

PAPER NAME

RELATI_1.PDF

WORD COUNT

4297 Words

CHARACTER COUNT

25391 Characters

PAGE COUNT

7 Pages

FILE SIZE

490.5KB

SUBMISSION DATE

May 16, 2023 4:40 PM GMT+7

REPORT DATE

May 16, 2023 4:41 PM GMT+7

● 16% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 15% Internet database
- 8% Publications database
- Crossref database
- Crossref Posted Content database
- 12% Submitted Works database

● Excluded from Similarity Report

- Bibliographic material
- Quoted material
- Cited material
- Small Matches (Less than 8 words)
- Manually excluded sources
- Manually excluded text blocks

Relationship between emotional intelligence and religiosity with dark triad personality of corruption prisoner

Eva Silia Kaumbur^{*)1}, Y. Bagus Wismanto², George Hardjanta³

¹²³Universitas Katolik Soegijapranata

^{*)}Corresponding author, ✉e-mail: bagusw@unika.ac.id

2 Abstract

This study aims to determine the relationship between emotional intelligence and religiosity with dark triad of personality of corruption prisoners. The data were obtained from 62 prisoners of Corruption in Kedungpane Semarang Prison selected by quota sampling. The research instruments used are Schutte Emotional Intelligence Scale (SEIS), The New Indices of Religious Orientation Revised (NIROR), and Short Dark Triad (SD3) to measure emotional intelligence, religiosity, and dark triad of personality. The results showed: (1) a relationship between emotional intelligence and religiosity together with dark triad of personality of corruption prisoners, (2) a positive correlation between emotional intelligence and dark triad of personality of corruption prisoners, (3) a negative correlation between intrinsic religious orientation and psychopathy, (4) a positive correlation between extrinsic religious orientation and dark triad of personality of corruption prisoners, and (5) a positive correlation between quest religious orientation and dark triad of personality of corruption prisoners.

Keywords: emotional intelligence, religiosity, dark triad of personality.

How to Cite: Kaumbur, E.S, Wismanto, Y.B & Hardjanta, G. (2018). Relationship Between Emotional Intelligence and Religiosity With Dark Triad Personality of Corruption Prisoner. *Couns-Edu: International Journal of Counseling and Education*, 2(4): pp. 185-191. DOI: <https://doi.org/10.23916/0020170210340>



This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. ©2017 by author and Indonesian Counselor Association (IKI).

Introduction

Corruption affects poor economic, social, poverty, government bureaucracy, politics, democracy, law enforcement, defense of state security and environmental damage (Yanti, 2016). Not only Fabro, Grobler & Moerdyk (Pillay, 2013) but also Ogunleye and Adebayo (Ogunleye & Adebayo, 2012) have a common opinion that personality becomes a very important factor in a person perpetrating acts of corruption. Furthermore, these researchers on the previous studies have found that the personality traits of people who commit acts of corruption tended to be lack of empathy, self-centeredness, blaming others, doing things for sensation, conformity, gaining instantaneous, reckless, strong need for power, and sociopathic personality by lying and cheating to achieve a goal (Pillay, 2013; Ogunleye & Adebayo, 2012).

The personality characteristics of corruption prisoner revealed by experts refer to the terminology by Paulhus and Williams (2002) i.e. dark triad of personality. Dark triad of personality has three subclinical personality characteristics i.e. Machiavellianism, subclinical narcissism, and subclinical psychopathy (Paulhus & William, 2002). The term of subclinical and clinic (Sanecka, 2013) has no difference in qualitative such as behavior type, affection, interpersonal, and cognitive relationships, but has difference in quantitative such as level, intensity or frequency. Therefore, dark triad of personality has the same characteristic as clinical personality traits that tend to be manipulative to achieve its goals, deceive others,

show power, stand out, seek sensations, recklessness, cold emotions and conduct irresponsible behaviors, but differ in intensity, grade or frequency (Sanecka, 2013; Furnham, Richards & Paulhus, 2013; Jakobwitz & Egan, 2006; Paulhus & William, 2002; Cooke, & Michie, 2001).

