# Translation and adaptation of child and adolescent mindfulness measurement into Bahasa version

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## Article Info

## ABSTRACT

The child and adolescent mindfulness measurement (CAMM) is a self-report instrument assessing the ability of mindfulness in adolescents. This assessment is widely used in measuring the effectiveness of mindfulness intervention in children and adolescents. This study aimed to validate the translated Bahasa version of the CAMM. We used international test commission (ITC) guidelines with six steps in the adaptation process. After forward-backward transltion procedure, the participants were 207 adolescents aged 10-17 years (M=15, 00, SD=1.890; girls=130, boys=77). Internal consistency and factor analysis are used to measure the reliability and validity. Investigation of internal consistency Cronbach Coefficient Alpha yielded satisfactory results (.767). Results from confirmatory factor analysis supported the original one-factor model with $\chi^2$(df=34, p=.088), goodness of fit index (GFI)=.985, comparative fit index (CFI)=.974.). In sum, the Bahasa version of the CAMM can be successfully used for assessment and evaluation of the effect of mindfulness intervention in the Bahasa adolescents' population.

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## 1. INTRODUCTION

Mindfulness is a state of awareness and individual attention at the moment [1], [2]. Mindful individuals can direct their attention to the sensations in the body, mind, and emotions that are being felt at this time. Individuals' ability to direct their attention to what is happening today is self-regulatory behavior that is deliberately carried out from time to time [3], [4]. Children, adolescents, and adults can own the ability to be mindful [5]. In the last two decades, research on mindfulness, especially in children and adolescents aged 10-17 years old, has explained that mindfulness positively impacts the development of children and adolescents [6]. Mindfulness has a positive impact on the lives of adolescents by assisting in managing emotions in situations that are happening to them [7]. Mindfulness also has a positive relationship with quality of life, self-compassion, openness to new experiences, and emotional intelligence in adolescents. On the other hand, mindfulness negatively affects adolescent behavior, such as depression tendency [8]. In terms of intervention, mindfulness-based interventions (MBI) in individuals aged 4-18 years positively impacted executive functioning, decreased anxiety and reduced negative behavior. In addition, MBI also plays a significant role in the development of the ability to remain mindful compared to individuals not given MBI [9]-[13].

Since mindfulness is an essential predisposition to many positive outcomes in adolescents, it is important to be measured. Researchers have used several instruments to measure mindfulness in children and adolescents, namely the Freiburg Mindfulness Inventory [14], the Kentucky Inventory of Mindfulness Skills (KIMS) [1], the Mindful Attention Awareness Scale [15], and the Mindful Attention Awareness Scale for Adolescents [16]. All of these instruments measure mindfulness in a multifactorial manner using observations of current experiences, behavioral reports filled in by individuals when they are aware of certain situations, and record the internal cognitive, emotional, and bodily experiences regarding their current experiences.

All of the abovementioned instruments assess the mindfulness process in children and adolescents using an adult context. Mindfulness in the adult context focuses more on their attention and careful observation of ordinary activities such as breathing, walking, and ordinary activities such as breathing, walking, and eating. Also, the adult measurement of mindfulness often uses vocabulary that may be too advanced. This approach has a limitation when applied to children and adolescents [17], [18]. Unlike an adult who has developed the ability to notice complex environmental stimuli such as sounds or sights, children and adolescents tend to notice in the simplest manner [1]. Therefore, ssessment of mindfulness skills in children and adolescents must be based on non-judgmental stance about internal experiences and their own awareness. The Mindful Attention Awareness Scale for Adolescents (MAAS-A) [15] was developed based on those limitations. This measurement was developed from The Mindfulness Attention Awareness Scale (MAAS), and it has one-dimensional factors but cannot measure the current degree of mindfulness in both adolescents and children. Most of the items in MAAS-A mainly focus on the attention and awareness of the present moment without measuring the ability to accept their environment without judgment. Given that MAAS-A has tried to measure the level of mindfulness based on the level of attention in the present moment, the limitation is that it also heavily relied on the subject's experience in attending meditation classes. In contrast to existing measurement tools, Baer [18] developed an instrument to determine the degree of mindfulness that focuses on the experience of current conditions and the degree of their acceptance to be in their surroundings without judgment without necessarily have the experience on attending meditation classes, namely child and adolescent mindfulness measurement (CAMM).

