

## The Influence of Self-control and Religiosity on the Academic Flow of Islamic Education Students at Universitas Muhammadiyah Yogyakarta, Indonesia

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### ABSTRACT

This study aimed to analyze the level of self-control, religiosity, and academic flow in students as well as the influence of self-control and religiosity on academic flow in students. This study used a descriptive, quantitative approach. The study population comprised 108 students from a private university in Yogyakarta, followed by a sample study of 85 students. Simple random sampling was used. The instruments were a Likert-scale questionnaire and interviews. A double linear regression test was used for the data analysis. The results of the study showed that 1) the self-control rate of students in the average category was 68.2%, 2) the religiosity of the students in the medium category was 78.0%, 3) the academic flow rate for the average student was 77.6%, and 4) the F test or simultaneous self-controlled and religious influence together on academic flows with a significance of 0.05. The r-square value of the influence of self-control and religiosity academic flows was 30.5%, while the other 69,5% were influenced by other variables not mentioned in the independent variable of this study. The combination of self-control and religiosity toward academic flow provides a new perspective that integrates psychological and spiritual dimensions. In the world of education, increased self-control and religiosity give students good self-control, value the learning process, and regard it as worship and moral responsibility, which can support more orderly academic development and student growth in higher academic achievement.

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## INTRODUCTION

According to Csikszentmihalyi, flow is a very pleasant state of consciousness where people are so focused on a task that they are doing (Rijavec et al., 2016). When the activity carried out has a clear purpose and gives feedback, individuals will immerse themselves in the activity in such a way that they pursue it even though there is no extrinsic reward offered. When the individual starts an activity with his own will or an activity triggered by an external stimulus such as a task, he becomes intrinsically motivated when the activity is done (Rodríguez-Ardura & Meseguer-Artola, 2017). According to Ulle'n et al., flow can be naturalized by the academic domain as well (Ljubin-Golub et al., 2018). The study found that 38% of students experience flow while studying (Bakker et al., 2017).

According to Averill, self-control is the ability of an individual to modify behavior, the ability to manage desired information, and the individual's ability to choose one of the actions based on something believed (Marsela & Supriatna, 2019). Chaplin defines self-control as the ability to direct one's own behavior to suppress or suppress impulses or impulsive behaviors (Gunawan, 2017).

Students with high self-control will pay attention to the appropriate ways to behave situationally and be responsible for the existing regulations (Dewany et al., 2023). Students with good self-control tend to be able to use their time appropriately and are also capable of self-development, thus displaying good behavior (Widyastari et al., 2020).

Gazalba's view is that the word religion is the origin of the word religiosity, which in Latin means "*religio*," meaning binding. It shows that religion or religion essentially has rules and obligations that must be observed and enforced by its followers (Ghufron & Risnawati S., 2010). Then Mangunwijaya defines religiousness as an aspect that has been experienced by the individual in the heart, the vibration of personal conscience and personal attitude. Religiousness is the real existence or quality of a person's diversity (Suryadi & Hayat, 2021). Flow has a positive influence on individual activities, such as education, work, religion, sports and hobbies (playing music), interpersonal relationships, sports, religion, and music (Bakker, 2005).

There is a significant relationship between religiosity and academic stress among students (Putri & Dewi, 2022). This statement is also supported by research indicating that for the victims of the Lapindo mudflow, it is stated that individuals with good religiosity can manage their emotions and interpret all the events that befall them positively because they always believe that everything that happens in life is part of God's plan and will (Setiawan & Pratitis, 2015).

Based on interviews with 10 students from the 2020 cohort of the Islamic Religious Education Study Program, data was obtained indicating that the lack of student concentration in completing academic assignments is due to several factors, including the assignment of too many tasks simultaneously, uncreative explanations from lecturers, discomfort with the lecture environment, and passive and boring classes, which can lead to

student boredom, stress, discomfort, lack of focus, lack of motivation to attend lectures, and procrastination when receiving assignments.

In Islam, the flow is often referred to as *Khusyu*. *Khusyu*' is often felt when a person is in the presence of God when performing prayer and thinking. While in the academic state or state, the highest manifestation is academic flow. Students who experience an academic flow will feel comfort when they find the material and the learning process by understanding the lesson well. In Islam, aspects of the academic flux have been mentioned and explained in various verses, one of them is in Surah Al-Insyirah (94): 07 about full concentration seriously in work or study :

فَإِذَا فَرَغْتَ فَانصَبْ

Meaning :

“So when you have finished (your duties), then stand up (for worship).”

