

PROCEEDINGS



The Second International Conference on Social,
Economy, Education and Humanity

**"Sustainable Development in Developing
Country for Facing Industrial Revolution 4.0"**

September 5-7, 2019

SKA Convention & Exhibition Center, Pekanbaru, Riau, Indonesia

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FOREWORD

In the name of Allah, Most Gracious, Most Merciful
Assalamu'alaikum Wr. Wb.,

Welcome to the Second International Conference on Social, Economy, Education, and Humanity (ICoSEEH 2019). The advancement of today's computing technology, science, engineering and industrial revolution 4.0 play a big role in the sustainable development of social, economic, education, and humanity in developing countries. Institute of higher education is one of many parties that need to be involved in the process. Academicians and researchers should promote the concept of sustainable development. The Second International Conference on Social, Economy, Education, and Humanity (ICoSEEH 2019) is organized to gather researchers to disseminate their relevant work on Social, Economy, Education, and Humanity. The conference is co-located with The Second International Conference on Science, Engineering and Technology (ICoSET 2019) at SKA Co-EX Pekanbaru Riau.

I would like to express my hearty gratitude to all participants for coming, sharing, and presenting your research at this joint conference. There are a total of 108 manuscripts submitted to ICoSEEH 2019. However only high-quality selected papers are accepted to be presented in this event, with the acceptance rates of ICoSEEH 2019 is 71%. We are very grateful to all steering committees and both international and local reviewers for their valuable work. I would like to give a compliment to all co-organizers, publisher, and sponsors for their incredible supports.

Organizing such prestigious conferences was very challenging and it would be impossible to be held without the hard work of the program committee and organizing committee members. I would like to express my sincere gratitude to all committees and volunteers from Singapore Management University, Kyoto University, Kyushu University, University of Tsukuba, Khon Kaen University, Ho Chi Minh City University of Technology, University of Suffolk, Universiti Teknologi Malaysia, Infrastructure University Kuala Lumpur, Universiti Malaya, Universiti Kebangsaan Malaysia, Universiti Utara Malaysia, Universiti Teknologi Mara, and Universiti Pendidikan Indonesia for providing us with so much support, advice, and assistance on all aspects of the conference. We do hope that this event will encourage collaboration among us now and in the future.

We wish you all find the opportunity to get rewarding technical programs, intellectual inspiration, and extended networking.

Pekanbaru, 27th August 2019

Dr. Arbi Haza Nasution, M.IT
Chair of ICoSEEH 2019

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Strengthening Islamic Psychosocial and Self-confidence in Developing Student Thinking Creative

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Keywords: Self-Confidence, Islamic Psychosocial and Creative Thinking

Abstract: The purpose of this study was to study self-motivation and psychosocial Islam towards the creative thinking of the Indonesian Language and Literature Education Study Program. The research problem encountered in this study is the low creative thinking of students in learning in special classes on learning media courses. The population is all students of the Indonesian language and literature education program who collected 183 people. The sample used was 132 people as the research data. The data collection technique used was a questionnaire. The data were analyzed using Statistical Version 20. Analysis of the results of Islamic psychosocial self-confidence and confidence in the creativity of students of Indonesian language and literary education study programs. The results of the study prove the proposed hypothesis received regarding self- motivation and psychosocial Islam towards creative thinking of students in the Indonesian Language and Literature Education study program. Stages of students' self-confidence, high category, obtained mean (99.55). The psychosocial stages of Islam are categorized as moderate with Mean (143.11) and Creative Thinking with Mean (96.36), with a value of $F=49.273$ and a value of $Sig.=0.000$ ($P;0.05$). This confirms that confidence has an influence on the creative thinking of students of the Indonesian Language and Literature Education Study Program Faculty of Teacher Training and Education, Riau Islamic University. There is a value ($F = 31.238$) and a Sig value = 0.000 ($P ;0.05$). This confirms that Islamic psychosocial has an influence on the creative thinking of students of the Indonesian Language and Literature Education Study Program Faculty of Teacher Training and Education, Riau Islamic University, there is a value ($F = 45,221$) and a Sig value = $0,000$ ($P ;0.05$). This confirms that Islamic psychosocial influence has 0.194%; Self-Confidence has an influence of 27.5%; while the influence of Islamic social psychology and self-confidence have an influence on the creative thinking of students of the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Riau Islamic University 42.2% of this shows that psychosocial Islam and self-confidence can shape students' creative thinking.

