

REFERENCES

- Abbott, D. A., Berry, M., & Meredith, W. H. (1990). Religious belief and practice: A potential asset in helping families. *Family Relations*, 443-448.
- Andersen, T., Norenzayan, A., Shariff, A. F., Willard, A. K. (2016). Religious Priming: A Meta-Analysis with a Focus on Prosociality. *Personality and Social Psychology Review*, 20(1), 27-48
- Bargh, J. A., & Chartrand, T. L. (2000). *The mind in the middle: A practical guide to priming and automaticity research*. In H. T. Reis & C. M. Judd (Eds.), *Handbook of research methods in social and personality psychology* (pp. 253-285). New York, NY, US: Cambridge University Press
- Bargh, J. A., Chen, M., Burrows, L. (1996). Automaticity of social behavior: Direct effects of trait construct and stereotype activation on action. *Journal of Personality and Social Psychology*, 71, 230-244
- Charness, G., Gneezy, U., & Kuhn, M. A. (2012). Experimental methods: Between-subject and within-subject design. *Journal of Economic Behavior & Organization*, 81(1), 1-8. doi:10.1016/j.jebo.2011.08.009
- Cox, J., & Verhagen, P. (2011). Spirituality, religion and psychopathology: Towards an integrative psychiatry. *International Journal of Person Centered Medicine*, 1(1), 146-148.
- Dezutter, J., Soenens, B., & Hutsebaut, D. (2006). Religiosity and mental health: A further exploration of the relative importance of religious behaviors vs. religious attitudes. *Personality and Individual Differences*, 40(4), 807-818.
- Dollahite, D. (1998). Fathering, Faith, and Spirituality. *The Journal of Mens Studies*, 7(1), 3–15. doi: 10.3149/jms.0701.3
- Gawronski, B., & Bodenhausen, G. V. (2006). Associative and propositional processes in evaluation: An integrative review of implicit and explicit attitude change. *Psychological Bulletin*, 132(5), 692–731. doi: 10.1037/0033-2909.132.5.692
- Gawronski, B., & Payne, B. K. (2010). *Handbook of implicit social cognition: Measurement, theory, and applications*. New York, NY, US: Guilford Press
- Gervais, W. M., Shariff, A. F., & Norenzayan, A. (2011). Do You Believe in Atheists? Trust and anti-atheist prejudice. *Journal of Personality and Social Psychology*, 101, 1189-1206.
- Glock, C. Y., & Stark, R. (1965). *Religion and society in tension*. San Francisco: Rand McNally
- Goldstein, E. B. (2011). *Cognitive psychology: Connecting mind, research, and everyday experience*. Australia: Wadsworth Cengage Learning.
- Hackney, C., Sanders, G. (2003). Religiosity and mental health: A meta-analysis of recent studies. *Journal for the Scientific Study of Religion*, 42, 43–55
- Hefner, R. W. (2016). Indonesia, Islam, and the New U.S. Administration. *The Review of Faith & International Affairs*, 14(2), 59-66. doi:10.1080/15570274.2016.1184444
- Holdcroft, B. B. (2006). What is Religiosity. *Journal of Catholic Education*, 10(1). doi: 10.15365/joce.1001082013