CAMM is developed from the Kentucky Inventory Mindfulness Scale (KIMS). KIMS examines mindfulness with a multifactorial perspective: observing, describing, acting with awareness, and accepting without judgment. Baer [18] compiled CAMM as a one-dimensional measuring tool with appropriate words about their daily life context and measures an accurate description when criticizing themselves or feeling negative emotions. Originally, CAMM is supposed to be a multi-dimensional tool that can measure three factors: observing, acting with awareness, and accepting without judgment. In the first item reduction process, the observing factor has very low factor loadings due to complicated wordings compared to other factors. The only remaining factors are awareness of ongoing activity and non-accepting, judgmental responses to thoughts and feelings. However, the item reduction process using exploratory factor analysis (EFA) suggested that a single-factor solution is best to cover both factors because the three-item factor in accepting without judgment factor is not readily distinguishable.

CAMM has been validated in various populations in several countries: i.e.,the Netherlands, [19]; France, [20]; Spain, [21]. In general, all studies explain that mindfulness is a one-factor construct, and CAMM is a valid measurement of mindfulness to be used in children and adolescents. In Indonesia, the instrument used to measure children and adolescents' mindfulness are still adult-based instruments; such as the Five Facet and MAAS [22]-[24]. To the best of our knowledge, there are no measurement tools yet to assess mindfulness in children and adolescents using Bahasa (language used in Indonesia). Therefore, this study aimed to validate Bahasa version of CAMM in a sample of 10-17 years old.

## 2.    RESEARCH METHOD

The validation process used six stages of measuring instrument validation [25] i) pre-conditions including requesting permission to use the CAMM to the original researcher and reviewing the mindfulness construct and the factors and indicators therein; ii) conducting forward-backward translation. Forward-backward translation was performed by two translators, each for forwarding translation backward translation. In the forward translation process, the translator is given an explanation about the mindfulness construct. The translator criteria at each translation stage consisted of one psychology student and one translator from a language institution. Both of them had a Test of English as Foreign Language (TOEFL) score above 500; iii) synthesizing the translation results by three experts and calculated the content validity index (CVI). Translation results were reviewed by the experts and through a cognitive interview (verbal probing method). Synthesizing each item were done by reviewing each wording through the Bahasa dictionary with colleagues. After that, the final version was reviewed through a 1-5 Likert-scale questionnaire to be scored based on

three criteria (relevance, importance, and clarity) and qualitative inputs. A cognitive interview was conducted with one teenager aged 14 years old by asking the participants to fill the questionnaire in, asking her impression on the wordings, and what should be revised from the wording; iv) testing of measuring tools; v) examining the psychometric properties consisting construct validity and internal consistency, and vi) documentation of adaptation process.

### 2.1. Participants

After getting the Bahasa version of CAMM (stage 1-3), we tested the measurement on the 'adolescents' age 10-17 years who never attending a meditation class. Participants were gathered by blasting the research information and questionnaire through social media. We emphasize data confidentiality in the research description. The final participants were 207 adolescents (77 boys and 130 girls; M age=15.00, SD=1.890). Based on education level, 132 (63.8%) were high school students, 60 (29%) were junior high school students, and 15 (7.2%) were elementary school students.

### 2.2. Procedures

A questionnaire package was given to participants using an online questionnaire via Google Form. Data collection was conducted from October to November 2020. Participants were given informed consent on the first questionnaire page and fill in 11 items of CAMM using a 0-4 Likert scale. Participants were given compensation through an e-wallet after filling out the form. Participants can fill the form right after they received the questionnaire link.

### 2.3. Measurement

The instrument used is CAMM Bahasa Version. This self-report instrument consists of 10 items describing aspects of mindfulness abilities in children and adolescents aged 10-17 years [18]. CAMM has a 5 Likert scale from 0-4 (0=never fits, 4=always fits). The original CAMM measuring instrument has good reliability (Cronbach's α=0.81) and constructs validity. CAMM has a one-dimensional structure to measure child and 'adolescents' ability in acting with awareness without judgment (i.e. it is difficult for me to focus on doing one job, irritated with myself when I felt feelings I didn't like). We added one item, "*I attend classes without paying attention to the material I'm learning*" to adjust the conditions of children and adolescents who currently experiencing distance learning. We also added the context in one of the items, "I walk from class to class without paying attention to my environment" to "*At school, I walk from class to class without noticing what I'm doing*" because learning at this time does not occur in the classroom context.