8 The previous researches have shown the relationship between dark triad of personality and anti-social behavior. Zhao, Zhang, and Xu (2016) describe that people with great dark triad of personality have the belief in excessive fortune that makes them ignore the consequences of their behavior and underestimate the likelihood of a bad consequence of corrupt behavior. Furnham, Richard, and Paulhus (Furnham, et al., 2013) also reveal that the dominant dark triad of personality makes people become cruel, and achieve their aims with shortcuts and in any way. Therefore, dark triad of personality is essential to be studied because it is one of stimulants for a person to behave anti-social including corruption.

Some factors that influence dark triad of personality are sex (Jonason, Li, Webster, & Schmitt, 2009; Ali & Premuzic, 2010), mental abilities, emotional intelligence, and mind reading (Paulhus & William, 2002; Petrides, Vernon, Schemer, & Veselka, 2011; Nagler, Reiter, Furtner, & Rauthemann, 2014), religiosity (Unterrainer, Ruttinger, Lewis, Anglim, Fink, & Kapfhammer, 2016; Lowicki & Zajenkowski, 2015), and environment (Miller, Dir, Gentile, Wilson, Pryor, & Campbell, 2010; Paulhus, 2014). Of these factors, mental ability factors especially emotional intelligence and religiosity are interesting factors to be studied further in relation with dark triad of personality. The reason is the difference found among the research results.

Emotional intelligence according to Mayer and Salovey (1997) is the ability to see accurately, to assess, and to express emotions; the ability to use feelings to facilitate thinking processes; the ability to understand emotions and emotional knowledge; and, the ability to regulate emotions that enhance emotional and intellectual development. Vakola, Tsaousis, and Nikolaou mention that emotional intelligence possess important role in shaping a person's personality to be good or bad (Vakola, Tsaousis & Nikolaou, 2004). In line with that, Brackett, Mayer and Warner mention that a person who has a low emotional intelligence tends to have deviant behavior and poor social relationships in their daily life (Brackett, Mayer & Warner, 2004). Research, conducted by Petrides et al., finds it in a different way that emotional intelligence is positively associated with narcissism (Petrides et al, 2011). Similar findings to Petrides et al. are expressed by Nagler, Reiter, Furtner, and Rauthmann who discover emotional intelligence to be positively associated with narcissism and psychopathy, the aspects of emotional control and emotional manipulation (Nagler, Reiter, Furtner, & Rauthemann, 2014). In addition, Davies and Stones (2003) reveal that Machiavellianism has superior intelligence specialized in understanding people in social situations.

Another thing that is also associated with emotion-affection is religiosity. Religiosity is a short term used to refer to various domains of religious activity, dedication, and belief in religious doctrine (Hassan, Anam, & Rakshanda, 2016). Boston & Ventis (in Neyrinck, Lens, Kiste, & Soenes, 2010) states that religiosity has three aspects: intrinsic orientation, extrinsic orientation, and quest orientation. Religiosity is a predictor of mental health and prosocial behavior in adulthood (Kendler, Liu, McCullough & Prescott, 2003). Unterrainer et al. find that religiosity is negatively correlated with dark triad of personality (Unterrainer et al., 2016). On the other hand, it is found that religiosity has a positive relationship with personality characteristics manifested in everyday behavior. Lowicki and Zanjenkowski suggest that religiosity with extrinsic orientation is positively correlated with narcissism (Lowicki & Zajenkowski, 2015). The same is expressed by Ismail that greed and avarice appear in religiosity with extrinsic orientation. Good religious knowledge, religious beliefs and religious rituals are carried out only to achieve personal goals (Ismail, 2012).

1 Based on the above explanation, this study aims to determine the relationship of emotional intelligence and religiosity with dark triad of personality in corruption prisoners. Research is expected to be useful as a reference in the field of psychology to understand the personality of corruption inmates and can enrich the insights of science, especially in the topic of emotional intelligence, religiosity, and dark triad of personality. 2 In addition, this study may serve as a reference for practitioners in developing programs to control the dark triad of personality of corruption prisoners in relation to emotional intelligence and religiosity.

1 The hypothesis proposed in this study is that there is a relationship between emotional intelligence and religiosity together with the dark triad of personality of corruption prisoners.

Method

The sample of the study was 62 inmates who violated Law no. 20 of 2001 on the eradication of corruption crime that was undergoing criminal at Kedungpane Semarang Prison in 2016/2017. The sample was chosen by using non-probability sampling approach, quota sampling technique. Quota count is determined using Slovin formula with error limit of 10% (Tatang, 2011).