Other things beyond the learning activity must be excluded, and negative thoughts must be removed to feel the fear of failure and experience the academic flow. Meanwhile, students must be able to balance the difficulty of the task with the talent they possess. Islam teaches us to always remember God in various activities. In academic terms, students should always pray before learning so that they do not feel filled or bored while studying (Wahyuni & Aini, 2022).

The study aims to analyze the level of self-control, religiousness, and academic flow in students of Islamic Religious Education and the influence of self-control and religiosity on the flow of academic students in Islamic Education. In the study by Wijaya, Mandrianto, Prasetya aims to identify self-control in student consumer behavior by using quantitative research as a data collection technique (Wijaya et al., 2021). The research by Suryaratri, Komalasari, and Madellu was aimed at conducting an analysis of the influence of self-efficiency and social support on academic flow and using qualitative research with double linear regression data analysis (Suryaratri et al., 2022). Horwitz's research aims at synthesizing adolescent religion and academic achievement (Horwitz, 2020). The research of Wu, Xie, Lai, Mao, and Harmat aims to test the subjective flow experience and well-being of students during the corona-19 virus (COVID-19) by considering the underlying mechanisms of self-efficiency and self-esteem, as well as the subject of research in students and using quantitative research as data collection techniques (Wu et al., 2021). Vohs, Baumeister, and Schmeichel's research aims to test motivation and confidence in self-control and use quantitative research as data collection techniques (Vohs et al., 2012).

The aspect of behavioral control consists of indicators indication, including controlling settings and conditions, as well as modifying unpleasant inputs. Cognitive control consists of indicators process of anticipating unpleasant situations with diverse

factors and evaluating or understanding them positively. Decisional control consists of indicators, such as the ability to make effective decisions while remaining flexible in selecting choices.

The religious variable in Glock and Stark's Theory covers the dimensions of ideological, ritualistic, experiential, intellectual, and consequential (Ghufron & Risnawati, 2010). In the aspect of dimensions of ideology, it consists of indicators of belief in Allah, angels and the books of Allah, prophets and messengers, the day of Judgment, divine decree, and predestination. The ritualistic dimensions consist of indicators such as the regular performance of prayers, the observance of obligatory and sunnah fasting, giving alms, engaging in dhikr and prayer, and reading the Qur'an. Dimensions of experience consist of indicators such as the feeling of closeness and being watched by Allah, a sense of tranquility, gratitude for blessings, and patience in facing trials. Dimensions of intellect consist of indicators of knowledge about the Qur'an and Sunnah, the pillars of faith and the pillars of Islam, and *Akidah Akhlak*. Dimensions of consequentialism consist of indicators such as behaving honestly, being helpful, forgiving, and adhering to Islamic law. Bakker's academic flow variable covers absorption, enjoyment, and intrinsic motivation (Aini et al., 2019).

The aspect of absorption consists of indicators of full concentration on the task and not paying attention to time and surroundings. Enjoyment consists of indicators of comfort while engaged in activities and feeling satisfied with the tasks that have been completed. Intrinsic motivation consists of indicators of personal interest and a sense of connection with the subject.

The novelty of this research is important because it provides new insights into the relationship between self-control, religiosity, and academic streams that have not been extensively explored before. Although research on self-control or religiosity already exists, the direct relationship between the two in the context of students' academic experiences is still rarely discussed. This research highlights how religiosity can influence self-control and learning experiences, as well as open opportunities for the development of a more holistic character education, which not only focuses on academic achievement but also the balance between students' worldly and spiritual lives. This is relevant to the current challenges, where many students are caught up in material achievements without paying attention to the spiritual dimension, making it important to maintain a balance between the two to create a more optimal academic experience.