### 2.4. Data analysis

The data were inspected for outliers, missing data, and normalcy before being analyzed. The construct validity of the CAMM was examined by EFA to explore the factors of the Bahasa version of the CAMM using SPSS version 25. Next, the confirmatory factor analysis (CFA) was carried out to confirm the factor structure and internal correlation of items using the Linear Structural Relations Software (LISREL) 88.0 and Jeffrey's Amazing Statistics Program (JASP) programs with maximum likelihood estimation. In order to decide whether or not the measurement model is fit, it uses criteria from [26] which are: i) a non-significant value of chi-square <3, ii) goodness-of-fit index (GFI) ≥0.90, iii) a significant root mean square error of approximation (RMSEA) ≤0.08, iv) normative fit index (NFI) ≥0.95, and v) comparative fit index (CFI) ≥ 0.95 will indicate a good fit CFA model. Chi-square is a secondary indicator that indicates a model is a good fit because it is influenced by the number of samples [27]. Furthermore, several modifications were done to have a good fit model. The loading factor of each item is also considered with the criteria [28], namely>0.71=very good, 0.63-0.70=good, 0.55-0.62=good, 0.45-0.54=usable, 0.32-0.44=needs to be revised, <0.30=deleted). To examine the internal consistency of the Bahasa version of CAMM, a reliability test was used using Cronbach's Alpha through the SPSS 25 program. Based on Cortina's criteria [29], the reliability would be good and acceptable if ≥0.70.

## 3.　RESULTS AND DISCUSSION

### 3.1. First stage: pre-condition

The first stage is the pre-condition. The researcher started to first contact the author of CAMM, Laurie Greco, PhD, through email and responded consent to use CAMM to be adapted into the Bahasa version in Figure 1. Aimed of this stage is to have consent from the original author upon the translation to a different language.
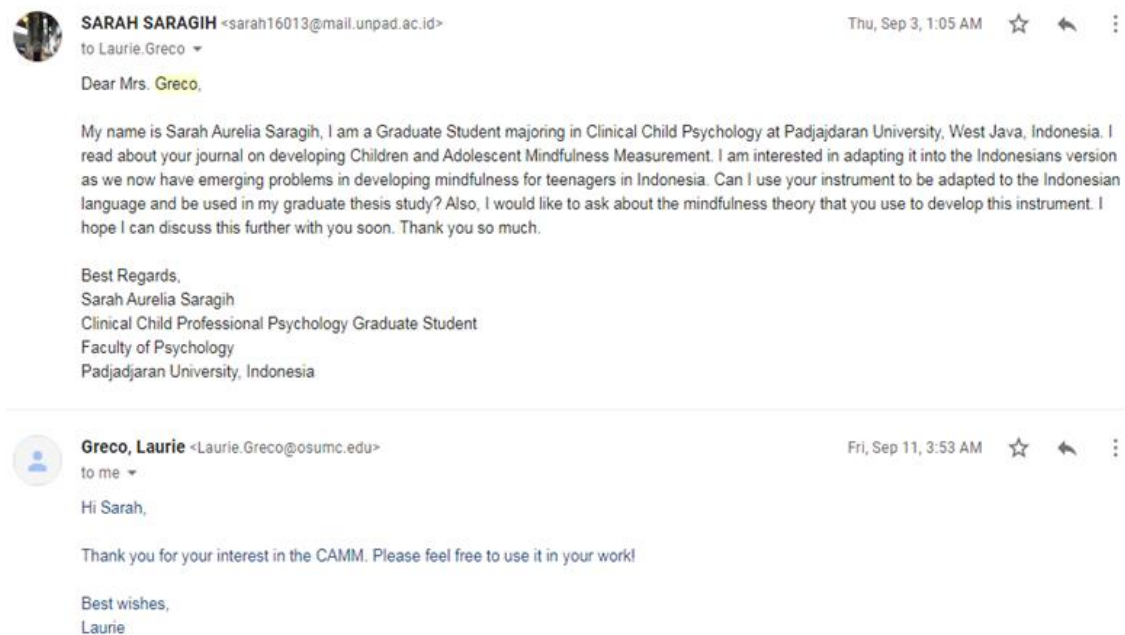
Figure 1. Prove of adaptation agreement by original author

## 3.2. Second stage: translation

The second stage is translation. Translating the measurement is not only through language but also cultural context of Indonesian. Two translators perform Forward-backward translation. The result can be seen in Table 1.