The measuring tool used in this study is Schutte Emotional Intelligence Scale (SEIS) (Schutte, N.S; Malouf, J.M; Hall, L.E; Haggerty, D.J.; Cooper, J.T.; Golden, C.J. & Dornheim, L., 1998). SEIS measures emotional intelligence based on four aspects: recognizing emotions, using emotions, understanding emotions, and managing emotions. SEIS consists of 33 items of statement. The results of the trial scale of the study found 22 valid items ($r_{iy} \geq .30$) with reliability (r_{xx}) .876.

The second measuring tool is The New Indices of Religious Orientation Revised (NIROR) (Francis, L.J.; Fawcett, B.G.; Robbins, M. & Stairs, D., 2016). NIROR is used to measure religiosity based on aspects of intrinsic religiosity orientation, extrinsic religiosity orientation, and guest orientation. NIROR consists of 27 statement items. The results of the experimental scale test found 19 items ($r_{iy} \geq .30$) with reliability of .847.

To measure dark triad personality, Short Dark Triad is used (Jones & Paulhus, 2014). SD3 is composed of 27 statement items to measure the dark triad of personality. SD3 is based on three aspects: Machiavellianism, narcissism, and psychopathy. The trial scale of the study showed there were 17 valid items ($r_{iy} \geq .30$) with reliability of .903.

Results and Discussions

Based on the data that were collected and then analyzed by Regression Analysis two predictors, it was found that there was a significant relationship between emotional intelligence and religiosity together with dark triad of personality ($R^2_{adj} = .369$, $F = 4.664$, $p = .013$). The influence of emotional intelligence and religiosity on the dark triad of personality was only 10.7% (Adjusted $R^2 = .107$), while 89.3% was influenced by other variables not examined in this research.

The results of major hypothesis testing obtained the value of $R^2_{adj} = .369$, $F = 4.664$ with significance .031 ($p < .05$). The meaning of the analysis results above was that there was a significant relationship between emotional intelligence and religiosity together with dark triad of personality. It was also identified that the value of the coefficient of determination of the major hypothesis test was .107 that explained that the magnitude of the influence of emotional intelligence and religiosity together against the dark triad of personality was 10.7%, while the other 89.3% was influenced by other factors not examined in this study. The other factors are cognitive ability (Paulhus, D.L. & Williams, K.M., 2002), and experience in the environment (Miller et al, 2010; Paulhus, 2014).

The result of additional analysis in the form of Bivariate Correlation Analysis of Emotional Intelligence variable with Dark Triad Personality was as follows:

Table 1
Correlation Test Results of Product Moment Pearson
Emotional Intelligence and Dark Triad of Personality

	<i>Dark Triad Of Personality</i>	<i>Machiavellianism</i>	<i>Narcissism</i>	<i>Psychopathy</i>
Emotional Intelligence	.293* .010			
Recognizing emotion		.307** .008	.295* .010	.142 .1355
Using emotion		.168 .095	.114 .188	.122 .1735
Understanding emotion		.219* .043	.009 .473	.125 .1675
Managing emotion		.083 .261	.212* .049	.031 .4055

** . $p < .05$

* . $p < .01$

Table 1 shows that there is a positive and significant relationship between emotional intelligence and dark triad of personality ($r=.293$, $p=.010$). So, the higher the emotional intelligence, the higher the dark triad of personality, and vice versa. Positive and significant correlations occurred between aspects of recognizing emotions ($r=.307$, $p=.008$) and understanding emotions ($r=.219$, $p=.043$) with Machiavellianism. In addition, there was a positive correlation between recognizing ($r=.307$, $p=.008$) and managing emotions with narcissism Machiavellianism ($r=.212$, $p=.049$).