## METHOD

The research used a quantitative approach, in which a qualitative approach involves the process of collecting research results. Then, this research used a type of descriptive research. The questionnaire consists of the self-control variables in Averill's theory that cover the aspects of behavioral control, cognitive control, and decisional control (Ghufron & Risnawati, 2010). The aspect of behavioral control consists of indicators that includes

controlling settings and conditions, as well as modifying unpleasant inputs. Cognitive control consists of the indicators process of anticipating unpleasant situations with diverse factors and evaluating or understanding them positively. Decisional control consists of indicators such as the ability to make effective decisions while remaining flexible in selecting choices. The number of self-control items is 17 items. The religious variable in Glock and Stark's Theory covers the dimensions of ideological, ritualistic, experiential, intellectual, and consequential (Ghufron & Risnawati, 2010). In the aspect of dimensions of ideology, it consists of indicators of belief in Allah, angels and the books of Allah, prophets and messengers, the day of Judgment, divine decree, and predestination. The ritualistic dimensions consist of indicators such as the regular performance of prayers, the observance of obligatory and sunnah fasting, giving alms, engaging in dhikr and prayer, and reading the Qur'an. Dimensions of experience consist of indicators such as the feeling of closeness and being watched by Allah, a sense of tranquility, gratitude for blessings, and patience in facing trials. Dimensions of intellect consist of indicators of knowledge about the Qur'an and Sunnah, the pillars of faith and the pillars of Islam, and *Akidah Akhlak*. Dimensions of consequentialism consist of indicators such as behaving honestly, being helpful, forgiving, and adhering to Islamic law. The number of religiosity items is 34 items. Bakker's academic flow variable covers absorption, enjoyment, and intrinsic motivation (Aini et al., 2019). The aspect of absorption consists of indicators of full concentration on the task and not paying attention to time and surroundings. Enjoyment consists of indicators of comfort while engaged in activities and feeling satisfied with the tasks that have been completed. Intrinsic motivation consists of indicators of personal interest and a sense of connection with the subject. The number of academic flow items is 16 items.

The participants involved in this study are students and active students of the 2021 Islamic Religious Education of Universitas Muhammadiyah Yogyakarta. The total number of participants in this study was 108 students, then used the Slovenian formula so that 85 Students of Islamic Religious Education at Universitas Muhammadiyah Yogyakarta were obtained as a sample of the research. The sampling technique in this study was random samplings. Characteristics of Islamic Religious Education Active Students of Universitas Muhammadiyah Yogyakarta were obtained as a sample of the research. The reliability test on Cronbach Alpha self-control variable value was 0.668 or 66.8%. The religiosity variable was 0.836 or 83.6%, and the academic flow variable was 0.705 or 70.5%. This study uses data analysis, i.e., double linear regression.

## RESULTS AND DISCUSSION

### Level of self-control in students

Overall, self-control students dominate the middle category. It shows that students of Islamic religious education have the ability to control themselves, although this is not always

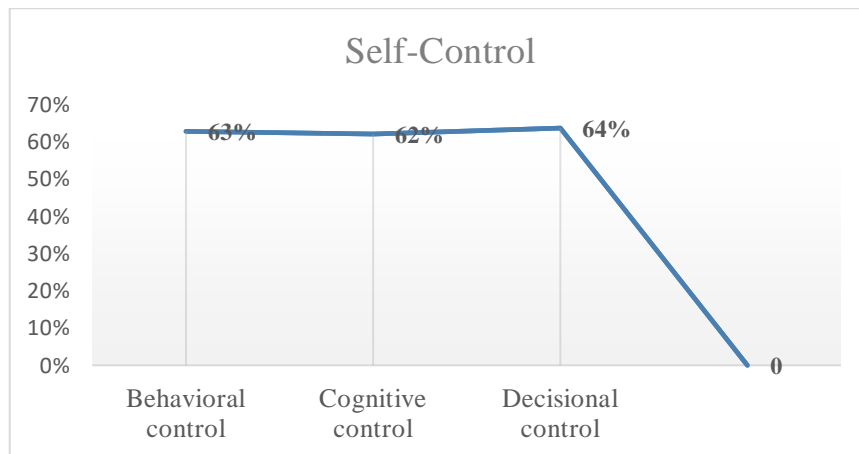
consistent. The following will be detailed in the table below:

**Table 1.** Self-control Categorization Distribution

No	Score	Frequencies		Category
		Frequencies	%	
1.	$X - M - 1SD$ $X < 36,068$	11	12.9	Lower
2.	$M - 1SD \leq X < M + 1SD$ $36,068 \leq X < 45,898$	58	68.2	Middle
3.	$M + 1SD \leq X$ $45,898 < X$	16	18.8	High
	Total	85	100	

The table of results of the categorization of self-control variables through 85 respondents obtained the low, medium, and high categories. Student self-controlled rates dominated the lower category of 12.9% or 11 students, the middle category of 68.2% or 58 students, and the high category of 18.8% or 16 students. This data is obtained through the dissemination of questionnaires with several aspects of self-control, namely behavioral control, cognitive control, and decisional control.