Table 1. English and Bahasa versions of the child and adolescent mindfulness measurement tool

| Original aitems | Bahasa Indonesia | Back translation |
|---|---|---|
| I get upset with myself for having feelings that 'don't make sense | *Saya merasa kesal dengan diri saya karena memiliki perasaan yang tidak masuk akal* | I feel upset with myself for having feelings that don't make sense |
| At school, I walk from class to class without noticing what I'm doing | *Saya berjalan dari kelas ke kelas lain di sekolah tanpa menyadari apa yang saya lakukan* | I walk from class to class in school without realizing what I am doing |
| I keep myself busy so I 'don't notice thoughts or feelings. | *Saya menyibukkan diri supaya saya tidak menyadari pikiran atau perasaan saya* | I keep myself busy so that I do not become aware of my thoughts or feelings |
| I tell myself that I 'shouldn't feel the way ' 'I'm feeling. | *Saya berkata pada diri saya sendiri bahwa saya seharusnya tidak merasakan apa yang saya rasakan* | I tell myself that I should not feel what I feel |
| I push away thoughts that I 'don't like. | *Saya menyingkirkan pikiran-pikiran yang tidak saya sukai* | I get rid of thoughts that I do not like |
| ' 'It's hard for me to pay attention to only one thing at a time. | *Sulit bagi saya untuk hanya memperhatikan satu hal pada satu waktu* | It is hard for me to pay attention to only one thing at a time |
| I get upset with myself for having certain thoughts. | *Saya kesal dengan diri saya karena memiliki pikiran-pikiran tertentu* | I am annoyed with myself for having certain thoughts |
| I think about things that have happened in the past instead of thinking about things that are happening right now. | *Saya memikirkan hal-hal yang telah terjadi di masa lalu dibandingkan hal-hal yang terjadi saat ini* | I think of things that have happened in the past rather than things that are happening now |
| I think that some of my feelings are bad and that I 'shouldn't have them. | *Saya pikir bahwa beberapa perasaan saya buruk dan saya seharusnya tidak merasakannya* | I think that some of my feelings are bad and I should not feel them |
| I stop myself from having feelings that I 'don't like. | *Saya menahan diri dari perasaan yang tidak saya sukai* | I hold myself from having feelings that I dislike |

*Application for permission to display the translation of the CAMM has been granted by Greco.

### 3.3. Third stage: synthesis

The forwarding and backward translation results are then synthesized into the final version in Table 1 by peer-reviewing each wording through Bahasa dictionary then reviewed by three experts. Based on CVI calculations using the S-CVI/Ave indicator, the validity index of the CAMM-Bahasa version is 1.00; meaning that the measurement tool has excellent content validity. The CVI result can be seen in Table 2. A cognitive interview in Table 3 (see Appendix) resulted in the participant understanding all of the items in Table 2 and there are no changes in it.

