Identifying Items for "Self-Reflection" as a Religious Factor to Succeed in the Pre-Sea Training

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Abstract

Self-reflection has become a necessary skill to achieve the goal students set for themselves to be successful in pre-sea training. It helps students to improve their actions in critical situations, primarily when supported by religious practices. This study aimed to identify items that represent self-reflection as a religious factor for success in pre-sea training. A three-round Delphi approach was adopted in which ten experts were selected who met the necessary condition to participate in the study. Data were analyzed quantitatively using SPSS version 23 for median and IQR. The study found that self-reflection can be implemented through meditation and self-evaluation, the act of repentance, and returning to the source of religion. However, the experts felt that isolation is unsuitable for them as a ship's crew. They are advised to find other methods of meditation and self-assessment, such as self-contemplation. Students should return to the sources of religion, including the Quran and Sunnah, by reading books and online references and also seek the help of knowledgeable and pious people. However, experts pointed out how difficult it is for a Muslim to reach out to this pious person when he is the only Muslim on board. This study has developed 18 practices for students to implement self-reflection in the form of meditation and self-contemplation.

Keywords: *Pre-Sea Training; Marine Students; Self-Regulation; Muhasabah, Delphi Method.*

A. Introduction

A reflection is essential for students to identify what they know through what they have done (Sackstein, 2015). Reflection also refers to a method through which a person looks at behavior, affect, and thinking while processing the achievement the person has achieved (Ryan, 2011). When students start to self-reflect on their success and failure, self-standard (goals) should become an element of comparison (Cleary, 2018). The success or failure of a student depends on the achievement of a personal goal, whereas they are considered a failure when they fail to accomplish the goal. Students should be allowed to evaluate their performance in the classroom, and teachers can help the students to help with realistic and proximal goals (White & DiBenedetto, 2015). Self-reflection should be a formative evaluation and provide a concrete path to improvement, which leads to excellence, so it should be an action-per-action cycle that finally leads to achievement (Halloran, 2016). Students should be able to identify strengths and weaknesses, other distractions, and improvement methods.

Nowadays, self-reflective behaviors have become more prominent among adolescents and young adults, especially with the use of social media platforms to openly share past experiences and their impact on the present. Compared to face-to-face conversations, students online have more opportunities to behave in ways acceptable to viewers or readers to fulfill their social roles (Chen & Nadzrah, 2013). However, this new form of technology-enabled self-reflection also brings challenges, including ethical concerns (Chan & Lee, 2021). Over-reliance on external responses can also lead to discouragement, failure, and dissatisfaction, especially if it does not align with students' religion and culture. Whether overtly or covertly, there is an urgent need to incorporate religious elements into self-reflection behaviors that help students achieve success from time to time, especially to avoid the incident of a teenage girl killing herself after 69% voted for death in her 'death or life' poll posted on her Instagram account (Fullerton, 2019).

In Islam, self-regulation is regarded as *muhasabah* (al-Ghazali, n.d.). Imam al-Ghazali justifies that we use *'aql* granted by Allah SWT, human

beings are accountable for their actions, and that actions will be judged and measured by Allah SWT. *Muhasabah* is referred to as self-reflection, self-evaluation, or self-introspection based on the Quran and Sunnah. It is an action of purifying, correcting, cleansing, and training the heart based on the verse in the Quran (Surah al-Hasyr, 59: 18), a command from Allah SWT to perform self-evaluation before being evaluated in front of Allah SWT.

Meaning: "*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do.*"

Action taken after self-reflection is an action for improvement (Halloran, 2016). Meanwhile, Imam al-Ghazali recognizes *muhasabah* as actions of evaluating what has been done and what is to be done (Mardziah, 2018). Encyclopedia of Britannica (2019)highlights the term *muhasabah* based on the perceptions of two Muslim scholars, al-Muhasibi and al-Hasan al-Basri. Al-Muhasibi regards *muhasabah* as constant self-examination. Meanwhile, al-Hasan al-Basri refers to *muhasabah* as religious self-examination, the act of doing good and avoiding evil. Both make *muhasabah* as a means to the end, the Last Judgement. Therefore, every action should benefit the Muslim *ummah* as a whole and should be continuously performed (*istiqamah*) (al-Ghazali, n.d.).