The results of the first additional analysis gained a positive and significant relationship between emotional intelligence and dark triad of personality ($R=.293$, $p=.01$). That was, the higher the emotional intelligence the higher the dark triad of personality, and vice versa. The results of correlation analysis of every aspect of emotional intelligence with dark triad of personality dimensions also indicated a positive and significant relationship between the aspect of knowing emotions and understanding emotions with Machiavellianism, as well as aspects of recognizing emotions and managing emotions with dimensions of narcissism. The results of this study explained that the higher the ability to recognize emotions and understand emotions, the higher the ability to set the strategies and manipulate to achieve goals (Machiavellianism). In addition, the higher the ability to recognize emotions and manage emotions, the higher the feeling to have superiority, worthiness, and boasting (narcissism).

Some experts and previous studies have explained the cause of a positive relationship between emotional intelligence and dark triad of personality can occur. Among others, Bar-on and Petrides et al. (Bar-On, 2006) reveal that people with high emotional intelligence have an accurate self-awareness so that they have self-esteem, self-acceptance, and a high optimistic attitude, which makes people tend to be narcissistic. This is in line with Petrides et al (2011) who find that emotional intelligence has a positive correlation with narcissism. People who are anti-social can manage their emotions just to achieve their goals, even though they actually have superficial emotions (Mayer & Salovey, 1990). Furthermore, (Davies, M. & Stone, T, 2003) find Machiavellianism to have superior intelligence in understanding people in social situations. People with Machiavellianism manipulate their emotions and flexibly organize behavior, not hastily to achieve their goals (Zhao, H; Zhang, H & Xu, Y, 2016); (Furnham, A; Richards, S.C & Paulhus, D.L., 2013).

The second supplementary analysis of Bivariate Correlation Analysis between Religiosity and Dark Triad Personality was obtained as follows:

Table 2
Correlation Test Results of *Product Moment Pearson*
Religiosity and *Dark Triad of Personality*

		<i>Dark Triad Of Personality</i>	<i>Machiavellianism</i>	<i>Narcissism</i>	<i>Psychopathy</i>
Religiosity	Intrinsic	-.145	-.090	-.017	-.226*
	Orientation	.131	.242	.447	.039
	Extrinsic	.352**	.289*	.299**	.361**
	Orientation	.003	.011	.009	.002
	Quest	.391**	.294*	.321**	.427**
	Orientation	.001	.010	.005	.000

** . $p < .05$

* . $p < .01$

Table 2 explains that there is a negative and significant relationship found only in intrinsic orientation with psychopathy ($r = -.226$, $p = .039$). A positive and highly significant relationship was found in extrinsic orientation and quest orientation with dark triad of personality ($r = .352$, $p = .003$; $r = .391$, $p = .001$). As a result, the higher the extrinsic orientation or quest orientation, the higher the dark triad of personality.

The second analysis obtained a negative relationship not significant between the intrinsic orientation with dark triad of personality ($R = .145$, $p = .131$). Negative and significant relationships only occurred between the intrinsic orientation and the psychopathy ($R = -.226$, $p = .039$). That was the more the individual was oriented towards the intrinsic religious, the lower the level of psychopathy would be, and vice versa. It could happen because the intrinsic orientation and the psychopathy had the opposite characteristics. People with an intrinsic orientation are able to commit themselves to their religion, live and align their lives with the teachings of their religion, and place the interests of others as important as personal interests (Allport & Ross, 1967), while psychopathy has impulsive character, superficial affection, recklessness, and likes to seek sensation (Paulhus, D.L. & William, K.M., 2002). In addition, Allport explains that intrinsically oriented people possess mature personality traits that are humble, moral, and accountable to God and humankind so that they have an unconditional commitment to their religion and live according to their religious teachings (Allport & Ross, 1967).

The third result achieved a positive and significant relationship between extrinsic orientation with dark triad of personality ($R = .352$, $p = .003$). The results of extrinsic orientation correlation test with each aspect of dark triad of personality showed the same result. The results of this study explained the more religious oriented towards the extrinsic, the higher the dark triad of personality would be, and vice versa.

The results of this study are in line with Ismail (Ismail, 2012) in his research on the corruption of the corruptors that the corruptors have a strong belief in his religion, perform his religious rituals, and possess a high religious knowledge, but the religion is run only on the ritual manifestation for formal and motoric aspects. As a result, the resulting action does not match what is believed. Corruptors do not feel the consequences or effects of religious teachings that they believe. The picture of the religiosity of the corruptors shows that the corruptors have an extrinsic religious orientation. Religion is used only as a ritual and to fulfill personal goals. Lowicki and Zajenkowski (2015) also mention people with an external orientation using religion to achieve personal goals, one of which gets high status in its religious community. The same opinion is expressed by Allport (in Ismail, 2012) that is people with extreme orientation tend to be greedy and avaricious so that religion is used for the benefit of its extensions in its environment.