Table 2. CVI Result

| Item number | Item | CVI |
|---|---|---|
| 1 | *Saya merasa kesal dengan diri saya karena memiliki perasaan yang tidak masuk akal.* (I get upset with myself for having feelings that don't make sense). | 1.00 |
| 2 | *Saya berjalan dari kelas ke kelas lain di sekolah tanpa menyadari apa yang saya lakukan.* (At school, I walk from class to class without noticing what I'm doing). | 1.00 |
| 3 | *Saya menyibukkan diri sehingga saya tidak menyadari pikiran atau perasaan saya.* (I keep myself busy so I don't notice thoughts or feelings). | 1.00 |
| 4 | *Saya berkata pada diri saya sendiri bahwa saya seharusnya tidak merasakan apa yang saya rasakan.* (I tell myself that I shouldn't feel the way I'm feeling). | 1.00 |
| 5 | *Saya menyingkirkan pikiran-pikiran yang tidak saya sukai.* (I push away thoughts that I don't like). | 1.00 |
| 6 | *Sulit bagi saya untuk hanya memperhatikan satu hal pada satu waktu.* (It's hard for me to pay attention to only one thing at a time). | 1.00 |
| 7 | *Saya kesal dengan diri saya karena memiliki pikiran-pikiran tertentu.* (I get upset with myself for having certain thoughts). | 1.00 |
| 8 | *Saya memikirkan hal-hal yang terjadi di masa lalu dibandingkan hal-hal yang terjadi saat ini.* (I think about things that have happened in the past instead of thinking about things that are happening right now). | 1.00 |
| 9 | *Saya pikir sepertinya beberapa perasaan saya buruk dan saya seharusnya tidak merasakannya.* (I think that some of my feelings are bad and that I shouldn't have them). | 1.00 |
| 10 | *Saya menahan diri saya untuk tidak memiliki perasaan yang tidak saya sukai.* (I stop myself from having feelings that I don't like). | 1.00 |
| 11 | *Saya mengikuti kegiatan belajar tanpa memperhatikan apa yang saya pelajari.* (I attend classes without paying attention to the material I'm learning). | 1.00 |

### 3.4. Fourth stage: testing the measuring tools

The examination to the descriptive data of the 207 'participants' shows that there were no outliers. Item analysis was carried out by analyze the loading factor of the Bahasa version of the CAMM. Several items have a loading factor below 0.45 and do not match the criteria. Items that need to be removed are item 5 and items that need to be revised are item 6. Elimination of item 5 can change the loading factor of other items and the reliability of the Bahasa version of the CAMM. Table 4 describes the descriptions and loading factor of each item answered by the participants. The item "I get rid of thoughts that I don't like" had the lowest average answer across participants.

Table 4. Descriptive statistics of participants' average answers

| Item number | Mean | Std.dev | Loading factor |
|---|---|---|---|
| 1 | 2.35 | 1.257 | 0.881 |
| 2 | 1.32 | 1.288 | 0.562 |
| 3 | 2.20 | 1.315 | 0.537 |
| 4 | 2.41 | 1.311 | 0.887 |
| 5 | 2.85 | 1.083 | -0.052 |
| 6 | 2.51 | 1.182 | 0.320 |
| 7 | 2.64 | 1.353 | 0.829 |
| 8 | 2.46 | 1.288 | 0.844 |
| 9 | 2.58 | 1.255 | 0.816 |
| 10 | 2.63 | 1.262 | 0.467 |
| 11 | 1.79 | 1.318 | 0.481 |

**3.5. Fifth stag: examining psychometric properties**

An exploratory factor analysis was carried out using Jeffrey's Amazing Statistics Program (JASP) to explore the factor components of the Bahasa version of CAMM. The Kaiser-Meyer-Olkin (KMO) parameter obtained was 0.781, meaning that the sample is adequate to conduct factor analysis. Based on the parallel analysis conducted, it was found that the CAMM-Bahasa version has two factors. In Table 5, factor 1 has ten items to measure acting with awareness (items 1, 2, 3, 4, 6, 7, 8, 9, 11), and factor 2 has two items to measure accepting without judgment (items 5 and 10). It proves that the multi-factor structure cannot be used in the Bahasa version of the CAMM measuring instrument since factor 2 only has two items. Two items hardly differentiate between one factors to another [19].

