

Religious Self Report in the Use of Social Media: Improved Counseling Guidance Services

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ABSTRAK

Sosial media menjadi platform paling diminati beberapa tahun terakhir. Tingginya tingkat akses dan mudahnya akses terhadap berbagai konten memungkinkan remaja menggunakan sosial media secara berlebihan dan tidak bijaksana, maka perlu penanaman nilai religius dalam diri remaja sebagai kontrol diri alami. Upaya menanamkan nilai religius perlu dibantu dengan instrumen yang mampu mengukur tingkat religius remaja agar para perancang pendidikan seperti guru bimbingan konseling dan guru pendidikan agama Islam dapat merencanakan materi dan jenis layanan yang sesuai. Tujuan studi ini adalah mengembangkan instrumen berbentuk self report dengan model Skala Likert dan bersifat non tes. Studi ini menggunakan pendekatan R&D melalui 10 tahap model pengembangan Borg & Gall. Partisipan berjumlah 509 orang remaja usia sekolah menengah pertama, yang diambil menggunakan sampel acak. Uji reliabel dilakukan menggunakan rumus Alpha Cronbach dan melihat validitas dan tingkat kecocokan antar masing-masing item dengan indikator menggunakan Confirmatory Factor Analysis melalui aplikasi Structural Equating Modeling. Indikator yang digunakan untuk mengukur tingkat religius remaja adalah Iman, Islam, dan Ihsan menurut Hadist Riwayat Muslim. Hasil analisis menunjukkan 30 item valid, fit, dan reliabel dan telah memenuhi tujuan praktis penyusunan instrumen yaitu dapat dikerjakan dalam waktu yang singkat dan mudah dikerjakan tanpa bantuan dari pihak lain.

ABSTRACT

Social media has become the most popular platform in recent years. The high level of access and easy access to various content allows teenagers to use social media excessively and unwisely, so it is necessary to instill religious values in teenagers as natural self-control. Efforts to instill religious values need to be assisted by instruments that are able to measure the religious level of adolescents so that educational designers such as guidance and counseling teachers and Islamic religious education teachers can plan appropriate materials and types of services. The aim of this study is to develop an instrument in the form of a self-report with a Likert Scale model and is non-test in nature. This study uses an R&D approach through the 10 stages of the Borg & Gall development model. Participants numbered 509 teenagers of junior high school age, who were taken using random samples. The reliability test has been carried out using the Alpha Cronbach formula and to see the validity and level of match between items and indicators, Confirmatory Factor Analysis has been used through the Structural Equating Modeling application. The indicators that have been used to measure the religious level of teenagers are Faith, Islam, and Ihsan according to the Muslim History Hadith. The results of the analysis have shown that 30 items are valid, fit and reliable and have fulfilled the practical objectives of preparing the instrument, namely that it can be done in a short time and is easy to do without help from other parties.

1. INTRODUCTION

Social media is the most widely accessed self-actualization platform by humans throughout the country. Various forms of social media come with their own advantages. Various human social needs are presented neatly and entertainingly, therefore social media is excellent among internet-based

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applications. There are 4.76 billion people who are active social media users out of a total population of 8.01 billion. Indonesia itself recorded the number of internet users amounting to 77% of the total population of 276.4 million people, with active social media users amounting to 60.4% of the total population. This number has increased by 5.44% from 2022 and most social media users are teenagers (Mite Setiansah et al., 2022; Young et al., 2018). Adolescents as they are known are in the phase of knowing their identity and starting relationships with others. Teenagers need a wide place of self-actualization, so social media becomes a very interesting place for them. Social media provides many conveniences to stay connected with other people such as family and friends. Social media also provides a forum for self-actualization and various entertainment and information for teenagers. However, it is undeniable that social media also has a negative impact on adolescents if used unwisely and excessively. These negative impacts include sleep disturbances, communication and language preferences, disrupting learning efforts, and learning tasks (Nuñez-Rola & Ruta-Canayong, 2019), game addiction, cyberbullying, and increased sexual behavior (Vasanth & Swamy, 2013), disrupting mental health (Ali AL-gasem, 2019) such as depression, anxiety, social isolation (Noori et al., 2023) decreasing psychological well-being (Boer et al., 2020). Therefore, there is a need for research on appropriate treatment to overcome the use of social media which has a negative impact on students.

