



INFLUENCE OF SOCIAL NORMS AND SPIRITUAL TENDENCIES TO MORAL CONSIDERATIONS IN RELIGIOUS SCHOOL STUDENTS

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Abstrak

The main purpose of this study is to trace information related to the influence of social norms and spiritual tendencies to moral considerations in religious school students. This study aims to identify the influence of the dimensions of Islamic spiritual tendencies and the dimension of social customs to moral considerations based on established schemes. Three measuring tools were used in this study, namely Ujian Skema taakulan Akhlak (UPSTA), Kuesioner Kecenderungan Kerohanian Islam (ISDQ) dan Tes Sikap dan Pegangan Terhadap Standar Prevalensi Sosial (USPSK). The subjects of the study consisted of 500 students who were divided into gender according to the type of religious high school in the state of Kelantan which were randomly selected from Sekolah Menengah Kebangsaan Agama (SMKA), Maahad Muhammadi (MM), Maahad Tahfiz Al-Quran / Sains (MTAQ / MTS), Sekolah Agama Rakyat (SAR) dan Sekolah Agama Swasta (SAS). This review review uses a quantitative method based on cross-sectional research approach (Cross Sectional). Data were collected from the above three tests and analyzed by using statistical analysis of stepwise multiple regression at significant degree $p < 0.05$. The results of the study show that dimensions of faith and faith play a powerful role in the moral consideration of high school religious students. The findings also show the dimensions of faith, intrinsic dimensions and extrinsic dimensions in the aspect of Islamic spiritual tendency to have significant influence ($R^2 = .465$, sig.) On the moral considerations of religious school students. However, the dimensions of human rights within social norms varied only ($R^2 = .017$, sig .003) on moral considerations among religious school students in Kelantan. This review provides a fresh understanding of the moral issues of religious secondary school students. The tendency of religious school students on Islamic spiritual aspects plays an important role in determining the quality of their moral considerations.

Keywords: *Guidance, discourse, qur'ān, similarities*

A. INTRODUCTION

Educational philosophy can be interpreted as a guide, direction or view of things related to education. The educational philosophy is formulated from a rational and critical thinking effort, based on the state ideology as embodied in the Education Policy and Report, including the basis of the State. In addition, the Malaysian Ministry of Education has formulated a policy known as the National Education Policy to meet the aspirations of the Malaysian state to overcome the crisis / problems faced by the public and the state. While Islamic Education Philosophy also explains that Islamic education is an endeavor to convey the knowledge, skills and appreciation of Islam based on Al-Quran and al-Sunnah to form attitudes, skills, personalities and worldviews as servants of God who has the responsibility to develop themselves, Society, the environment and the state toward achieving the good in the world and the eternal prosperity in the hereafter (Center for Curriculum Development, 2001). Thus education is the process of adapting humanity's human development, *aqli*, freedom and human feeling to God as it is in the *aqliyah* realm, the feelings and the will of man. In fact, education is an important process in shaping brilliant human beings, not only from the academic aspect, but also the formation of self-righteous individuals to achieve the perfection of life both in the world and in the hereafter. Without education, the development of religion, nation and state will be hampered, thus slowing the achievement of the goals outlined by the government.

The education system in Malaysia has a clear goal of giving birth to *kamil* and the bright nation. This fact can be seen through the National Education Philosophy :

Education in Malaysia is an ongoing effort towards re-establishing individual potentials in a holistic and integrated manner to create

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a harmonious and balanced humanity in terms of intellect, spirit, emotion and body based on trust and obedience to God. This effort is to give birth to Malaysians who are knowledgeable, skilled, noble, moral and able to achieve self-welfare and contribute to the harmony and prosperity of society and state. (Ministry of Education Malaysia, 2001: II).

The need for the formation of moral and noble morals increasingly urged due to social problems that arise in line with economic development and the decline of world progress. Beginning with disciplinary issues at school level to white-collar crime in highly educated circles such as broken trust, corruption and fraud. This negative phenomenon must be dammed from the beginning again. All of this can be handled by the cohesion between science and the formation of moral and noble morals through education within the students.