1 INTRODUCTION

The learning process in Higher Education wants and brings students to have the ability to be able to create, explore and be innovative to bring up ideas or ideas in solving problems. Students' creative thinking has been encountered in various studies which are still in the low category. For example, in a study conducted (Huludu et al., 2013) the element of creative thinking seen from the element of fluent thinking was very low (9.09%) and the element of flexible thinking was also very low (27.27%). Another study also conducted (Sari et al., 2013) confirmed that the students' creative thinking elements were also low in terms of elaborating elements in the low category (15.38%).

Low creative thinking, also happened to students of Indonesian Language and Literature Education Study Program FKIP Riau Islamic University. This can be seen from the lecture routine activities in the class which shows that some students are still less able to think creatively when attending learning in the Learning Media course. This should not be the case, the students' creative thinking ability is actually in a good category. Because, lecturers have provided high motivation so that students are able to contribute when lectures take place. In addition, the lecturer has also formed a discussion group to discuss issues that are to be discussed in class.

Self-confidence is a concept of science that directs human attitudes or behaviors to believe in their own

ability to act or act. Without self- confidence, humans will not be able to develop themselves and their potential to be better, because high self-confidence is an aspect that greatly affects someone in the process of creative thinking. Therefore, creative thinking is important to be given to students through the lecture process. Besides self- confidence is important, it turns out there is another aspect that says that psychosocial Islam can also contribute well to students to develop creative thinking processes in accordance with the theory put forward by Khodijah (2006) that the factors that influence creative thinking are Psychosocial Islam. This is the reason for the researchers to discuss this research related to the influence of Islamic self- confidence and psychosocial on creative thinking of Indonesian language and literary education students. But the reality is not the case, there are some students of the Indonesian Language and Literature Education study program who have not been able to think creatively as expected. This can be seen based on observations during lectures in the class in the even semester of 2016/2017 that when students are told to ask questions about the material being discussed, they are unable to build good and quality questions. When students are asked to answer questions, they are less able to elaborate constructive answers. On the other hand, when students give comments on the issues discussed, they are not smooth enough to provide arguments so that it is difficult for other students to understand and are less flexible in describing examples relating to questions. The low creative thinking of students is assumed to be overcome by Psychosocial Islam and Confidence. Among the factors that influence creative thinking are self-confidence and psychosocial Islam (Munandar, 1999). According to Khodijah (2006) that the factors that influence creative thinking are Psychosocial Islam. Creative thinking is an expression (expression) of the uniqueness of individuals in interaction with their environment. The creative expression reflects the originality of the individual. From unique personal expressions, new ideas and innovative products can be expected and characteristics such as: being able to direct oneself to a particular object, being able to detail an idea, being able to analyze ideas and the quality of personal work, able to create a new ideas in problem solving (Munandar, 1999). Creative thinking means breaking away from the general pattern that has been embedded in the memory and able to observe something that escapes the observations of others. Humans who think creatively will produce creativity, it can be said that creativity is the ability of individuals to use imagination and various possibilities obtained from interaction with ideas or ideas, other people and the environment to make con-

nections and new and meaningful results (Ministry of National Education, 2008). Creative thinking teaches students to think high and deeply with a smart, balanced and accountable approach (Johnson, 2007). If children are given the opportunity to use higher levels of thought at each level of the class, they can finally distinguish between truth and lies; appearance and reality; facts and opinions; knowledge and confidence. Naturally they can build arguments using reliable evidence and logical logic.

Johnson (Siswono, 2004), creative thinking that implies perseverance, personal discipline, and attention involves mental activities such as asking questions, considering new information and ideas that are not usually with an open mind, making relationships , especially between something similar, freely associating with each other, applying imagination to every situation that evokes new and different ideas, and paying attention to intuition. Creative thinking means trying to solve a problem by involving a view and facts of data management in the brain (Uno Hamzah and Muhammad, 2014). Whereas creative thinking is a mental activity that solves problems, proposes methods, ideas or gives new views to an old problem or idea (Husamah & Setyaningrum, 2013). In line with that creative thinking is a mental activity that fosters original ideas and new understandings (Johnson, 2007).