Several studies have found that stress among sailors is due to loneliness, fatigue, distance from family, multicultural friends, limited leisure activities, and lack of sleep (Jepsen et al., 2015; Carotenuto et al., 2012). Fatigue and sleep deprivation experienced by a seafarer due to shift work and time zone changes lead to a risk of chronic illness and safety concerns towards other ship's crew. When emotions are unstable, carelessness quickly occurs, making accidents unavoidable. Seafarers with emotional problems are also prone to suicide, and the statistics of seafarers taking the route of suicide due to job stress are higher than in other professions worldwide (Jensen et al., 2017). This is significant for the shipping world because emotional problems that seafarers cannot deal with lead to loss of life and human capital that can be used professionally if they are not motivated to serve over

a long period. There will be a shortage of shipping experts in the shipping field because expertise has been acquired through experience.

The pre-sea training is a critical stage for Marine students. Students are introduced to the world of seafaring, far different from the land. Theories learned in the classroom are practiced, and at the same time, physically and mentally challenging situations are embraced during this period. When it comes to assessing shipping students, it is not easy to assess them using the existing forms of examination similar to students in other courses. A more appropriate form of assessment to evaluate maritime students' understanding and readiness for practice is assessment in the actual real situation on board (Hanzu-Pazara & Arsenie, 2014). Therefore, students need to make maritime training an opportunity to test existing knowledge and apply it as needed. Students must work diligently to acquire as much knowledge as necessary to be competent and capable mariners, not just in theoretical form (Barlis Jr. et al., 2015). Pre-sea training is a group exercise where students are responsible for the entire ship. This exercise will also improve awareness of implementing virtuous values on board, such as compliance with oil pollution regulations at sea. A study by (Abdul Hamid et al., 2012)discusses the effects of training, experience, attitudes, and fatigue on marine oil pollution violations. The sailors who participated in this study attended 34 maritime training courses defined by the STWC (Standards of Training, Certification, and Watchkeeping for Seafarers) and the Plan Learning recommended by the IMO (International Maritime Organisation. Organisation). This study found that exposure to pollution prevention training will increase due to the number of maritime training courses and their modular courses. The impact on training will also increase with experience.

According to Cabas & Tancinco (2016), marine training is essential for soft skills training. They suggest that the training of these soft skills can be strengthened through in-house courses, seminars, lectures, and forums. The soft skills they refer to are based on Goleman and Boyatzi's emotional intelligence framework, which is divided into four parts: self-awareness, self-management, social awareness, and relationship management.

Soft training through the curriculum and learning of maritime students helps cadets deal with stress issues mentally, physically, and emotionally when they later work as seafarers(Cabas & Tancinco, 2016). On June 6, 2013, the 12th International Symposium on Maritime Health was held. The results of a workshop on mental health in sailing found that seafarers face health problems such as suicide, psychosis, neurosis, personality disorders, addiction, and behavioral problems (Jeżewska, 2013). One of the presentations was about a young cadet who served for 6 to 12 months and found that access to electronic communication tools (such as Email and social media like Facebook and Twitter) was limited (Ulven, 2013). The shipping company charges the crew for the bandwidth needed for regular communication (e.g., Email) and makes a profit.

Cadets are stressed due to the shift working hours resulting in sleep deprivation, affecting task performance and health conditions (Jepsen et al., 2015). According to Abdul Hamid et al. (2012), cadets must develop an immediate perception of cultural differences, sustaining long work periods, the absence of loved ones, extended vessel duration, pressure from the seniors, etc. The statistic of seafarers who commit suicide due to stressful working conditions is much higher than in other jobs worldwide (Jensen et al., 2017). This worrying situation leads to the loss of human capital that can serve professionally.