The issue of moral destruction among learners is a hot topic spoken of today. This is due to the level of student discipline which decreases from year to year. Compared to the previous student, he was like the heavens and the earth. Since a few years ago, people have been talking about a handful of school students involved with drug abuse, theft, felony culture, gangsterism, vandalism, burning teacher cars, running home and others (Chin Pek Lian, 2005). They are regarded as an increasingly lost group of respect for parents, teachers and society and more materialistic and individualistic (Saedah Siraj, 2002). Kesatuan Perkhidmatan Perguruan Kebangsaan (NUTP) reported there were 35 death cases involving students due to disciplinary problems, but no action was taken to address them (Utusan Malaysia, April 1, 2004).

Symptoms of moral collapse among students also involve students from religious schools, while religious schools are schools that have a religious-based curriculum. While the purpose and vision of Islamic education curriculum philosophy is to give birth to the human beings who are *kamil* and do good deeds. The philosophy of Islamic Education (PIE) in Malaysia clearly

shows that it seeks to give birth to individual individuals, and creates citizens who believe and do good deeds. PIE also strives towards building human beings that are balanced in terms of material and spiritual. If viewed from the aspect of the objectives and vision of Islamic Education Philosophy, it is not natural for religious school students to perform acts that are immoral beyond the reach of thought, but the reality is different.

Although the cases of serious disciplinary problems among religious school students reported above are very few, they should be given serious attention. Such acts do not seem to represent themselves as religious school students who are applied to religious values through Islamic education curricula. Religious school students have also been applied to religious knowledge through learning and experience in schools. It is fitting that the aspect of the strength of religious knowledge among religious school students is a major driver in the moral development and the student's identity. This can be seen through cases of violations / disciplines of religious school students in Kelantan reported increasing from year to year. Even the religious school students in the country of Kelantan seem to be more daring to commit acts and behavior that exceeds the limit.

B. LITERATURE REVIEW

Moral considerations are cognitive processes that require a person to make moral judgments that involve not only social-cognitive considerations but normative considerations involving morals (Abdul Rahman Md. Aroff, 1999). While moral reasoning is also the process of a person reaching a decision about something worthy of a moral dilemma (Rest, 1986). According to Islam, moral judgment involves the issue of *ijtihad* which has been determined in the Islamic Shari'a. *Ijtihad* is a judgmental reason for making decisions when there is no indication

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through al-Quran or al-Hadith (al-Qardawi, 2002). The reasoning consciousness referred to by al-Qardawi (1992) is the consideration between fellow al-Masalih (goodness), between fellow *al-mafasid* (ugliness and destruction) and consideration between al-Masalih and *al-mafasid*. Thus, moral judgment in Islam is a process of reasoning that comes from freedom of thought and sharpness of reason (Aswati Hamzah, 2007).

Generally Kohlberg (1987) and Rest (1998) are members of the Cognitive moral psychology group. According to them moral reasoning is a cognitive activity that occurs at the mental level. Kohlberg's moral reasoning is a pivot on the concept of moral justice which emphasizes macro aspects of morality. According to Kohlberg again, moral reasoning is autonomous that is determined by individual cognitive development. Kohlberg explained that reasoning occurs and can be applied when individuals make moral judgments. When making moral judgments, the successful mind structure used to make judgments will replace or incorporate previous structures to work more efficiently (Aswati Hamzah, 2007).

The most effective review of students' moral development is '*How College Affects Students*' conducted by Pascarella and Terenzini (1991). They do research and synthesize for 20 years about how the presence of a college or school affects a student's moral reasoning. Pascarella and Terenzini (1991) have identified over 50 cross-sectional studies and associated longitudinal studies between the presence of a college or school with the moral judgment of students. They found that studies on the moral development of students or schools have been dominated by the Kohlberg and Rest approach. Furthermore, MJI and DIT have been used as the most important instruments in this study (Pascarella and Terenzini, 1991; Pascarella, 1997).