Creative thinking is a mental activity to find a combination that has not been known before (Huludu et al., 2013). In line with that, creative thinking or creativity is a person's ability to generate new and useful ideas that are a combination of previously existing elements to be able to solve the problem at hand (Samsiyah et al., 2015). Meanwhile, different thoughts about the definition of creative thinking that creative thinking is the ability to find different ways (Sudarma, 2013). People are called creative because they are able to find ways that are different from others, thus giving birth to different products. Creative means different. Real creativity is the potential of all people, but not everyone can take advantage of this potential. Creativity is not someone's natural talent but must be guided and fostered because it depends on the ability to think and use the division of labor of the brain. According to the Ministry of National Education (2008), the characteristics of creative thinking are:

- a Tend to see a problem as a challenge to show self-ability
- b Tends to think of alternative solutions / actions that are not carried out by people in general
- c Not afraid to try new things

- d Not afraid of being ridiculed by others because it is different from habits
- e Not satisfied with the results obtained
- f Tolerant to failure and frustration

Think about what might be done or done from a condition, condition or object. Creativity involves the disclosure or expression of ideas and feelings and the use of various ways to do it (Beetlestone, 2011). Creative thinking involves the selection of known elements from various fields and integrating them into new formats, using information in new situations; describe aspects of experience, patterns and analogies and unconnected fundamental principles. This aspect allows people who are solving problems to come up with different solutions and which were previously not obvious, creative problem solving can be developed extensively in various fields. Creative thinking does not show that the creative mind is qualitatively different; but the reflective process is an integral part of the creative process. Problem solving allows us to adopt creative behavior or a very strong drive to change (Beetlestone, 2011).

There are four stages in creative thinking, namely; (1) Exploring, identifying what things you want to do in the current conditions; (2) Inventing, seeing or reviewing various tools, techniques, and methods that have been owned that might help in eliminating traditional ways of thinking; (3) Choosing, identifying and choosing the ideas that are most likely to be implemented; (4) Implementing, how to make an idea implemented (Istianah, 2013).

Self-confidence is a very important factor for students, because the attitude of confidence will make individuals feel optimistic and able to adjust to their social environment. Self-confidence is defined differently in psychology literature. According to Maslow, self-confidence begins with self-concept. According to Centi, the concept of self is a person's idea of himself, which gives an image to someone about himself. Sullivan said that there are two kinds of self-concept, positive self-concept and negative self-concept. A positive self concept is formed because someone has continuously received positive feedback in the form of praise and appreciation. While negative self concepts such as ridicule and humiliation (Bastaman, 1995).

According to Lauster (1978) in (Andayani and Afiatin, 1996) that self-confidence is an attitude or belief in one's own abilities so that in his actions not too anxious, feel free to do things that are in accordance with the wishes and responsibilities of his actions, polite in interaction with others, has an encouragement of achievement and can recognize the strengths and

weaknesses of yourself. Lauster illustrates that people who have self-confidence have their own characteristics, do not need encouragement from others, are optimistic and happy, not excessive, able to work effectively, be responsible for work and have fun.

Formulated several aspects of self-confidence which are the indicators as follows; a. individuals feel confident about the actions taken (Afiatin and Martaniah, 1998). This is based on the belief in the strength, ability, and skills possessed. He feels optimistic, quite ambitious, does not always need the help of others, is able to work hard, is able to face tasks well and work effectively and is responsible for his decisions and actions. b. Individuals feel accepted by the group. This is based on the belief in their ability to relate socially. He feels that his group or other people like him, actively confronts his environment, dares to express his wishes or ideas responsibly and unselfishly. c. Individuals have a calm attitude. This is based on the belief in their strength and ability. He is calm, not easily nervous, quite tolerant of various situations.

There are several aspects of self-confidence as expressed by Lauster (2002), which are as follows:

- a Personal abilities, namely the ability to have someone to develop themselves where the individual concerned is not too intelligent in action, not dependent on others and knows his own abilities.
- b Social interaction, namely how individuals in dealing with their environment and recognize individual attitudes in adjusting to the environment, tolerate and can accept and respect others.
- c Self-concept, namely how individuals perceive and assess themselves positively or negatively, recognize their strengths and weaknesses.
- d Not afraid of being ridiculed by others because it is different from habits
- e Not satisfied with the results obtained
- f Tolerant to failure and frustration

The term psychosocial Islam stems from a psychosocial term that has colored the world of psychology. In the context of psychology, psychosocial refers to aspects of affection, such as emotions. According to Pandu Pramudita Sakalasastra and Ike Herdiana that humans are born as social beings, where one individual needs other individuals to survive and interact and socialize. Starting from the earliest lives we already have needs. Basic human needs can be fulfilled with the willingness and ability (Sakalasastra and Herdiana, 2012).