The results of the last analysis found a positive and significant relationship between quest orientation with dark triad of personality ($R = .392$, $p = .001$). These results were in line with the results of quest orientation correlation test with each dark triad of personality dimension. This research explained that the

more the individual had quest religious orientation, the higher the dark triad of personality would be, and vice versa. People's quest orientation of personality traits are dependent, hesitant, insecure, anxious, open to change, and intuitive (Kadelstad, 1995); (Ross & Francis, 2010). Some of these characteristics are also found in the dark triad of personality that is low agreeableness, high openness, anxiety, and "reading" the minds of others in an interaction so as to make anticipatory strategies (Paulhus & William, 2002; Jones & Paulhus, 2009).

Conclusions

Based on the results of this study, it could be conveyed the following conclusions: (1) There was a relationship between emotional intelligence and religiosity together with the dark triad of personality in corruption prisoners in Kedungpane Semarang prison; (2) There was a positive relationship between emotional intelligence and dark triad of personality; (3) There was a negative relationship between intrinsic orientation and narcissism; (4) There was a positive relationship between extrinsic orientation and dark triad of personality; (5) There was a positive relationship between quest orientation with dark triad of personality of prison mistress of Kedungpane Semarang prison.

Suggestions can be submitted to two parties. First, the corruption inmates have to self-regulate emotional intelligence that can be used properly and positively. In addition, the inmates should orient their religiosity towards the intrinsic. The intrinsic orientation will form a humble, responsible and moral person.

Second, the prison institutions can create a coaching program that targets the self-regulation capability of the assisted citizens, so that all mental aspects they have including emotional intelligence and religiosity can be utilized and directed correctly and positively. One of the earliest activities that can be given is training and seminars on self-regulation which then continued training on how to utilize emotional intelligence with positive. In addition, prison authorities can continue to foster spirituality by focusing on helping the religious people to orient their faith towards the intrinsic. The authorities also need to provide anti-corruption education and socialize the types of criminal acts of corruption to the targeted citizens so that they are not re-entrenched in corruption criminal cases and later may share the knowledge to the people around them, when they leave the penitentiary .

This study has particular weaknesses in the characteristics of various research subjects. Researchers do not limit the subject of research to a particular case of corruption so that it can affect the processes in the research that can ultimately impact on the results of the study. Therefore, further researchers can conduct similar research by limiting the specific subject such as choosing a corruption prisoner who is proven to perform an act to gain financial gain or enrich him or the group.

References

- Ali, F. & Premuzic, C.T. (2010). The dark side of love and life satisfaction : Associations with intimate relationship, psychopathy and machiavellism. *Personality and individual differences*, 48, 228-233.
- Allport, G.W & Ross, J.N. (1967). Personal religious orientation and prejudice. *Journal of personality and social psychology*, 5(4) 432-443.
- Bar-On, R. (2006). The Bar-On model of Emotional-Social Intelligence. *Psichoterma*, 1-8.
- Brackett, M.; Mayer, J.D & Warner, R.M. (2004). Emotional intelligence and its relation to everyday behavior. *Personality and individual differences*, 39, 1387-1402.
- Cooke, D.J. & Michie, C. (2001). Refining the construct of psychopath : Toward a hierarchical model. *Psychology assessment*, 13 (2) 171-188.
- Davies, M. & Stone, T. (2003). Synthesis : Psychological understanding and social skill. In B. & Repacholi, Individual differences in theory of mind (pp. 305-353). New York: Psychology Press.
- Davies, M. & Stones, T. (2003). Synthesis : Psychological understanding and social skill. In V. Repacholi & Slaughter, Individual differences in theory of mind (pp. 305-353). New York: Psychology Press.
- Francis, L.J.; Fawcett, B.G.; Robbins, M. & Stairs, D. (2016). The new indices of religious orientation revised (NIROR) : A study among Canadian adolescent attending a baptist youth mission and service event. *Religion*, 7(56) 1-10.
- Furnham, A; Richards, S.C & Paulhus, D.L. (2013). The dark triad of personality : A 10 year review. *Social and personality compass*, 7(3) 199-216.
- Hassan, R.; Anam, Y. & Rakshanda, R. (2016). Religiosity in relation with psychological distress and mental wellbeing among Muslims. *International journal of research studies in psychology*, 5(2) 65-74.