Then, the most dominant aspect is the decision control aspect, 64%, which means students have the ability to make wise decisions and choices effectively and efficiently. Then, it will be detailed through the graphic image below:



**Figure 1.** Percentage of Self-control

Based on the graph above, each aspect has a presentation value that is not too far away. In the behavioral control aspect 63%, the cognitive control aspect 62%, and the decision control aspect 64%. So it can be concluded that the aspect that has a high presentation on the decision-making control aspect is 64% of students.

Based on interviews with two students, he concluded that the causes of self-control are of a moderate nature because self-control in students is not always consistent in conducting day-to-day activities or during lectures. Then, the decision-control aspect becomes something

that is often done to look at students who make decisions to choose an organization during college or make decisions effectively and efficiently to keep each other running flexibly.

The impact of self-control is that students become able to control themselves in learning or other activities. Self-controlling can be a bridge for individuals in learning times. With self-controlling, individuals will strive to control themselves from harmful things such as ease of anger, despair, or rush in making decisions. Self-control will control themselves to think positively, control emotions, and make decisions wisely.

There are several studies, such as the research findings that 82% of students in the school still have moderate self-control, indicating that there are still students in the school who are less capable of self-control and the need for improvement in good self-control (Mardiana & Hurriyati, 2022). Then, in another study on Self-control, it was found that more students were in the moderate category, which means that students can easily experience a decrease or increase in their level of Self-control, thereby affecting their emotional and psychological condition (Gusti et al., 2021). According to Braumester et al, when students have moderate self-control, they are sufficiently able to withstand temptations (Anzani et al., 2019) If students know about the duty to be done well and have high self-control, then they will guide, direct, regulate behavior, and adjust their behavior for things that support their ability (Saija et al., 2020). Then, individuals who have low self-control are unable to direct and regulate their conduct, such as not being able to interpret the stimulus faced and being unable to consider the consequences faced (Nuryadi & Ginting, 2017).

Based on the previous research mentioned above as a reinforcement of my research findings, the majority fall into the moderate self-control category, which indicates that although most students have the ability to self-regulate, there is a significant potential for them to experience a decrease or increase in their level of self-control. These findings provide insight into how individuals with good self-control can be more successful in managing their tasks or responsibilities.

The limitation of data in this study is that the research directly targets all subjects without objectivity toward the family environment, social conditions, or even genetic factors, which may not have been explored in depth in previous studies.

The novelty of this research focuses on students of Islamic Religious Education (PAI) who integrate religious values into self-control. This research shows that the aspect of decisional control becomes a dominant sub-dimension in supporting academic activities. This research highlights the importance of self-control in supporting academic activities, especially in managing time, avoiding impulsive behavior, and enhancing academic responsibility.

### Level of religiosity in students

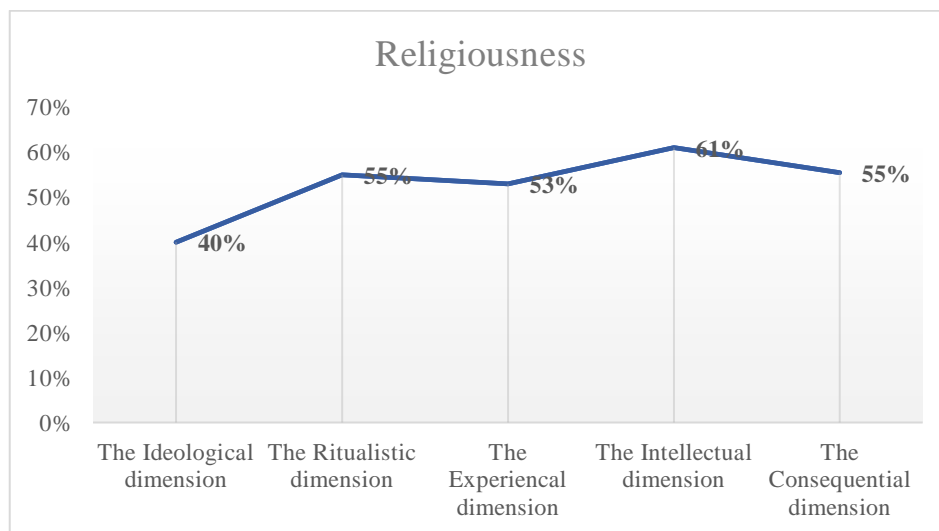
In general, the religiosity of students is dominant in the middle category. This shows that students have a consciousness of their beliefs and commitment to religion, although not always consistent. The following will be detailed in the table below:

**Table 2.** Religiosity Categorization Distribution

No	Score	Frequencies		Category
		Frequencies	%	
1.	$X - M - 1SD$ $X < 61,926$	8	9.4	Lower
2.	$M - 1SD \leq X < M + 1SD$ $61,926 \leq X < 84,454$	67	78.8	Middle
3.	$M + 1SD \leq X$ $84,454 < X$	10	11.8	High
	Total	85	100	

In the table of results of the categorization of the variables of religiousness, 85 respondents obtained the low, medium, and high categories. The student's religiosity rate dominated the low category of 9.4%, or as many as 8 students, and the middle category of 78.8%, or as many as 67 students. Those who belong to the high category were 11.8% or as many as 10 students.

Then, the most dominant aspect is the aspect of religious knowledge, which means students have a sufficient understanding related to the foundations of religious beliefs, the holy book of the Qur'an, and moral values related to religion. The following will be detailed through the graphics below:



**Figure 2.** Presentase Religiusness

Based on the graphic above, each aspect has a presentation value that is not too far away. The aspect of the ideological dimension is 40%, the aspect of the ritualistic dimension is 55%,



the aspect of the experiential dimension is 53%, the aspect of the intellectual dimension is 61%, and the consequential dimension is 55%. So, it is possible to conclude that the aspect that has a high presentation of the intellectual dimension is 61% in students.

Based on interviews with two students, he concluded that the cause of the student has a moderate category because every student is not always consistent in prayer, such as *fardu* and *sunna sholat*. Then, the aspect of religious knowledge became dominant because, in his studies, there was more emphasis on religious sciences like the Qur'an and Sunnah, *akidah*, and *akhlak* so that the elements of religion are more often taught in the world of students. The impact of this religiousness is to be a driving force in improving students' academics through prayer, thinking, and trusting. Then, we will feel the peace of mind that will facilitate us in the process of learning.

Knowledge of Islam is a prerequisite for a Muslim to perform the dimension of worship and practice the dimensions of righteousness in everyday life. Glock and Stark say that the patterns of behavior in daily life formed within individuals are based on the internalization of religious values (Sagita et al., 2021). One of the efforts to control a teenager's behavior is through religious education (Naini, 2015). This religious behavior is not only demonstrated through worship but also implemented in all the words and actions performed by the individual (Setiawan et al., 2021). Religious science must be studied first to know how to worship according to Islamic Shariah and behave or behave according to the teachings of Islam (Amalia & Nashori, 2021). Religion in the life of the individual serves as a value that contains certain norms and thus forms a system of values in the individual. When these religious values are inherent and embedded in a person, it will affect the belief in solving problems in his life, especially for students in their academic process (Radisti et al., 2023).

The research highlights the importance of Islamic religious studies as the main foundation for shaping individual behavior and values. Then, the ingrained religious values can help individuals face life's challenges, including in the academic process. The limitation of this research is that the population has not yet undergone measurements of religious or cultural diversity. This research offers a direct contribution to the world of Islamic education by emphasizing the importance of religiosity in overcoming boredom and academic stress and enhancing engagement in learning, which has not been extensively studied in the Indonesian context.