Therefore, to achieve the mission of accomplishing the pre-sea training required by the institutions, self-reflection will be an essential skill to keep the students on track, regardless of the hindrance and challenges they embrace along the journey. Students will be able to analyze their progress at the end of the day and begin to arrange the new strategy to improve their performance. The journey to success becomes a cyclical process because students strive to achieve better performance than before. It is also mentioned in the Quran that human beings are subjected to change when they strive for changes (Surah al-Ra'd, 13: 11).

Meaning: *"For each one are successive (angels) before and behind him who protect him by the decree of Allah SWT. Indeed, Allah SWT will not change what is*

in themselves. And when Allah intends for a people ill, there is no repelling it, there is not for them besides Him any patron."

A study investigating students participating in marine education in Malaysia is minimal. Most studies focus on the real sailors (Mohammad Khairuddin et al., 2017; Mohammad Khairuddin, 2016) and the navy (Zuraini et al., 2018; Mohar et al., 2018). A study on the self-regulation of student mariners during pre-sea training in Malaysia is also challenging, as is the religious factor of student mariners during pre-sea training. Evidence of religious factors in Islamic practices, such as worship on ships, is less noted than worship on other vehicles such as aircraft (Hafiz Firdaus, 2000).

Therefore, this study is conducted to identify elements that constitute self-reflection as a religious factor for success in pre-sea training. Ten experts with academic training and experience in the maritime industry, both as educators and as seafarers, contributed their ideas, perspectives, and rationales for selecting behaviors for self-reflection that will eventually become a guide for marine students in conducting pre-sea training.

B. Method

This study aims to identify items that can measure self-reflection as a religious factor that leads to success in pre-sea training. Self-reflection can be a large area of discussion, and this study helps narrow down the items that will focus on self-reflection during onboarding.

This study first established that self-reflective behaviors are important in helping students succeed in their studies. The literature suggests that students who engage in self-reflection can improve their understanding and skills in the long term. However, the literature also points to the importance of religious elements in supporting self-reflective coping, which al-Ghazali explicitly refers to as *muhasabah*. To date, there is no solid guidance on what types of actions constitute the act of *muhasabah*, especially for Marine students undertaking pre-sea training.

Therefore, the Delphi technique was implemented to identify the items that will represent 'self-reflection' as a religious factor that help students

to succeed in the pre-sea training. It can be considered a consensus-building method that runs in a cycle and involves panels of experts. There are several reasons why Delphi was chosen. First, the anonymity of the panel of experts has attracted them to contribute ideas, opinions, and knowledge (Ashmoreet al., 2016). This anonymity feature allows panels to correct, amend, and improvise opinions without hesitation. As the information and knowledge expertise in this marine field, specifically regarding the pre-sea training, is limited, it gives the experts complete confidence to deliver their best knowledge and experience. Second, the source of this field of study is limited. It is challenging to recognize experts who have pre-sea experience and are well-versed with the content of Islamic practices during sailing. Past researches on religious practices during pre-sea training are also scarce. Most marine-based studies focus on the contents and skills required as a sailor, with little discussion on religious aspects.

Therefore, ten field experts were selected and willing to participate in this study. Skulmoski et al. (2007)believe that 10 to 15 experts in a homogenous group will be sufficient. A researcher can identify experts under broad criteria to form a heterogeneous sample. However, a homogeneous sample is used in most Delphi procedures (Keeney et al., 2011). These experts have more than ten years of experience in marine study, pre-sea training and industrial training for Marine students, content experts, postgraduate qualifications, and knowledge in implementing religious practices onboard.