Table 5. EFA factor loadings

| Item Number | Factor 1 | Factor 2 |
|:---:|:---:|:---:|
| 1 | 0.679 | |
| 2 | 0.458 | |
| 3 | 0.410 | |
| 4 | 0.624 | |
| 5 | | 0.368 |
| 6 | 0.270 | |
| 7 | 0.569 | |
| 8 | 0.540 | |
| 9 | 0.564 | 0.400 |
| 10 | | 0.741 |
| 11 | 0.505 | |

The arrows pointing from the latent factor of CAMM items represent the factor loadings of each item on. The arrows pointing from the circles are errors in Figure 2. All are loaded significantly with standardized factor loadings ranging from fair to excellent. The original model shows that the model is not fit; thus, we modify the model with few modification indices by adjusting for 11 pairs of co-variance errors. The modification model, $\chi 2$ (34)=45.645, p>0.05 yielded a significantly better model fit than the original model, $\chi 2$diff (10)=89.024, p<0.001, RMSEA=.041 (good fit), CFI=.974 (good fit), and goodness of fit index (GFI)=.985 (good fit). In addition, there are item 5 and item 6, which have loading factors of 0.368 and 0.270. The diagram of the Bahasa version of the CAMM measuring instrument is illustrated in Figure 2. The reliability of the Bahasa version of CAMM was 0.767 (very good) based on the existing criteria.
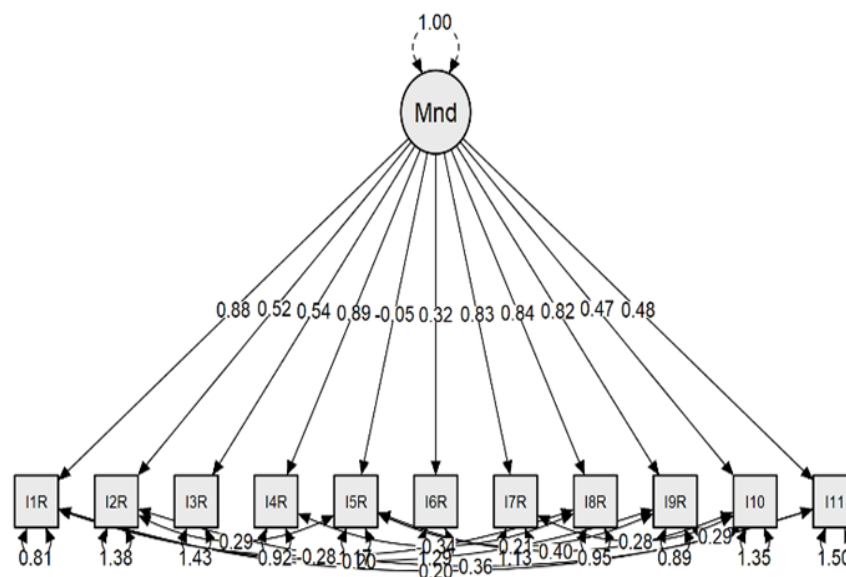


Figure 2. Bahasa version of the first-order CFA CAMM path diagram

### 3.6. Discussion

This study aims to adapt and validate the Bahasa version of the CAMM for children and adolescents in Indonesia. Based on these analyses, the CAMM showed good psychometric properties and could measure mindfulness in Indonesian children and adolescents. Regarding the CAMM factor structure analysis, the EFA supports a one-factor structure of the CAMM made up of ten items. The EFA item loadings proved to be equivalent to the mindfulness single-factor solution obtained in the original CAMM (between.42 and.66 in [18], as well as in validation studies in other languages (between .39 and .68 in [20]; between .37 and .79 in [30]; between -.02 and .69 in [31]). The results show that the Bahasa version of CAMM has two factors. However, similar to the original study, it is not appropriate to divide the limited number of item in factor 2 into two factor [18].

The second factor only has two items when viewed based on the distribution of items in the two factors. This finding becomes a concern, because accepting without judgment factor can be caused by differences in the characteristics of children and adolescents in accepting their thoughts/feelings at this time. The results of this study indicate that Indonesian children and adolescents are more likely to focus on their ability to face daily routines such as school and hanging out with friends. In addition, brain development still experienced by children and adolescents, especially in the age range of 10-13 years, affects the state of mindfulness in daily burials [19]. Therefore, mindfulness measurement based on one factor is defined as awareness of children and adolescents in their current state as well as willingness to accept current thoughts/feelings. This is in line with the original Version of CAMM that only has a one-factor structure [18].

On the evidence of content validity, a CVI was obtained of 1.00, so that the validity of this instrument was considered very good based on the CVI criteria with a panel of 3 people [32], [33]. The CFA confirms the one-factor structure model. It shows that the modification indices are a good fit for the one-factor structure. This finding is in line with the previous studies [18], [20], [31], [34], [35]. Good internal consistency was found and also consistent with previous studies [19], [31].