In general, psychosocial consists of two syllables, namely psychological and social. Psychic is referring

to the circumstances of one's personality, while social is an arena of human life that is interconnected between individuals and individuals and individuals with a certain structure. Awareness and social influence are mutual. This means that social quality will be influenced by the individual's psyche and at the same time the individual's psychological qualities are affected by social conditions.

Psychosocial is a term used to describe the relationship between a person's social condition and his mental or emotional health. From his words, the term psychosocial involves psychological and social aspects. For example, the relationship between a person's fear (psychological) of how he interacts with others in his social environment. A person who is mentally healthy will react in a positive way in many situations. Unlike people who are mentally unstable, they will react negatively to everything that happens in life (Bintaranny, 2013). Irrational (irrational) thinking is one sign of a person's psychosocial condition. Often the emergence of bad prejudice or negative thoughts (negative thinking) on many things that exist in life is one of the concrete manifestations of a bad psychosocial condition, which can lead to poor social relations.

Erikson's psychosocial theory of human development is more geared towards the development of identity. Erikson insists that human development goes on continuously throughout his life (Arikson, 1963). Erikson states in his theory of psychosocial development that each individual through eight levels of development is named as a psychosocial rating. Each level is illustrated by the various psychological crises that need to be resolved by individuals before the individual will experience the difficulties in dealing with the crisis at the time of its advent (Erikson, 1950). Erikson sees the whole range of human life in the order of psychosocial conflicts, where indentation is one of the crises that occurred during adolescence until the end of human life. Erikson further sees that the development of a human being can not be relegated from the social stimulus he experienced. Social stimulus is a dynamic driver in one's personality. Erikson's emphasis on this social stimulus empowers him with other psychoanalytic figures. In the psychosocial crisis experienced, Erikson also described the development of the radius of the social relations underlying the crisis, along with the social elements and modalities of each development task (Arikson, 1963).

Erikson accepted the perspective of Sigmund Freud's theory of infantile sexuality, but rejected Freud's attempt to describe the whole personality based on sexuality. Erikson underlies the first five stages of psychosocial development in a direct corre-

lation with Freud, but includes more social factors related to human development. Erikson thinks that personality continues to develop after puberty, and adds several stages between puberty and old age. He believes that children develop socially and that all social crises affect personality development. Erikson said that each stage must be fulfilled before individuals can reach the next stage (Arikson, 1963).

Based on the opinion above illustrates that psychosocial refers to the formation of human identity closely related to the social stimulus that they experience. The existence of this social stimulus becomes a dynamic and primary driver in one's personality until he finds his identity well. The process of forming an identity is indeed not something that is easy (Hasan and Aliah, 2008). One of the important tasks of social development is the formation of identity. Formation of identity can occur through debate or conflict in the form of various questions that must be answered one by one from social development. In order to look for identity see that the Qur'an describes conflict in human life as in QS. al-Shams, 91: 7-10 and QS. al-Balad, 90: 10-11 (Ali, 2015).

Formation of identity is not easy but very important. The formation of collective self-identity can be the social identity that shapes the dynamics of the community (Hasan and Aliah, 2008). In James Marcia's research (Hasan and Aliah, 2008) who classified individuals into four identity statuses, namely; identity haziness, foreclosure, moratorium, and identity achievement. People are classified as mortgaged if they have a certain identity, but make a commitment to that identity without experiencing a crisis to determine what is best for them. people with suspended status experience problems of identity crisis. However, this can be seen from the history of Islam where the Prophets sought a lot of identity from aspects of events that occurred in the social environment.

Thus, the psychosocial meaning that has been stated above, there are still very few figures who view psychosocial aspects of Islam. So the psychosocial meaning of Islam is still very minimal to be found and there is only one psychology that constructs this from the aspects of Islamic teachings, namely Khairil Anwar. He explored the psychosocial meaning of Islam which is very different from the definition put forward by psychologist Erikson, although when starting the excavation this meaning was also examined by the general theories.

Islamic Psychosocial according to Khairil Anwar is a view that involves perceptions, motivations, beliefs and social interactions based on Islam to see a social problem that will affect individual behavior attributes in society (Anwar, 2014). Islamic psychoso-

cial here focuses on the views of someone who is based on Islam that is used to see social problems and that will affect the behavior of a person's nature in society. The psychocial emphasis of Islam is more on sources based on Islamic teachings where one's behavior and identity in the social life of the community are based on the view of seeing a social problem.