### **Level of academic flow on students**

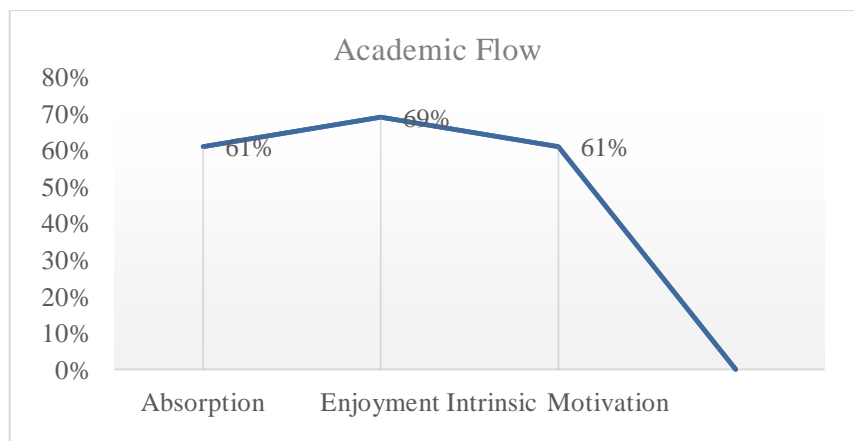
Overall, the student's academic flow is dominant in categorization. This shows that students have the ability to engage and focus on academic activities even though they are not always consistent. The following will be detailed in the table below:

**Table 3.** Academic Flow Categorization Distribution

No	Score	Frequencies		Category
		Frequencies	%	
1.	X-M-1SD $X < 34.691$	8	9.4	Lower
2.	M-1SD $\leq$ X < M + 1SD $34.691 \leq X < 45.589$	66	77.6	Middle
3.	M +1SD $\leq$ X $45.589 \leq X$	11	12.9	High
	Total	85	100	

In the table of results of the categorization of the academic flow variables, 85 respondents obtained the low, medium, and high categories. The academic flow rate of students dominated the low category of 9.4% or as many as 8 students; the middle category with 77.6% or as many as 66 students; and the high category of 12.9% or as many as 11 students. This data is obtained through the dissemination of a questionnaire with some aspects of religiousness, such as absorption, enjoyment, and intrinsic motivation.

Then, the most dominant aspect is enjoyment, which means students have a sense of comfort and satisfaction when learning or doing tasks. The detail is in the graphic below:



**Figure 3.** Percentage of Academic Flow

Based on the graphic above, each aspect has a presentation value that is not too far away from the absorption aspect 61%, enjoyment aspect 69%, and instinctive motivation aspect 61%. So it can be concluded that aspects have a high presentation on enjoyment aspects 69% of students.

Based on interviews with two students, it was found that the reason students have a medium category is that the students are not always consistently focused on work or learning. Seeing students working or bored with lectures, I chose to prioritize the organization. Then, this aspect of enjoyment or comfort because when the student is comfortable in doing the task, then will feel focused and not affected by anything else. Comfort is the key to everything when doing something. The impact of this academic flow is that students have the

involvement or focus, concentration, comfort, and intrinsic motivation to make it easier to learn or complete tasks.

Students who experience academic flow are usually intensely engaged in the activities they undertake and tend to be unaware of time or place. This condition also indicates an intrinsic interest in completing tasks accompanied by experience, resulting in feelings of enjoyment and optimal performance in task completion (Hasmyati et al., 2022). Internal factors are more important than external ones, such as social support factors, because students who have a strong sense of learning responsibility and are adept at managing their study time are more likely to be responsive in improving their learning behavior and to experience academic flow without outside encouragement (Kristanti & Atanus, 2022). In the academic flow, the flow becomes one of the important resources for students when conducting academic activities such as learning and working on tasks (Putri, 2016). The benefits that will occur when individuals feel academic flow among them will be more focused, creative, and easier to capture learning material, as well as reducing the risk of experiencing academic stress, thus having an impact on optimal learning (Gatari, 2020). Flow in the academic domain relates to positive psychological conditions that help students build psychological resilience and enable them to function at an optimal level (Olcár et al., 2021).

Novelty This research presents a new context of academic flow in the Indonesian student environment, particularly in lecture situations with challenges such as boredom, stress, and the need for academic focus. The limitation of academic flow is that academic flow research should ideally be conducted in the long term using longitudinal studies to observe further.