Three iterative Delphi rounds were run for this study. This study implemented a modified Delphi. Therefore, the first round of developing the items for the experts to evaluate was based on the literature review. The construct operationalization process helped the researcher to identify the items related to self-reflection onboard. (Eon-Song & Dong-Wook, 2015) started their first round Delphi to analyze the relationship among cooperation networking, collaboration among networking, knowledge acquisition, and maritime logistics value with construct operationalization of the literature review. Based on al-Ghazali (n.d.), *muhasabah* can be done through *meditating and self-evaluation*(through comparing deeds with others, self-evaluation

through the values of Islam, comparing deeds implemented today with the day before, isolating self for a moment, evaluating property damage, thinking of a person that might be hurt by actions implemented, self-contemplating, and admitting mistake) and *repentance* (through praying for forgiveness from Allah SWT, promise not to repeat the same mistake, saying *astaghfirullahal `azhim*, feeling contrition, asking for an apology from other people, alert with the bad influence from the environment, persistently asking forgiveness from Allah SWT, and return to have faith in Allah SWT). The literature also considers the self-reflection concept based on the social cognitive theory that seeking external assistance is essential. Therefore, the third self-regulation category is the *return to the source of religion* (by referring to the Quran, seeking knowledge through reading, asking help from a pious person, referring to other resources, including the web, contacting knowledgeable people, and befriending a person who agrees with every action). All these actions refer to the evidence from the Quranic verses, as illustrated in Table 1.

Table 1: Construct Operationalisation in Determining the Self-Reflection Behaviours

Categories	Source	Self-reflection behaviors	Quranic Evidence
Meditating and Self-evaluation	al-Ghazali	Comparing deeds with others	2:148
		Self-evaluation through the values of Islam	9:27-30
		Comparing deeds implemented today with the day before	6:60
		Isolating himself for a moment	18:16
		Evaluating property damage	2:188
		Thinking of a person that might be hurt by actions implemented	33:58
		Self-contemplating	59:18
		Admitting mistake	4:135
Repentance	al-Ghazali	Pray for forgiveness from Allah SWT	4:110
		Promise not to repeat the same mistake	25:71
		Saying *astaghfirullahal `azhim*	3:15
		Feeling contrition	2:286
		Asking for an apology from other people	49:10
		Alert to the evil influence of the environment	20:82
		Persistently asking forgiveness from Allah SWT	39:53
		Return to have faith in Allah SWT	7:153

Categories	Source	Self-reflection behaviors	Quranic Evidence
Return to the source of religion	Social Cognitive Theory	Referring to the Quran	16:89
		Seeking knowledge through reading	96:1-5
		Asking for help from a pious person	9:16
		Referring to other resources, including the web	17:36
		Contacting knowledgeable people	16:43
		Befriend a person who agrees with every action	3:118

The list gathered in Table 1 is used in Delphi round 2. Experts chose the level of agreements, corrected items, improvised statements, gave comments, and so on. Adding new items was also allowed. Then, the questionnaire was returned for analysis. The data were analyzed through SPSS software version 23 for the median and the interquartile range to describe the consensus among experts for each item. The questionnaire was corrected, and new items were added. The cycle for round 2 was again repeated in round 3. However, during this phase, panels were only allowed to state the level of agreement, and editing or adding new items was not allowed. Data were analyzed for median and interquartile ranges. The median was used to measure the level of agreement among a panel of experts, whereas IQR described the consensus among experts for each item. The following Table 2 illustrates the interpretation of the median and the IQR (Peck & Devore, 2012).

Table 2. Interpretation of the Median and Inter-Quartile Range

Types of Analysis	Value	Interpretation
Median	Med 4 – 5	High agreement
	Med 2.01 – 3.99	Moderate agreement
	Med 0 to 2	No agreement
Inter-quartile Range	IQR 0 – 1.00	High consensus
	IQR 1.01 – 1.99	Intermediate consensus
	IQR 2.00 and above	Low consensus

C. Result and Discussion

1. Result

The results from the analysis are reported based on the second- and third-round Delphi. Experts were allowed to provide comments in the second

round. These comments were included in the third-round questionnaire, which somehow influenced the decision made by the experts in the third round.

Table 3 illustrates the experts' agreement and consensus on the second- and third-round Delphi items.