- Ismail, R. (2012). Keberagamaan koruptor menurut psikologi : Tinjauan orientasi keagamaan dan psikografi agama. *Esensia*, 40, 331-339.
- Ismail, R. (2012). Keberagamaan koruptor menurut psikologi: Tinjauan orientasi keagamaan dan psikografi agama. *Esensia*, 13 (2) 289-304.
- Jakobwitz, S & Egan, V . (2006). The dark triad and normal personality traits. *Personality and individual differences*, 40, 331-339.
- Jonason, P.K; Li, N.P.; Webster, G.D. & Schmitt, D.P. . (2009). The dark triad : Facilitating a short-term mating strategy in men. *European journal of personality*, 23 (1) 5-18.
- Jones,D.N. & Paulhus, D.L. (2014). Introducing the short dark triad (SD3) : A brief measure of dark personality traits. *Assessment*, 21(1) 28-41.
- Kadelstad, E. (1995). The empirica relationship of the religious orientation to personality (abstract). *Scandinavian journal of Psychology*, 36.
- Kendler, K.S.; Liu,X.Q.; McCullough,M.E. & Prescott, C.A. (2003). Dimensions of religiosity and their relationship to lifetime psychiatric and substance use disorders. *American Journal Psychiatry*, 160, 496-503.
- Lowicki, P & Zajenkowski, M. (2015). No empathy for people nor God : The relationship between the dark triad, religiosity, an empathy. *Personality and individual differences*, xxx, 1-5.
- Mayer, J.D & Salovey, P. (1997). What is emotional intelligence. In P. & Salovey, *Emotional development and emotional intelligence : Implication for educators* (pp. 3-31). New York: Basic Book.
- Miller,J.D; Dir, A.; Gentile, B.; Wilson, L. Pryor, L.R. & Campbell, W.K. (2010). Searching for a vulnerable dark triad : Comparing factor 2 psychopathy, vulnerable narcissism, and borderline personality disorder. *Journal of personality*, 78 (9) 1529-1564.
- Nagler, U.K.J; Reiter,K.J; Furtner, M.J. & Rauthemann, J.F. (2014). Is there "dark intelligence"? Emotional intelligence is used by dark personalities to emotionally manipulate others. *Personality and individual differences*, xxx, 1-6.
- Neyrinck, B.; Lens, W.; Kiste, M.V. & Soenes, B. (2010). Updating Allport's and Batson's framework of religious orientation : A reevaluation from the perspective of self-determination theory and Wullff's social cognitive mode. *Journal for the scientific study of religion*, 49(3) 425-438.
- Ogunleye, A., & Adebayo, S. (2012). Corruption and development in Nigeria : A psychological perspective. *Global journal of human social science art and humanities*.
- Paulhus, D. (2014). Toward a taxonomy of dark personality. *Current direction of psychology sciences*, 23(6), 421-426.
- Paulhus, D.L. & William, K.M. (2002). The dark triad of personality : Narcissism, machiavelism and psychopathy. *Journal of research in personality*, 556-563.
- Petrides, K.V., Vernon, P.A.; Schemer, J.A. & Veselka, L. (2011). Trait emotional intelligence and the dark triad traits of personality. *Twin reseacrh and human genetics*, 14 (1) 35-41.
- Pillay, K. (2013, June 25). The psychology of corruption. Retrieved January 11, 2017, from www.corruptionwatch.org.za/the-psychology-of-corruption/.
- Ross,C.FJ & Francis, L.J. (2010). The relationship of intrinsic, extrinsic and quest religious orientations to Jungian psychological type among churchgoers in England and Wales. *Mental health, Religion and Culture*, 13 (7) 805-819.
- Sanecka, E. (2013). Perceived supervisor's subclinical psychopathy and subordinate's organizational commitment, job satisfaction and satisfaction with executive. *Journal of education cuture and society*, 2, 172-192.
- Schutte, N.S; Malouf, J.M; Hall, L.E; Haggerty, D.J.; Cooper,J.T.; Golden,C.J. & Dornhem, L. (1998). Development and validation of measure of emotional intellgence. *Personality and individual differences*, 25. 167-177.
- Tatang, A. (2011). Populasi dan sampel penelitian. Retrieved from www.tatangmanguny.wordpress.com.
- Unterrainer, H. F., Ruttinger, J., Lewis, A. J., Anglim, J., Fink, A., & Kapfhammer, H. (2016). Vulnerable dark triad of personality facets are associated with religious fundamental tendencies (abstract). *Psychology*, 49 (1).
- Unterrainer, H.F; Ruttinger, J.; Lewis, A.J.; Anglim,J.; Fink, A. & Kapfhammer, H. (2016). Vulnerable dark triad of personality facets are associated with religious fundamental tendencies. *Psychopatoplogy*, 49 (1).