### Impact of self-control and religiosity on student academic flow

The hypothesis is carried out using double linear regression data analysis techniques. As for the hypothesis put forward in this study, self-control and religiousness influence the academic flow of students. The results of such hypotheses are detailed in the table below:

**Table 4.** Double Linear Regression

No	Variables	n	F counts	F tables	Sig.
1	<i>Self-Control</i>	85	17,975	3,11	0,000
2	<i>Religiusitas</i>				

Based on the results of data analysis tests using the F-test and multiple linear regression test. The result showed that  $H_a$  was accepted and  $H_o$  was rejected. Therefore, together, self-control and religiosity have an influence on academic flow. The r-square value of the influence of self-control and religiosity on the academic flow of Islamic Education students is 30.5%, while the remaining 69.5% is explained by other variables besides the independent variables in this study. The results of the data analysis in the multiple linear regression test show that the independent variable that has a dominant influence on the academic flow variable is

religiosity, which is more influential than self-control, with an influence magnitude of 56.39%, making it more influential than self-control. Thus, the higher the level of religiosity in an individual, the higher the academic flow, and vice versa.

Based on the interview results, it was concluded that self-control can create focus during study sessions by effectively managing study time, thinking positively, and making wise decisions. Religiosity also creates focus by having faith in God, praying, and being resigned to fate, which leads to inner peace when experiencing academic flow. Thus, the interview results support the notion that self-control and religiosity have an impact on academic flow.

This study's results are consistent with previous research by Mills and Rosiana titled "The Relationship Between Self-Control and Flow in Tahfidz Qur'an Students at X Bandung." The research findings indicate a positive and significant relationship between the self-control variable and flow among the students (Mills & Rosiana, 2015). Then, in the research by Ar-Rahman and Nastiti titled "The Relationship Between Religiosity and Academic Flow in YPM 4 Bohar Middle School Students." The research results show a significant positive relationship between religiosity and academic flow in YPM 4 Bohar Middle School students, where religiosity contributes 44.6% to the increase in academic flow (Ar Rahma & Nastiti, 2023).

In the results of the research on religiosity and academic flow, it was found that religiosity has a significant impact on academic flow (Alfarabi et al., 2017). The research findings showed that the most dominant variable affecting academic flow was religiosity rather than self-control. This is reinforced by the concept of *khusyu'* in Islam, which is similar to flow, namely concentration (Wahyuni & Aini, 2022).

The novelty of this research is that it is a new study combining self-control and religiosity with academic flow. Then, academic flow here is also linked to the concept of *khusyu'* in worship in Islam. *Khusyu'* often occurs when Muslims pray. When praying with *khusyu'*, one will feel a sense of calm, concentration, and focus without being disturbed by things outside of the prayer. This will serve as a bridge or medium for individuals to experience academic flow. To be able to experience academic flow, other activities outside of studying must be set aside, and negative thoughts about the fear of failure must be discarded. The limitation of this study is that it still lacks in-depth identification of other factors that influence self-control and religiosity toward academic flow. Therefore, further and long-term research is needed to observe comprehensively.

## CONCLUSION

Based on the research findings, it can be concluded that there is a relationship between self-control, religiosity, and academic streams that are interconnected in influencing students' academic experiences. Overall, the research findings indicate that students have a level of self-control and religiosity that tends to fall into the moderate category, suggesting that students possess the ability to exercise self-control in various academic and social contexts. In the same way, the religiosity of the students is moderate, which means they tend to want to worship and

participate in religious activities but do not do so regularly or routinely. As the dependent variable in this study, academic flow shows a moderate category, where students can remain focused and feel comfortable while completing academic tasks. However, they may not always be in this category.

Additionally, this research shows that religiosity and self-control together have an influence on academic flow. However, religiosity has proven to be a more influential factor than self-control in creating beneficial academic flow experiences. These findings imply that religiosity could be a more dominant factor in shaping the academic flow experience. This leads to the need for more attention to the religious aspects of students in supporting their academic focus. To enhance student independence and strengthen their faith, programs that combine self-development activities such as seminars and religious activities can be beneficial. Then, considering the importance of religiosity in supporting a more dominant academic experience, educational institutions can provide adequate worship facilities and dedicated time for religious activities. This will allow students to reach their full potential in a positive and productive academic environment. In the long term, a comprehensive and balanced approach to developing these two components can significantly contribute to students' personal development and academic performance.

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