However, some changes were necessary to improve its reliability. The finding of this study suggests that item 5 (*I get rid of thoughts that I don't like*) and item 6 (*'It's hard for me to pay attention to only one thing at a time*) has low standardized loadings. This was also observed in the Italian and French Version [20], [31]. Dion [20] mentioned that it might be related to the unfamiliar content of this item. Compared to Italian students, Indonesian students do not move from one class to another, and Indonesian are hard to differentiate the feelings that they like or dislike. It was necessary to eliminate item 5 and revise item 6 to obtain a better version of the scale made up of ten items. Few previous studies [30], [31], [35] show that item 5 could pose a problem. Item 5, in particular, is very hard to be abstracted by Indonesian children and adolescents because feelings that they 'don't like are very vague. Furthermore, item 5 presented the lowest loadings on the latent factor. As a result, these two items should be altered or eliminated, and the new version of the scale should be validated further.

This study has several limitations. First, this study does not explain the difference in mindfulness abilities between children and adolescents, because the sample processing directly combines all age categories of respondents. Future research is expected to differentiate mindfulness abilities in children and adolescents. Apart from abilities, the differences between children and adolescents can also see differences in the structure of the factors in the two sample groups. Second, this study does not yet have a validity criterion to be able to describe the possible differences between children and adolescents who have experience participating in mindfulness activities such as yoga or martial arts. Further research can ask the experience of research respondents regarding mindfulness activities in order to find out further differences in mindfulness abilities. Third, this study does not yet have convergent validity by comparing the CAMM measuring instrument with other measuring instruments that measure the mindfulness construct or other constructs related to mindfulness. Further research can add convergent validity to see the relationship of the CAMM measuring instrument with related constructs in the population of children and adolescents in Indonesia.

### 4. CONCLUSION

The Bahasa version of CAMM appears to be psychometrically sound. Therefore, it is developmentally and culturally relevant to measure the children and adolescents' mindfulness in the Indonesian population. This measurement can be use to measure Indonesians adolescents' mindfulness for further intervention.

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## APPENDIX

Table 3. Cognitive interview result *(Continued)*

| No | Item | Response | Probing | Subject's impression |
|----|------|----------|---------|----------------------|
| 1 | *Saya merasa kesal dengan diri saya karena memiliki perasaan yang tidak masuk akal* (I get upset with myself for having feelings that don't make sense) | 3 | *Apa contoh dari "perasaan yang tidak masuk akal" kalau menurut kamu?* (What is the example of 'feelings that 'don't make 'sense' to you?) | *Gak masuk akal yang kayak suka gak jelas atau yang aku juga gak bisa mendeskripsikan. Biasanya pas di sekolah/ dirumah sering ngerasainnya.* Feelings that 'don't make sense are those that is blurry and I 'can't explain it clearly. I often had it at school/ home. |
| | | | *Bagaimana prosesnya bisa terpikir untuk menjawab di angka tersebut?* (Can you explain your thought process on answering this question?) | *Tadi langsung kepikiran aja pas waktu ngerasain yang aneh terus ternyata lumayan sering ngerasain, jadi jawab 3.* I just thought of the moments when I feel strange and often feel that so I said 3. |
| 2. | *Saya menyingkirkan pikiran-pikiran yang tidak saya sukai* (I push away thoughts that I do not like) | 4 | *Apa contoh dari "pikiran-pikiran yang tidak saya sukai" kalau dari jawaban kamu?* What are examples of 'thoughts that I do not 'like' according to you? | *Biasanya tentang omongan-omongan orang lain yang membuat kesal atau marah.* Often about other ' 'people's words that might make me mad. |
| 3. | *Saya berkata pada diri saya sendiri bahwa saya seharusnya tidak merasakan apa yang saya rasakan* (I tell myself that I shouldn't feel the way I'm feeling) | 4 | *Bagaimana prosesnya bisa menjawab angka tersebut?* How is your thought process in this item? | *Pas denger itemnya, langsung terpikir waktu saat merasakan hal-hal yang gak penting tadi supaya gak baper* When I heard the item, I thought of the times when I feel strange and to not feel much about it. |
| | | | *Apakah kalimatnya membingungkan?* Does the item make you confuse? | *Sedikit, mungkin kata-katanya bisa disederhanakan dan kurangin kata 'saya' nya* Kind of, maybe you can simplify the item and reduce the use of "I". |
| | | | *Apakah perlu diberikan konteks waktu tertentu?* Should the item has specific context? | *Enggak usah* No |