This Islamic Psychosocial has important domains, namely (Anwar, 2014): First, intrinsic to Islam which is to recognize the concept of caliphate, recognize the concept of excellence in self, recognize mission, build mission, create insight, commitment, identity, intelligence, ideals, luck, creativity, obsession and worship. Second, attitudes and social perspectives, namely prejudice, mutual trust, mutual support, cooperation, open, defensive, closed, withholding information (consisting of non-cooperative and downward appearance), experience of life (consisting of material capital and spiritual capital) experience (consists of positive and negative), interests (consisting of pendek term and long term), wisdom (wisdom) based on the rules of Allah SWT and His Messenger, comparison (high standard values, low standard values, objective and subjective), and literature (consists of religion, philosophy and science). Third; da'wah and self-worth namely faith and confidence that is true, istikhlas, ihsan (tawajuh), ihtisab, sincere (pleased), mujahabdah nafsi, sure in the sentence thayyibah, special prayer, knowledge ma'a zikir, ikromul muslimin, tshihunniyat and da'wah wa al-tabligh.

2 METHODOLOGY

This research was conducted at the Teacher Training and Education Faculty in the Indonesian Language and Literature Education Study Program. This study belongs to the category of correlation research which aims to examine whether there is an influence of Islamic self-confidence and Islamic psychosocial on creative thinking of Indonesian Language and Literature Education Study Program students. The population in this study were all fourth semester students who took instructional media courses in Indonesian language and literary education study programs FKIP Riau Islamic University, totaling 199 students. The sample taken in this study is part of the total population of 199 people. The data collection used in this study is a questionnaire given to all students who take courses in Learning Media. The data analysis technique used descriptive and Anova using a statistical program/SPSS program (Statistical Product Service Solution) Version 17.0 (George, 2011).

Table 1: Confidence Level of Students

Variables	N	Mean	Level
Self esteem	132	99.55	high
Islamic psychosocial	132	143.11	moderate
Creative thinking	132	9636	high

3 RESULT AND DISCUSSION

Teachers and education faculties of Islamic University of Riau 81 people (61.36%) answered in the minimum or low category. meanwhile, it was illustrated that of the 132 students studied, they had maximum confidence of 117 students (88.63%) as shown in Table 1.

It is generally illustrated that the average level of confidence of Indonesian language and literature study program Teachers and Education Faculty of Islamic University of Riau with a value (mean = 99.55) with (SD = 7.324). the value (mean = 99.55) is seen at the predetermined level to be between (83.33-99.9) which is at the high category stage. thus, it can be affirmed that the level of confidence of students in the Indonesian language and literature study program in the teacher training and education faculty of Riau Islamic university is high. That the confidence of students in the Indonesian Language and Literature Study Program at the Teacher Training and Education Faculty of Riau Islamic University is at a high level. This illustrates that respondents generally have high self-esteem with a value (mean = 99.55) seen at a predetermined level in between (83.33-99.9), which is a high level.

Islamic psychosocial stages of Indonesian Language and Literature Study Program Teachers and Education Faculties of Islamic University of Riau 81 people (61.36%) answered in the minimum or low category. Meanwhile, it was illustrated that of the 132 students studied, there were a maximum of Psychosocial Islam as many as 117 students (88.63%). Based on Table 1, it is generally illustrated that the average psychosocial level of Islamic students in the Indonesian Language and Literature Education Study Program in the Teacher Training and Education Faculty of Riau Islamic University with a value (mean = 143.11) with (SD = 16.32). Values (mean = 143.11) are seen at a predetermined level between (120-150), that is, at the moderate category stage. Thus, it can be affirmed that the psychosocial level of Islamic students of the Indonesian Language and Literature Study Program in the Teacher Training and Education Faculty of the Islamic University of Riau is moderate. Psychosocial Islam students of Indonesian Language

and Literature Education Study Program Faculty of Teacher Training and Education Islamic University of Riau are at a moderate level. This illustrates that respondents generally have moderate Islamic Psychosocial with a value (mean = 143.11) seen at a predetermined level between (120-150), which is a moderate level.