- Huber, O. W. Huber, S. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3, 710 – 724. doi: 10.3390 / rel3030710
- Johnson, T. M., & Grim, B. J. (2013). *The world's religions in figures: An introduction to international religious demography*. John Wiley & Sons.
- Johnson, M. K., Rowatt, W. C., & Labouff, J. (2010). Priming Christian Religious Concepts Increases Racial Prejudice. *Social Psychological and Personality Science*, 1(2), 119-126. doi:10.1177/1948550609357246
- LaBouff, J. P., Wade, C., Rowatt, M. K. Johnson, Michelle Thedford, and Jo-Ann Tsang. (2010). Development and initial validation of an implicit measure of religiousness-spirituality. *Journal for the Scientific Study of Religion*, 49(3), 439–55
- Leondari, A., & Gialamas, V. (2009). Religiosity and psychological well-being. *International Journal of Psychology*, 44(4), 241–248. doi:10.1080/00207590701700529
- McQueen, C. (2017). *Comprehensive Toxicology*. Saint Louis: Elsevier Science.
- Molden, D. C. (2014). Understanding priming effects in social psychology: An overview and integration. *Social Cognition*, 32, 243-249.
- Newton, T., & McIntosh, D. N. (2009). Tasty vs. good: Religion makes virtue more palatable. Paper presented at the Society for the Scientific Study of Religion, Denver, CO.
- Norenzayan, A., & Shariff, A. F. (2008). The origin and evolution of religious prosociality. *Science*, 322, 58-62.
- Olson, M. A., & Fazio, R.H. (2009). *Implicit and explicit measures of attitudes: The perspective of the MODE model*. In *Attitudes: Insights from the new implicit measures*. New York: Psychology Press.
- Preston, J. L., & Ritter, R. S. (2009). God or religion? Divergent effects on in-group and outgroup altruism. Unpublished manuscript.
- Proios, M., & Proios, I. (2017). The Influence of Religiosity on Moral Judgment in Sport. *Social Sciences*, 6(1), 5. doi:10.3390/socsci6010005
- Roediger, H. L. (1990). Implicit memory: Retention without remembering. *American Psychologist*, 45(9), 1043.
- Rossano, M. J. (2008). The Moral of Faculty: Does Religion Promote "Moral Expertise"? *International Journal for the Psychology of Religion*, 18 (3), 169-194. doi: 10.1080 / 10508610802115727
- Salkind, N. J. (2010). *Encyclopedia of research design* Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412961288
- Sallquist, J., Eisenberg, N., French, D. C., Purwono, U., & Suryanti, T. A. (2010). Indonesian adolescents spiritual and religious experiences and their longitudinal relations with socioemotional functioning. *Developmental Psychology*, 46(3), 699-716. doi:10.1037/a0018879
- Saroglou, V. (2010). Religiousness as a cultural adaptation of basic traits: A five-factor model perspective. *Personality and Social Psychology Review*, 14(1), 108-125.
- Sedikides, C., & Gebauer, J. E. (2009). Religiosity as Self-Enhancement: A Meta-Analysis of the Relation Between Socially Desirable Responding and

- Religiosity. *Personality and Social Psychology Review*, 14(1), 17-36. doi:10.1177/1088868309351002
- Sharma, A. (2017). Impact of Social Desirability and Environmental Awareness on Ecological Behavior among Students. *International Journal of Indian Psychology*, 4(3).
- Sherkat, D. E. (2010). The religious demography of the United States. *Religion, Family, and Health*, 403-430.
- Smith, E. E., & Grossman, M. (2008). Multiple systems of category learning. *Neuroscience and Bio Behavioral Reviews*, 32, 249–264.
- Squire, L. R., & Dede, A. J. (2015). Conscious and unconscious memory systems. *Cold Spring Harbor perspectives in biology*, 7(3), a021667. doi:10.1101/cshperspect.a021667
- Steiner, G., Geissler, B., Schreder, G., & Zenk, L. (2018). Living sustainability, or merely pretending? From explicit self-report measures to implicit cognition. *Sustainability Science*, 13(4), 1001–1015. doi: 10.1007/s11625-018-0561-6
- Testoni, I., Visintin, E. P., Capozza, D., Carlucci, M. C., & Shams, M. (2016). The Implicit Image of God: God as Reality and Psychological Well-Being. *Journal for the Scientific Study of Religion*, 55(1), 174-184. doi:10.1111/jssr.12252
- Tversky, A., & Kahneman, D. (1973). Availability: A heuristic for judging frequency and probability. *Cognitive Psychology*, 5, 207–232.
- Waytz, A., Gray, K., Epley, N., & Wegner, D. M. (2010). Causes and consequences of mind perception. *Trends in Cognitive Sciences*, 14(8), 383-388.
- Zuckerman, M., Silberman, J., & Hall, J. A. (2013). The Relation Between Intelligence and Religiosity. *Personality and Social Psychology Review*, 17(4), 325–354. doi: 10.1177/1088868313497266