Table 3: Experts' agreement and consensus on the items in the second- and third-round delphi

Items on Self-reflection			Round 2			Round 3		
			Median	IQR	Consensus	Median	IQR	Consensus
Meditating and Self-evaluation	SR 1	Comparing deeds with others	5.00	0.25	HIGH	4.50	1.00	HIGH
	SR 2	Self-evaluation through the values of Islam	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 3	Comparing deeds implemented today with the day before	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 4	Isolating himself for a moment	5.00	3.00	LOW	1.00	0.75	HIGH
	SR 5	Evaluating property damage	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 6	Thinking of a person that might be hurt by actions implemented	5.00	0.25	HIGH	5.00	1.00	HIGH
	SR 7	Self-contemplating	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 8	Admitting mistake	5.00	0.00	HIGH	5.00	1.00	HIGH
Repentance	SR 9	Pray for forgiveness from Allah SWT	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 10	Promise not to repeat the same mistake	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 11	Saying *astaghfirullahal `azhim*	5.00	0.00	HIGH	5.00	0.00	HIGH

Items on Self-reflection			Round 2			Round 3		
			Median	IQR	Consensus	Median	IQR	Consensus
	SR 12	Feeling contrition	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 13	Asking for an apology from other people	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 14	Alert to the evil influence of the environment	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 15	Persistently asking forgiveness from Allah SWT	5.00	3.00	LOW	1.00	0.50	HIGH
	SR 16	Return to have faith in Allah SWT	5.00	3.00	LOW	2.00	0.50	HIGH
	SR 17	Referring to the Quran	5.00	0.00	HIGH	5.00	0.00	HIGH
	SR 18	Seeking knowledge through reading	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 19	Asking for help from a pious person	5.00	1.00	HIGH	5.00	1.00	HIGH
Return to the source of religion	SR 20	Referring to other resources, including the web	5.00	1.00	HIGH	5.00	1.00	HIGH
	SR 21	Contacting knowledgeable people	5.00	0.00	HIGH	5.00	1.00	HIGH
	SR 22	Befriend a person who agrees with every action	4.50	3.00	LOW	2.00	0.75	HIGH

Table 3 shows all the Inter-quartile of the items SR1 to SR22. All items have reached a high consensus among a panel of experts (IQR ranged from 0.00 to 1.00) that these items are included to measure self-reflection as a religious factor that helped students to succeed in the pre-sea training, except

for items SR4-*Isolating himself for a moment*, SR15-*Persistently asking forgiveness*, SR16-*Return to have faith in Allah SWT* andSR22- Befriend with a person who agrees with every action (IQR 3.00).

After the result for the second-round Delphi was obtained, a new survey was delivered to the experts. Items with low consensus in the first round were still included. However, comments from experts were also attached to let other experts know the reason for disagreement on some items. Table 4 summarizes the comments given by the experts in the second round for the items in the questionnaire. Experts recommended no new item.

Table 4: Summary of comments given by experts

	Item	Comment	Accepted/ Rejected
SR1	Comparing deeds with others	It is difficult to compare with other crew based on the status of the students. They are only cadets. Cadets are always aware of their limited knowledge and experience. Therefore, comparing with others makes them improve; otherwise, they will become discouraged. You will not be the same as others. Cadets are already stressed with their superiors and other senior crews. What they need to compare are their past and current performance. Comparing with others will not help. It pulls them down.	Accepted
SR4	Isolating himself from others for a moment	This is not suitable. It is challenging to isolate themselves during onboarding. There is no exclusive place for isolation. Everybody is so occupied with work. They are a 24-hours standby. Cadets are supervised and observed. Perhaps the only place to isolate is the toilet, only if you can stay there more than 5 minutes.	Rejected
SR15	Persistently asking forgiveness from Allah SWT	This item has the same meaning as item SR9.	Rejected
SR16	Return to have faith in Allah SWT	Having faith is too general. It can refer to committing sinful acts that make someone lose faith in Allah SWT. At the same time, this	Rejected