Research on handling negative social media use is important because the high level of internet access and the ease with which various content is accessed via social media by teenagers cannot be handled through broadcast censorship or mere disciplinary regulations. Teenagers need a strength to control themselves in accessing social media. Because adolescents are still under the guidance of adults, the school is a strategic institution that can instill good values that make them able to control themselves. Adherence to religion is believed to be able to make its adherents overcome themselves from various negative impacts of a stimulus (Subur et al., 2022; Warsiyah, 2018). Religion is also believed to influence the perceptions, attitudes and actions of its adherents towards what is prohibited and commanded by the teaching (Kjeldsen, 2019; Saleem, 2019). Islam itself prohibits vain behavior such as wasting time, neglect in prayer, bullying behavior, sexuality outside marriage, immorality through the internet and so on. The values of Islamic teachings should be taught from an early age, therefore every generation of Muslims should know about the teachings of their religion. To prevent Muslim teenagers from wrong and excessive social media literacy behavior, it is necessary to have a disclosure tool that can measure their level of religiosity in social media.

The purpose of this study is to compile an instrument that can measure the level of religiosity of Muslim adolescents in social media. It is hoped that after that, guidance and counseling teachers can develop appropriate service plans and collaborate with teachers in the field of religious studies in increasing teenagers' religiosity on social media. In this study, instruments were arranged using a Likert scale in the form of a self-report statement. Self report is a method used to explore a person's attitudes, feelings, beliefs and personal conditions as a symptom of certain behavior through questionnaires (Ritchey et al., 2022; Valverde-Espinoza et al., 2023). The design of the self report will be adjusted to indicators of religious values, adolescent age level (junior high school age) and online based. Self-report is used with consideration so that respondents can immediately feel the situation of the statement with their personal experience. It is hoped that these results will be useful in helping guidance and counseling teachers be able to reveal the religious level of teenagers in using social media.

Previous research was conducted on the use of self-report to describe mental health. Several previous studies that have had almost the same study include research on the negative impact of social media on general health (Noori et al., 2023) and adolescent mental health (Kercher et al., 2023). This research theoretically supports the negative influence of social media on teenagers. The difference is that the author no longer proves the influence of these two variables, but will explore the level of adolescent self-control through religious self-report in accessing social media. Previous research was conducted regarding the use of self-report to describe mental health (Chu & Li, 2022). This research shows that when respondents are asked to answer self-report questionnaire questions, respondents consciously reflect on life and choose answers that best reflect their evaluation of themselves as a whole. Even certain individuals can remember childhood events, for example incidents of childhood violence and neglect (Carmel & Widom, 2020; Gerda, 2023). The difference is what will be revealed through self-report, namely religious values as self-control in social media, while this research reveals mental health.

Previous research took attachment variables to adults as objects that were explored through self-report (Hettinger et al., 2021; Williams et al., 2009). Self-report has limited psychometric support in exploring attachment in adults. This research supports theoretically and methodologically the study that the author will conduct. The difference between this research and the study that the author will conduct is in the variables of religious self-report and attachment in adulthood. Research on the influence of Islamic tolerance on self-control in social media (Nasution & Suyadi, 2020), and the influence of spiritual values

on self-control (Masmuzidin et al., 2022). The difference is, the author will not question the influence of religious values on self-control, but will explore more deeply the role of religious values through self-reports in teenagers' self-control in using social media. Therefore, researchers believe that self-report is the right model to explore teenagers' religious level in using social media.

This study showed that when respondents were asked to answer self-report questionnaire questions, respondents consciously reflected on life and chose answers that best reflected their evaluation of themselves as a whole. Even certain individuals can remember childhood events, for example childhood incidents of violence and neglect (Carmel & Widom, 2020; Muhdi et al., 2020). Then for Islamic values as religious indicators, Widatmoko examined in 2021 about the influence of Islamic tolerance attitudes on self-control in social media shows that the value of tolerance is able to become a filter of intolerant behavior and spiritual values affect self-control (Nafi, 2021; Widiatmoko et al., 2021). What is different in this study is, the religious values used are the hadith of the Muslim History of Iman, Islam and Ihsan.

The aim of this study is to develop an instrument in the form of a self-report with a Likert Scale model and is non-test in nature. The results of this study can contribute to the science of counseling guidance in the development of service need assessment instrumentation and develop collaborative relationships with Islamic religious education teachers to improve religious values in schools. The novelty of this study is help guidance and counseling teachers as an effort to save adolescents from the negative impact of social media. Another implication is for campuses that have Guidance and Counseling Study Programs to prepare prospective graduates who have reliable instrumentation skills and keep up with the times.