● 16% Overall Similarity

Top sources found in the following databases:

- 15% Internet database
- 8% Publications database
- Crossref database
- Crossref Posted Content database
- 12% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	jurnal.konselingindonesia.com Internet	6%
2	garuda.ristekdikti.go.id Internet	5%
3	ergometrika.org Internet	<1%
4	counsedu.iicet.org Internet	<1%
5	repozitorij.efos.hr Internet	<1%
6	blog.unika.ac.id Internet	<1%
7	Baughman, Holly M.. "Relationships Between the Dark Triad and Delay..." Publication	<1%
8	UCSI University on 2016-11-30 Submitted works	<1%

9	Cameo, Shlomo סלמונאו, ש'למונאו . "The Role of Emotional Intelligence in Soci. Publication	<1%
10	Baldwin, Claire R.. "Emotionally Intelligent Conflict: The Influence of E... Publication	<1%
11	repository.untag-sby.ac.id Internet	<1%
12	researchgate.net Internet	<1%
13	Ilia State University - Consortia on 2018-10-22 Submitted works	<1%
14	Queen Mary and Westfield College on 2014-03-21 Submitted works	<1%
15	University of Durham on 2013-04-15 Submitted works	<1%
16	Unizin, LLC on 2020-11-02 Submitted works	<1%
17	pdfs.semanticscholar.org Internet	<1%
18	rsisinternational.org Internet	<1%

● Excluded from Similarity Report

- Bibliographic material
- Cited material
- Manually excluded sources
- Quoted material
- Small Matches (Less than 8 words)
- Manually excluded text blocks

EXCLUDED SOURCES

journal.konselor.or.id	59%
Internet	

repo.iainbatusangkar.ac.id	59%
Internet	

core.ac.uk	59%
Internet	

EXCLUDED TEXT BLOCKS

COUNS-EDU ?The International Journal of Counseling and EducationVol.2, No.4, 2...	
www.journal.konselor.or.id	

Relationship between emotional intelligence and religiosity withdark triad personal...	
www.semanticscholar.org	

This is an open access article distributed under the Creative Commons Attribution ...	
counsedu.iicet.org	

COUNS-EDU ?Vol.2, No.4, 2017Available online: http://journal.konselor.or.id/index...	
counsedu.iicet.org	

Indonesian Counselor Association (IKI) DOI: https://doi.org/10.23916	
counsedu.iicet.org	

COUNS-EDU ?The International Journal of Counseling and EducationVol.2, No

Universitas Negeri Padang on 2018-01-28

An Initial Study in the Development of International

counsedu.iicet.org

Dark Triad of PersonalityDark Triad Of

Zhao, Huanhuan, Heyun Zhang, and Yan Xu. "Does the Dark Triad of Personality Predict Corrupt Intention? T...

Indonesian Counselor Association (IKI) | DOI: <https://doi.org/10.23916>

repository.unp.ac.id

COUNS-EDU ?The International Journal of Counseling and EducationVol.2, No

Universitas Negeri Padang on 2018-01-28

Dark Triad of PersonalityDark Triad OfPersonalityMachiavellianismNarcissismPsy...

Zhao, Huanhuan, Heyun Zhang, and Yan Xu. "Does the Dark Triad of Personality Predict Corrupt Intention? T...