Item		Comment	Accepted/ Rejected
		survey aims to measure self-reflection, an act of evaluating the strategy to succeed in pre-sea training.	
		Why would cadets lose faith in Allah SWT? Does not-having-faith mean disbelieve?	
		Faith is too general. People cannot simply believe, then disbelieve. Maybe return to the path of Allah SWT will be more appropriate.	
SR19	Asking for help from a pious person	Sometimes, the ship does not have any Muslim crew at all.	Accepted
SR22	Befriend a person who agrees with every action	This statement is ambiguous. It can refer to either good or bad deeds.	Rejected
		You are on 'you' during onboard. Supervisors will not ask friends.	
		Friends are important. Is this sentence referring to a good thing or a bad thing? Because at difficult times, agreeing with you is a yes, yet to agree with evil actions as consequences of embracing difficult times, I cannot entirely agree with it.	

Table 2 also illustrates the experts' consensus on the items in the third round. The analysis found that all experts have reached a high consensus on all items, either should be rejected or accepted. Based on the median, items SR4, SR15, SR16, and SR22 were collectively rejected to represent self-reflection as a religious factor that helped students to succeed in the pre-sea training. Among all comments in Table 3, the study found that experts disagreed with vague items and items which are difficult to be implemented on the ship. Two items, SR1, and SR19, were still accepted as items, and the comments did not directly influence these items in the third round.

2. Discussion

The findings show that the experts' comments have influenced the resulting change in Round 3. The experts reached a high consensus in both rounds for items *comparing deeds with others* and *asking for help from a pious person.* However, the experts reached a common consensus on items *isolating*

self from othersfor a moment, persistently asking forgiveness from Allah SWT, returning to have faith in Allah SWT, and asking for help from a pious person. Therefore, from 22 items suggested by the researchers in the first-round Delphi, four items were rejected by the experts, which left the list with 18 items in total. The following 18 items are listed as the items of self-reflection as a religious factor to support students' success in the pre-sea training, divided into three constructs. Table 5 presents the list of the items.

Table 5. Items representing self-regulation as a religious factor to succeed in the pre-sea training for marine students

Constructs	Items	No. of items.
Meditating and Self-evaluation	Comparing deeds with others	7
	Self-evaluation through the values of Islam	
	Comparing deeds implemented today with the day before	
	Evaluating property damage	
	Thinking of a person that might be hurt by actions implemented	
	Self-contemplating	
	Admitting mistake	
Repentance	Pray for forgiveness from Allah SWT	6
	Promise not to repeat the same mistake	
	Saying *astaghfirullahal `azhim*	
	Feeling contrition	
	Asking for an apology from other people	
	Alert to the evil influence of the environment	
Return to the source of religion	Referring to the Quran	5
	Seeking knowledge through reading.	
	Asking for help from a pious person	
	Referring to other resources, including the web	
	Contacting knowledgeable people	
TOTAL		**18**

Based on Table 5, Marine students can self-reflect on their actions in succeeding in the pre-sea training through meditation and self-evaluation, the act of repentance, and return to the source of religion. To meditate and self-evaluate, students need to *compare deeds with other crews*. The act of comparing deeds with others should be reflected positively. Like Allah SWT mentioned in the Quran (2:148), that good competition in doing good is

encouraged in Islam. By comparing practices with others, students strive to do good by making good people as an example. Based on Social Cognitive Theory on self-regulation (self-reflection as part of it), referring to a role model or example will increase students' self-efficacy, volition, and performance (Schunk & Zimmerman, 2011). Even though several experts believe that comparing deeds with others will also discourage students, it can be done by conducting *self-evaluation through the values of Islam*. Self-evaluation should be constructive, not self-condemn or self-criticize, leading to despair and giving up (Halloran, 2016).