2. METHOD

This study uses an R&D approach through the 10-stage development model of Borg & Gall (Albet Maydiantoro, 2019; Erfani, 2019). The object developed in this study is a religious self-report instrument for adolescents in the use of social media using the Likert Scale model (Joshi et al., 2015) and is a non-test (Rahima & Herlinda, 2017). Here are the scores of each response given by participants is show in Table 1.

Table 1. Likert Scale Score

Response	Score	
	Favorable	Unfavorable
Always	4	1
Often	3	2
Infrequently	2	3
Never	1	4

This approach is considered appropriate in accordance with the research objectives, namely improving and making effective teaching through prototypes developed or modified by researchers (Albet Maydiantoro, 2019). Borg & Gall's development model includes 1) research and data collection, 2) planning, 3) develop pa reliminary form of the product, 4) preliminary field testing, 5) preliminary form product revision to the main product, 6) main product field testing, 7) revision operational product, 8) validity testing, 9) optional product last revision, 10) dissemination and implementation. This study four is 4 validators who are experts in the field of constructs, instruments, self-report, and the field of religion.

The next participants were 509 adolescents of junior high school age (as users) who were identified as having social media accounts and actively accessing such things as downloads, comments, likes, and other social media behaviors divided into 3 studies. This research was conducted in the city of Pekanbaru and involved 509 teenagers who have social media. Participants were taken 509 were taken randomly from various types and levels of education, 60 of whom were limited test participants from SMA Negeri 3 Pekanbaru Riau (Kalton, 2022). Apart from the participants from SMA Negeri 3 Pekanbaru Riau, the rest were schools that agreed to have their students fill out this Google form questionnaire voluntarily.

In analyzing the validity of the items, researchers used the Pearson product-moment test through the SPSS application to see the power of different things in test 1. This test uses the item total correlation approach. Reliable tests are performed using the Cronbach Alpha formula through SPSS. To see the match between each item and the indicator (Goodness of Fit), score data processing uses Confirmatory Factor Analysis through the Structural Equating Modeling (SEM) application for tests 2 and 3. The following religious values are an indicator of research is show in Table 2.

Table 2. Religious Value Indicators

Aspects	Indicator
Iman	1) Iman in Allah, 2) Iman in the Book of Allah, 3) Iman in Allah's Messenger, 4) Iman in the Angel of God, 5) Iman in the Last Day, 5) Iman in Qada and Qadar Allah
Islam	1) Reciting the two sentences of the <i>shahada</i> , 2) establishing prayers, 3) fasting, 4) paying <i>zakat</i> , 5) hajj
Ihsan	1) Feeling God's presence in life, 2) Being careful in behavior, 3) Guarding oneself from sin, 4) Fear of sinning, seeking ways to avoid and asking for God's forgiveness

3. RESULTS AND DISCUSSION

Result

Study 1

At the beginning of the establishment of the self-report model, the religious values used took the indicator of *Taqwa*. *Taqwa* comes from the word *Al-Waqaya* (prevention). The attitude and behavior of a devout person is always *khauf* (fear) of things that Allah forbids. *Taqwa* is an attitude and behavior that seeks to obey Allah's commands stay away from what He forbids and keep away from hellfire as Allah says in *QS. Albaqarah ayat 1-5*. The characteristics of *taqwa* according to the interpretation of the verse above are as follows: 1) abstain from the *haram*, 2) stay away from major sins (idolatry, killing, slandering, etc.), 3) fear of Allah's torment, 4) people who carry out Allah's commandments.

In study 1, the self-report was determined using the Likert Scale with option four answer choices. The Likert scale is chosen based on considerations, among others, easy to understand, and has several alternative choices that are believed to help respondents in determining choices in the statements given. The options provided in the first model are Strongly Agree (SA), Agree (A), Disagree Less (DL) and Disagree (D). In this study, 45 items were arranged, from 4 indicators prepared.