Table 3. Cognitive interview result *(Continued)*

| No | Item | Response | Probing | Subject's impression |
|---|---|---|---|---|
| 4. | *Saya pikir bahwa beberapa perasaan saya buruk dan saya seharusnya tidak merasakannya* (I think that some of my feelings are bad and that I shouldn't have them) | 3 | *Bagaimana prosesnya bisa terpikir untuk menjawab angka tersebut?* How is your thought process in this item? | *Tadi langsung terpikir perasaan yang gak menyenangkan sih lalu sering merasakan makanya jawab 3* I immediately thought of unpleasant feelings that I currently feel and often do that so I answer 3. |
| 5. | *Saya menahan diri dari perasaan yang tidak saya sukai* (I stop myself from having feelings that I don't like) | 4 | *Apakah kalimatnya membingungkan?* Does the item make you confuse? *Bagaimana prosesnya bisa terpikir untuk menjawab angka tersebut?* How is your thought process in this item? | *Enggak* No  *Tadi langsung terpikir waktu-waktu saat menahan perasaan yang tidak disukai.* I immediately recall the days when I refuse to feel the unpleasant feelings. |
| 6. | *Saya kesal dengan diri saya karena memiliki pikiran-pikiran tertentu* (I get upset with myself for having certain thoughts) | 4 | *Apakah kalimatnya membingungkan?* Does the item make you confuse? | *Enggak* No |
| 7. | *Saya berjalan dari kelas ke kelas lain di sekolah tanpa menyadari apa yang saya lakukan* (at school, I walk from class to class without noticing what I'm doing) | 0 | *Bagaimana prosesnya bisa terpikir untuk menjawab angka tersebut?* How is your thought process in this item? *Apakah kalimatnya membingungkan?* Does the item make you confuse? | *Ketika berjalan pasti mikir jadi ya langsung jawab 0* You must be thinking while walking, so I choose 0  *Lumayan bikin bingung* Kinda makes me confused |
| 8. | *Sulit bagi saya untuk hanya memperhatikan satu hal pada satu waktu* | 3 | *Apakah kalimatnya membingungkan?* Does the item make you confuse? *Bagaimana prosesnya bisa terpikir untuk menjawab angka tersebut?* How is your thought process in this item? | *Enggak* No  *Tadi langsung kepikiran ketika harus nyapu tiba-tiba tapi malah ngerjain yang lain* I just thought about the moment when I have to sweep the floor in a sudden so I end up doing other thing. |
| 9. | *Saya menyibukkan diri supaya saya tidak menyadari pikiran atau perasaan saya.* (I keep myself busy so I don't notice thoughts or things) | 0 | *Apakah kalimatnya membingungkan?* Does the item make you confuse? | *Enggak* No |
| 10. | *Saya memikirkan hal-hal yang telah terjadi di masa lalu dibandingkan hal-hal yang terjadi saat ini* (I think about things that have happened in the past instead of thinking about things that are happening right now) | 0 | *Apakah kalimatnya membingungkan?* Does the item make you confuse? | *Enggak* *No* |
| 11. | Saya mengikuti pelajaran tanpa memperhatikan apa yang saya pelajari | 0 | *Apakah pernyataan ini menggambarkan situasi belajar kamu saat ini?* Do you think the item reflects on your current studying situation? | *Iya* Yes |
| | *Apakah ada masukan terhadap keseluruhan pernyataan yang diberikan?* Do you have any inputs for all item? | | *Udah sederhana tapi sepertinya lebih enak daripada pakai 'saya' tapi pakai 'aku'.* The items are all easy to understand but better use '"I' in an informal way. | |

Note: Questions:
  Please state how often each of these sentences relate to you.
  0 = never true
  1 = rarely true
  2 = sometimes true
  3 = often true
  4 = always true