Other than comparing deeds with others, students should also *evaluate their deeds the day before*, comparing them with the present and striving for the betterment in the future. Students should also *reflect on the cause of their actions towards the loss of property or hurting someone's feeling*s. When it comes to the loss of property, it will also incur a cost. Therefore, students should also try to minimize the loss because some of the properties on the ship are very expensive and irreplaceable. Some matters will involve laws and policy, for example, oil pollution. Other than the loss of property, students should also consider other people their actions might hurt. Making a good relationship among ship crews is essential as people come from different backgrounds. Mariners are depressed due to sociological problems, and communication breaks down, too (Karthik, 2014). *Admitting mistakes* can be an excellent start to self-evaluation. Thus, there are times that students need to indulge in *self-contemplation*, which needs deep penetration towards understanding the values they get from executing specific actions. Even though experts disagree with the act of isolating oneself (due to the situation, circumstances, space, and workload), students can self-contemplate before bed, analyze mistakes and promise to do better the next day.

Self-reflection can also be done through the act of repentance. The practice of repentance refers to the purification of the heart that establishes a human relationship with God SWT until it leads to a change of self (Mujieb et al., 2009). When Allah SWT assures that the practice of repentance by the believer will lead to success, it shows that Allah SWT does not evaluate a

person according to material aspects such as wealth, academic success, or physical beauty, but that Allah SWT focuses more on the efforts that His servants make to improve themselves and succeed. The experts believe that Marine students can practice the act of repentance through *praying for forgiveness from Allah SWT* and *asking forgiveness from people* affected by their deeds. Then, they should *promise not to repeat the same mistakes* over again and *feels regret* for the mistakes they have committed. Students are encouraged to *utter astaghfirullahal `azhim*, as an act of showing regret and feeling sorry, and *be alert to the destructive influences surrounding them* that might lead them to commit the mistakes. The experts rejected two items from this part due to overlapping ideas and misusing terms. Because of the blessings of understanding bestowed by Allah SWT, man becomes more and more responsible for his behavior before being held accountable by Allah SWT in the Hereafter (al-Ghazali, n.d.).

Finally, students also can practice self-reflection by returning to the source of religion. Sometimes there are questions or concerns among Marine students during the pre-sea training, such as the choice of halal food. So apart from *referring to the Quran* or *related books*, they always need the help of someone who is *knowledgeable* and has experience of life on board. Indeed, according to Social Cognitive Theory, people need feedback from social relationships to build sustainable self-regulation skills. Students who build good relationships with other crews can develop the ability to adapt to change basedon feedback from those around them (Saint, 2018;Hemerda, 2016). Positive adaptations can build effectiveness, agency, and positive self-esteem. This experience, even if challenging, provides shipping students with the satisfaction of tackling it again in the future and can build a positive perception of the shipping field. (Grothérus et al., 2018)the study emphasizes the function of the classroom teacher as an assistant (scaffolding teacher) to the students in the classroom. However, for the Marine students, the concept of the teacher is broader. It includes a supervisor, superior, senior or more experienced crew, and related personnel who can be asked questions and reached either directly or through access to social media such as Facebook, Twitter, and WhatsApp

apps. The experts have rejected the item of befriending someone who is always supportive. It shows that friends also should become critics constructively.

D. Conclusion

Marine students should be equipped with the mastery of self-reflection skills. The strategy they have planned to succeed in the challenging pre-sea training should also be supported by religion. In this study, panels of experts mutually agree on the items representing self-reflection as a religious factor to succeed in pre-sea training. Based on experts' opinion, this study found that Marine students conducting the pre-sea training should practice self-reflection (or *muhasabah*) through meditation and self-evaluation, repentance, and referring to the source of religion.

Based on experience and knowledge, the experts believe it is difficult for students to isolate themselves to self-reflect their behavior due to the ship environment, space, situation, and workload). The students can opt to self-contemplate for a moment (perhaps before bed). Self-reflection can be immediate by focusing on specific criteria, including reflecting on the deeds, loss of properties, feelings hurt, and admitting mistakes. Then, students can proceed with the act of repentance, such as praying, asking forgiveness, *istaghfara*, feeling sorry, promise not to repeat the deeds, and avoiding bad influences. Finally, students should return to the source of religion (including the Quran and Sunnah, reading, pious, knowledgeable, and experienced people) for disambiguates. It is hoped that students benefit from the findings by practicing all these behaviors in succeeding the pre-sea training, thus becoming successful mariners.

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