After the self-report model is completed, the research team determines validators who will study and provide input on the accuracy between the indicators used and the questionnaire items. In Study 1 for the initial validator model set by 3 people, namely 2 lecturers of Islamic Religious Education, and 1 lecturer of Psychology Sultan Syarif Kasim Riau State Islamic University, as for input from validators in study 1, namely; 1) use religious indicators from HR. Muslim about Iman, Ihsan, and Islam. 2) the questionnaire focuses on religious dimension in social media, not social media activities, 3) on the pillars of Islam, all pillars are part of the self-report indicator. 4) Questionnaire items take the form of behavior instead of thinking and adjust to the options i.e., always, often, sometimes, rarely, and never. 5) clarify the religious indicators used 6) improve the wording of the item to make it simpler and easier to understand, 7) refer to the Religious indicator refer to HR. Muslim about *Iman*, *Ihsan*, and *Islam* Adjust the indicators to the items submitted, 8) the identity of the self-report added ethnicity, religion, duration and intensity of using social media, and education level, 9) researchers replace indicators according to the mass of validators, namely; HR. Muslim about *Iman*, *Ihsan*, and *Islam*.

After the initial self-report model was improved, it was then distributed to several schools in Pekanbaru City to conduct limited tests on the initial model questionnaire. In this limited test followed by 136 respondents. After the distribution of limited tests on the next self-report questionnaire, validity and reliability tests were carried out on the initial model questionnaire. In the validity test, there are 10 invalid items. Therefore, the items tested for reliability were only 41 items. Study Reliability Test Results 1 Alpha number of 0.917. However, in this study, the items have not been tested using CFA.

Study 2

Based on the results of the item validity test in Study 1, researchers corrected items that had a low correlation so that they were invalid. Pay attention to the sentence structure and the intent of each statement. In study 2, researchers assigned 1 expert validator to assess the improved self-report. Here are the fixes suggested by the third validator: 1) include unfavorable items such as trickers. Unfavorable items aim to increase respondents' awareness in reading questionnaires and give responses in accordance with the researcher's goals, 2) each indicator should be represented by 3-4 items in anticipation of falling in the validity test

After Study 2 is conducted, the next step is to reexamine the self-report results of study two. The self-report was again disseminated and filled in by 108 respondents voluntarily. The number of items tested was 41 items. Here are the results of the Confirmatory Factor Analysis (CFA) test in study 2 is show in [Figure 1](#). Goodness of Fit Criteria Results is show in [Table 3](#), Construct of Validity and Reliability of

Islamic Indicators in Table 4, Construct of Validity and Reliability of Faith Indicators in Table 5, and Construct of Validity and Reliability of Faith Indicators in Table 6.

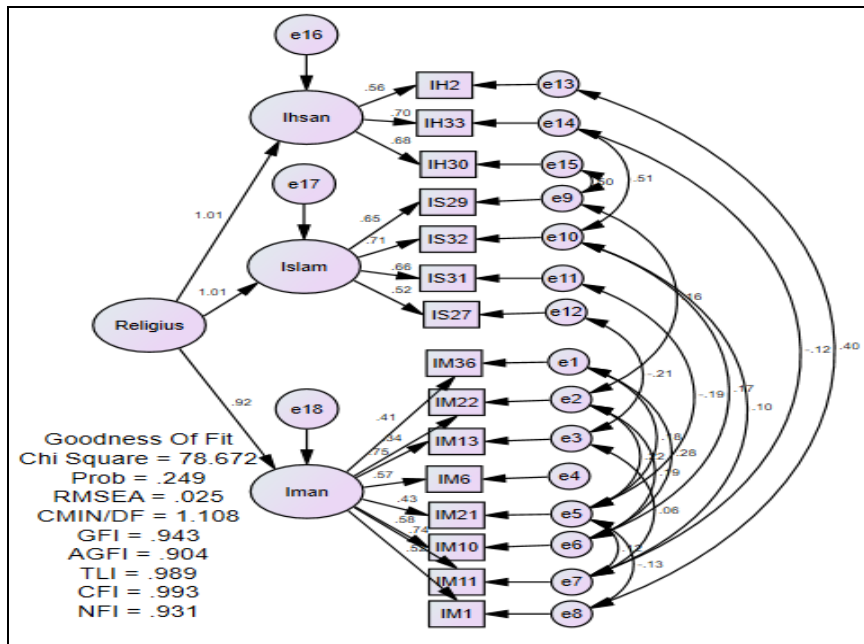


Figure 1. Religious CFA Results

Table 3. Goodness of Fit Criteria Results

Criterion	Critical Value	Model Value	Ket
Chi Square	Small	78.67	Fit
Prob	>0.05	0.249	Fit
RMSEA	<0.08	0.025	Fit
GFI	>0.9	0.943	Fit
AGFI	>0.9	0.904	Fit
TLI	>0.9	0.989	Fit
CFI	>0.9	0.993	Fit
NFI	>0.9	0.931	Fit