Stages of creative thinking Indonesian Language and Literature Education Study Program Teacher Training and Education Faculty Riau Islamic University 80 people (60.60%) answered in the minimum or low category. Meanwhile, it was illustrated that of the 132 students studied, there were maximum creative thinking of 123 students (93.18%). Generally illustrated that the average level of creative thinking of Indonesian Language and Literature Education Study Program Teachers and Education Faculty in Islamic University of Riau with a value (mean = 96.36) with (SD = 8,374). The value (mean = 96.36) is seen at a predetermined level between (86.66-103.9) which is at the high category stage. Thus, it can be affirmed that the level of creative thinking of students in the Indonesian Language and Literature Education Study Program at the Teacher Training and Education Faculty of Riau Islamic University is high. This illustrates that respondents generally have high self-esteem with a value (mean = 96.36) seen at a predetermined level between (86.66-103.9), which is a high level.

By using a simple linear regression test illustrated, a value ($F = 49,273$) and $\text{Sig.} = 0.000$ ($P < 0.05$). This confirms that self-confidence has an influence on creative thinking students of Indonesian Language and Literature Education Study Program Teacher Training and Education Faculty of Islamic University of Riau. Based on statistical analysis, the research hypothesis which states that there is an effect of self-confidence in creative thinking, students of Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Islamic University of Riau is accepted.

Based on Table 2 above, it can be illustrated. To see the magnitude of the Islamic psychosocial influence on the creative thinking of students of the Indonesian Language and Literature Education Study Program Faculty of Teacher Training and Education, Riau Islamic University, Table 2 can illustrate that, where the value ($R = 0.440a$) and value ($R \text{ Square} = 0.194$). This confirms that the psychosocial influence of Islam is 0.194 which, if it is minimized, becomes 19.4%, towards the creative thinking of students of the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Riau Islamic University.

In Table 3 it shows that the magnitude of the effect of confidence on the creative thinking of students of the Indonesian Language and Literature Education Study Program Faculty of Teacher Training and Education, Riau Islamic University. Value ($R = 0.524a$) and value ($R \text{ Square} = 0.275$). This explains that confidence gives the effect of confidence of 0.275 which, if it is minimized, becomes 27.5%, towards creative thinking for students of Indonesian Language and Literature Education.

In Table 4 above it can be explained to see the magnitude of the influence of Islamic Psychosocial and student confidence in student creative thinking is 0.412 which, if minimized, becomes 41.2%, towards creative thinking of students of the Indonesian Language and Literature Education Study Program Faculty of Teaching and Education of Islamic Universities Riau.

The findings of this study are supported by research conducted (Fadillah, 2016) explaining that Islamic psychosocial values and student confidence are able to elaborate or add ideas / ideas in developing creative thinking. The findings of this study are supported by the results of research conducted (Aini et al., 2018) stating that good participant's confidence is able to shape the values of activeness as part of creative thinking in learning.

The findings made (Magdalena, 2018) explaining that a good way of developing students' creative thinking is by giving freedom to explore in expressing feelings / feelings that want to be expressed naturally as in terms of expressing responses and suggestions implemented in the teaching and learning process.

4 CONCLUSIONS

The concept stage of self-confidence in accordance with the research findings that have been put forward shows at a high stage. this shows that giving students the opportunity to explore and express opinions and collaborate in lectures already owned. the results of this study are in accordance with what was done (Tarlina and Afriansyah, 2016) showing that the creative thinking ability of students is high-level through creative problem solving. shows that the Islamic psychosocial level of Indonesian Language and Literature Education students is at a moderate stage. This illustrates that students of Indonesian language and literature education study programs in general are still in the moderate category. This shows that Indonesian language and literature study program students do not have a view in terms of perceptions, motivations, beliefs and social interactions based on Islam to see a

Table 2: Model Summary ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin -Watson
1	.440 ^a	.194	.188	7.548	1.988

a. Predictors: (Constant), Islamic Psychosocial
 b. Dependent Variable: Creative Thinking

Table 3: Model Summary ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin -Watson
1	.524 ^a	.275	.269	7.158	1.670

a. Predictors: (Constant), Self Confidence
 b. Dependent Variable: Creative Thinking

Table 4: Model Summary ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin -Watson
1	.642 ^a	.412	.403	6.470	1.968

a. Predictors: (Constant), Islamic Psychosocial and Self Confidence
 b. Dependent Variable: Creative Thinking

social problem that will affect the behavior of individuals in society as stated (Anwar, 2014). The findings of this study also show that the psychosocial stages of Indonesian language and literary education study students are seen to be a minimum still psychosocial in Islam while the maximum number of students is in the middle stage.

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