirectly provide good hope for positive behavior and thinking towards the surrounding environment. Research conducted by Marcin Wnuk on a student community in Chile found that religious experiences, which include spiritual experiences, have an indirect influence on subjective well-being through the hope that is built.²²

Reading the journal "Procedia Social and Behavior Sciences, 31 (2012)," written by Tohidi and Jabbari, explains that motivation is an activity that empowers humans to achieve high levels of performance and overcome obstacles in order to make changes. Motivation is the driving force of guidance, control, and persistence in human behavior. Motivation will strengthen and maintain a person's behavior in carrying out the activities they undertake,²³; therefore, motivation is closely related to aspects of personality. Individuals who have aggressive emotions tend to be resistant to motivation, and vice versa. This is because aggressive individuals tend to have higher expectations of higher rewards (benefits) for something that will be obtained from a behavior.

Looking at the context of religious experience, this very diverse personality is also one of the causes of fluctuations in motivation in each individual. The higher an individual's expectations of religious rewards or benefits, the higher the motivation that appears. Religious experience is a reaction to rituals carried out by religious people. Meanwhile, rituals are born from a belief in the teachings or revelations of a religion. Psychologically, a person tends to incorporate everything that comes from outside himself, such as symbols, norms, and culture. And the behavior of the people around him enters his psychological symptom system. This internalization of experience then forms an action system built from systematic relationships between

feelings, thoughts, and actions.²⁴

Limitation of the study

The limitation of the research in this article is that the data mining research used the online Google Form facility. Excavating this data sometimes results in respondents not responding very quickly, so researchers need to communicate with each person. For future researchers to enrich it further if the researcher conducts research using an experimental method approach.

Conclusion

The results of this research can provide an overview and a conclusion that someone who has good religious behavior and religious experience is able to contribute to a person's psychological well-being. A person's psychological well-being is known as subjective well-being. However, a person's subjective well-being is not only due to the influence of religious worship behavior, but there are other factors.

To define the science of positive psychology or social psychology, it requires a lot of research using various variables and methods. This means that there are many findings from social and positive psychology science that can be used as a reference for everyone to achieve subjective well-being in their lives.

Conflict of interest

This research was carried out by researchers who had no interest whatsoever, except for the development of science. These conditions provide support that the articles resulting from this research can be a source of reading or reference for those who need them.

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