Table 4. Construct of Validity and Reliability of Islamic Indicators

Indicator	Loading Factor	Loading Factor^2	Error	Ket	BIRD	CR
IS29	0.654	0.428	0.330	Valid		
IS32	0.707	0.500	0.364	Valid	0.522	0.812
IS31	0.660	0.436	0.400	Valid		
IS27	0.519	0.269	0.401	Valid		
Sum	2.540	1.633	1.495			

Table 5. Construct of Validity and Reliability of Iman Indicators

Indicator	Loading Factor	Loading Factor^2	Error	Ket	BIRD	CR
IM36	0.412	0.170	0.481	Valid		
IM22	0.344	0.118	0.582	Valid		
IM13	0.745	0.555	0.316	Valid		
IM6	0.566	0.320	0.449	Valid	0.408	0.838
IM21	0.431	0.186	0.461	Valid		
IM10	0.578	0.334	0.462	Valid		
IM11	0.744	0.554	0.345	Valid		
IM1	0.517	0.267	0.536	Valid		
Sum	4.337	2.504	3.632			

Table 6. Construct of Validity and Reliability of Ihsan Indicators

Indicator	Loading Factor	Loading Factor ²	Error	Ket	BIRD	CR
IH2	0.558	0.311	0.495	Valid		
IH33	0.698	0.487	0.372	Valid	0.512	0.617
IH30	0.676	0.457	0.331	Valid		
Sum	1.932	1.256	1.198			

In Test 2 indicators and sub indicators have received approval from previous validators including the fourth validator. Researchers have refined and included unfavorable items as suggested. However, 13 items are invalid, most of which are unfavorable. Because of this, researchers restudy the language and forms of invalid statements and correct them for retesting.

Study 3

After Study 3 is conducted, the next step is to reexamine the self-report results of study three. The self-report was re-deployed. The third test was attended by 179 participants from various levels of education. The tested items were 41 items. The results of the Confirmatory Analysis Factor in the application of Structural Equating Modeling are show in Figure 2. Table 7, Table 8, and Table 9 show the validity and reliability of each indicator.

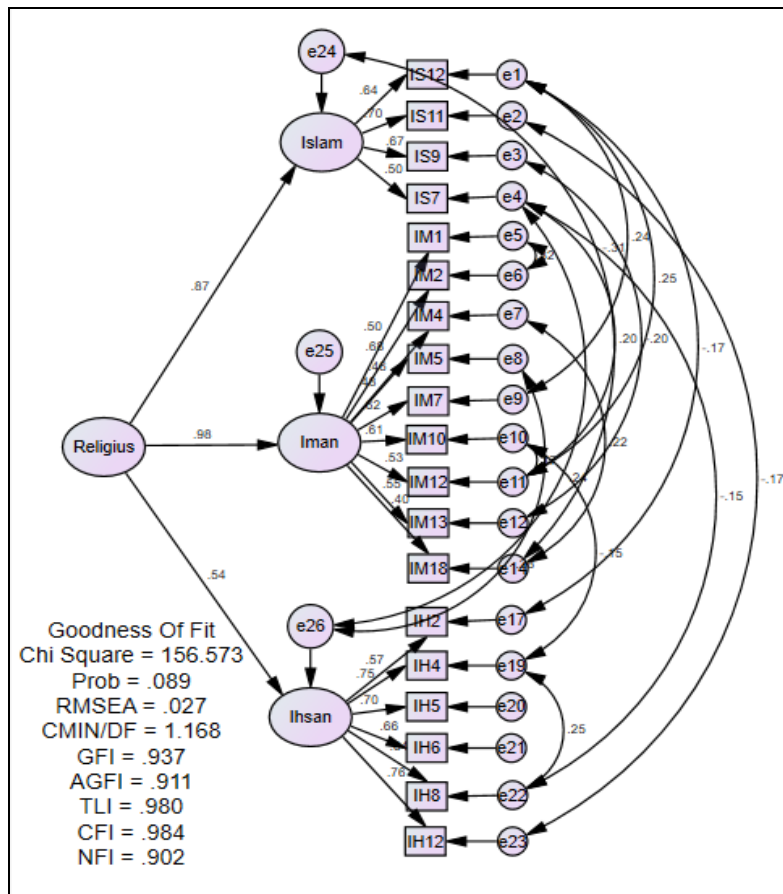


Figure 2. Religious CFA Results

Table 7. Validity and Reliability of Islamic Indicators

Indicator	Loading Factor	Loading Factor ²	Error	Ket	BIRD	CR	Cronb. Alpha
IS12	0.714	0.510	0.317	Valid			
IS11	0.698	0.487	0.374	Valid	0.547	0.826	0.731
IS9	0.612	0.375	0.327	Valid			
IS7	0.520	0.270	0.344	Valid			
Sum	2.544	1.642	1.362				

Table 8. Validity and Reliability of *Iman* Indicators

Indicator	Loading Factor	Loading Factor ²	Error	Ket	BIRD	CR	Cronb. Alpha
IM1	0.547	0.299	0.49	Valid			
IM2	0.733	0.537	0.271	Valid			
IM4	0.454	0.206	0.632	Valid			
IM5	0.43	0.185	0.48	Valid			
IM7	0.575	0.331	0.332	Valid	0.405	0.856	0.790
IM10	0.624	0.389	0.342	Valid			
IM12	0.503	0.253	0.521	Valid			
IM13	0.565	0.319	0.393	Valid			
IM18	0.393	0.154	0.465	Valid			
Sum	4.824	2.674	3.926				

Table 9. Validity and Reliability of *Ihsan* Indicators

Indicator	Loading Factor	Loading Factor ²	Error	Ket	BIRD	CR	Cronb. Alpha
Ih4	0.793	0.629	0.549	Valid			
IH5	0.702	0.493	0.157	Valid			
Ih6	0.653	0.426	0.198	Valid	0.655	0.730	0.836
IH8	0.709	0.503	0.23	Valid			
Ih12	0.751	0.564	0.221	Valid			
IH2	0.542	0.294	0.179	Valid			
Sum	4.150	2.909	1.534				

From the third test, there are 19 fit, valid and reliable items. However, in this study items that had a value close to the threshold were then refined and reinserted until they totaled 30 items. A limitation of this study is related to social desirability bias, which is a type of response that is biased when participants choose answers to follow or want to adjust to people's expectations rather than answering according to their actual experiences and conditions. Table 10 and Table 11 are the items that have been fit, valid and reliable.

Table 10. Self-Report Grid

Religious Indicators	Sub Indicator	No Item
Faith	Believe in Allah	1, 2, 9, 15
	Faith in the Book of Allah	6, 13
	Faith in Allah's Messenger	3, 27
	Faith in the Angels of God	4, 7
	Faith in the Last Day	14, 22
	Faith in Qada and Qadar Allah	8, 18
Islam	Saying the Two Sentences of the Creed	10,
	Establishing Prayer	17, 21
	Fast	12
	Paying Zakat	11
	Hajj	19
Ihsan	Feeling God's Presence in life	25, 29
	Be careful in your behavior	22, 30
	Protect yourself from committing sins	16, 23, 28
	Fear of committing sin, looking for ways to avoid it and	24, 26, 35
Total		30

Table 11. Fit, Valid, and Reliable Items

No	Item Fit, Valid, dan Reliable
1	Prioritizing the pleasure of Allah when opening social media content
2	Follow accounts that post content about the hadith of the Prophet (peace be upon him)
3	The purpose of social media is to get closer to God
4	When playing social media, remember there is an angel of God who watches over every action
5	When playing social media, remembering everything you do will get a reply at the end of the day

No	Item Fit, Valid, dan Reliable
6	Seek knowledge about the Qur'an through social media (YouTube, Instagram)
7	Forgetting the angels who record good and bad deeds when playing social media
8	Believing in the effects (good and bad) of social media is God's decree
9	Thinking God created technology like social media to strengthen people's faith in Him
10	When playing social media, do not think about its effect on aqidah
11	Find information about zakat on social media (YouTube, Instagram, etc.)
12	Open an account that presents worship content in Ramadan
13	Looking for Quranic arguments that explain whether or not a content can be watched when playing social media
14	Thinking that social media is just entertainment, there is no need to be connected to the end days
15	Do not miss Islamic content on the homepage of social media
16	When I accidentally open negative content, I keep watching until it's finished
17	Neglect to pray on time when playing social media
18	Enjoying social media is also God's destiny
19	Seeking information and knowledge about Hajj through social media (YouTube, Instagram, etc.)
20	Don't admire anything on social media more than God
21	Try to avoid playing social media at hours close to prayer time
22	Be careful in accessing content on social media so as not to fall into sinful deeds
23	Try to take care of yourself despite the opportunity to sin on social media
24	When any content is banned, I avoid it out of fear of Allah
25	Do not see unclean content even alone because Allah always sees
26	Skipping negative content so that it does not appear again on the social media homepage
27	Looking for the hadith of the Prophet about an act that is watched on social media
28	Not posting photos and videos of sinful disgrace
29	Feeling unable to hide from God when playing social media
30	Be careful in choosing a spectacle on social media to avoid sin

Discussion

The basic job of a guidance and counseling teacher before arranging various services for clients is to carry out measurements and assessments (Nye, 2022; Quainoo et al., 2022). This is done so that the planned services are appropriate and really needed by students. Religious Self Report can be used by guidance and counseling teachers and Islamic religious education teachers in an effort to develop the personality of religious teenagers in using social media. This effort can be carried out independently by each teacher, and can also take the form of collaboration between the two. Guidance and counseling teachers can independently implement the results of self-reports in planning services for teenagers who have a low religious level. One service that is considered suitable is themed guidance groups. Through dynamic groups (Anugrah et al., 2019; Prayitno, Afdal, Ifdil, 2017), teenagers can be gathered together and asked to discuss the values of faith, Islam and ihsan as well as problems experienced in using social media (Azizah et al., 2020; Jasmi, 2018; Kalton, 2022).

Special guidance groups can increase self-efficacy (Brandmo et al., 2021), self-awareness (Sutton & Crobach, 2022) and self-control (Lestari et al., 2022). Incorporating religious values is counseling activities which developed rapidly in the early 21st century. This was done in accordance with research results that religious values are related to individual behavior. A person who has high spiritual values is able to face all these tests and is able to direct himself to a good path, for himself and others (Kadafi et al., 2020; Wahidin, 2022). Therefore, increasing the religiosity of teenagers aims to strengthen self-control, self-awareness and the ability to regulate themselves in social media, so that one application of self-reported religious practices can be in the form of group guidance services.

A service that is similar to group guidance is group counseling. In a group counseling setting with the same problems, one standard is needed that can mediate the problems of each individual, namely religion. Religion-based counseling prioritizes individuals who have the same background (Gu, 2018; Mairoza & Silvianetri, 2023), so that there is no clash of values, norms and teachings between members. Use of the Religious Self Report was developed from Islamic religious values, this makes this instrument only applicable exclusively to Muslim teenagers. It is hoped that other researchers will also develop the same instrument for application in guidance and counseling services for people of other religions.

Another form of implementation is in the form of collaboration. Collaboration is a type of interaction in which individuals, or teams or organizational members, work together to achieve a common goal, activity, or production (Hartina, 2022; Keyton, 2020). Collaboration carried out by guidance and counseling teachers with Islamic religious education teachers is 1) communicating the results of religious

self-reports and then following up by the teacher independently, 2) guidance and counseling teachers involving Islamic religious education teachers in counseling activities. The main task of Islamic religious education teachers is to help students have a source of religious guidance (Gunawan & Amalia, 2020; Silviana, 2021), while the services to be provided depend on the arrangements made by the guidance and counseling teacher.

4. CONCLUSION

Religious Self report for adolescents in the use of social media has qualified as a measurement tool that can be used, namely valid, fit and reliable. Religious Self report produced in the form of a self-report or self report consists of 3 dimensions, namely Islam, Faith, and Ihsan with 30 items that have passed the construct test and Goodness of Fit test through Confirmatory Factor Analysis. Religious Self report in this study has fulfilled the practical purpose of making an instrument, which can be done in the not too long time and with work instructions that are easy to do by respondents without the need for additional instructions or guidance from other parties. The results of this research can be used by guidance and counseling teachers in helping schools to obtain data regarding their level of religiousness in using social media, and then design various appropriate services and collaborate in efforts to increase adolescent religiosity.

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