According to Pascarella and Terenzini (1991) who make a review of the moral development of students, the age for the school or college

students plays a major role in influencing the level of moral reasoning. Indeed, if schools or colleges encourage students' moral development, students should be able to show improvement as they progress in lessons. The gap in moral reasoning at the post-conventional level should be greater among school or college graduates than students who do not attend school or college. Educational institutions such as schools or colleges can develop students' moral judgment realistically by encouraging cognitive development and student value (Nucci and Pascarella, 1987; Pascarella and Terenzini, 1991). Pascarella and Terenzini (1991) have also concluded that cross-sectional studies using the P mark (eg, percentage of the conventional post-conventional moral reasoning) of DIT will show consistent changes in moral development based on age and formal education even though The sample used consisted of various countries and cultures. In addition, longitudinal studies using P scores in DIT show that students' moral development is higher at different points (eg, early semester and semester) than those entering school or college (Pascarella and Terenzini, 1991).

Reviews Narvaez, Getz, Rest and Thoma (1999) is a study that studies the relationship between moral judgment and human rights. This review uses the DIT instrument, religious ideology (Brown and Lowes, 1951), political ideology, religious orientation and attitudes towards human rights (Atri) (Getz, 1985). The findings of the study found that political and religious ideology were combined into a single factor known as cultural ideology. This finding can be combined with moral considerations for forming a variable known as Orthodox / progressive by generating a strong regression coefficient in predicting respondents' moral thinking (eg, Atri) in samples released from two Protestant churches

The study of Rest, Narvaez, Thoma and Bebeau (1999) repeats the study Narvaez (1999) has made in one spate to produce one endorsement of the new DIT2. The study involved 200 respondents from four stages of

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education (senior teachers, senior grads, senior colleges and school grads and professional school students) that Kristian has completed both DIT and DIT2 and measurements on religious, political ideology and attitudes to rights As human beings as used by Narvaez (1999). The results of the study can show multiple regression models with the original DIT as a measure of moral judgment that results in multiple R.58 (df = 191). Taken together, this study shows that respondents are more conservative about aspects of moral judgment, religious ideology and attitudes toward human rights such as those conducted by Narvaez (1999). The ability of literature finds that moral judgment plays an important role as an element in the detriment of human life. Every thought, penaaakuan and consideration involved will determine all the moral actions of an individual individual. The moral development of learners, especially in schools, influences their moral judgment decisions as a whole. This is because schools as early educational institutions play a role in awakening the morale of students. According to the literature, the more deeply a student learns in school, the higher the stage of his moral judgment.

C. RESEARCH METHODOLOGY

This review is a quantitative survey study using cross-sectional studies. This review uses data collected from selected individuals over a given period of time (Gay and Airasian, 2006). Through this research, cross-use research uses student-oriented religious school data in which the sample consists of fourth-grade students. This review uses a certain period of time when students make moral considerations based on the instruments provided. This review uses the questionnaire as the main

medium for getting information related to the research model. The sample in this study consists of four levels of students in five types of schools that are religious schools, namely Sekolah Menengah Kebangsaan Agama (SMKA), Maahad Muhammadi, Maahad Tahfiz, Sekolah Agama Rakyat dan Sekolah Agama Swasta.

The questionnaires used in this study were Uji Deteksi Skema taakulan Akhlak (UPSTA), Tes Sikap dan Pegangan Standar Prevalensi Sosial (USPSK) dan Kuesioner Kecenderungan Kerohanian Islam (ISDQ). The research model used consists of two main components. The first component is the independent variable (independent variable) which contains the questionnaire of Islamic spiritual tendencies and the standard attitudes and standards of social norms. The second component is the dependent variable consisting of moral considerations as measured by Uji Deteksi Skema taakulan Akhlak (UPSTA), which has four dimensions of istiqamah scheme, knowledgeable taqlid scheme, taqlid scheme and decadent taqlid scheme. This review uses inference statistics.

The population of this study consists of students of religious schools based on five categories namely Sekolah Menengah Kebangsaan Agama (SMKA), Maahad Muhammadi, Maahad Tahfiz, Sekolah Agama Rakyat (SAR) dan Sekolah Agama Swasta (SAS). The subjects of the study consisted of students of religious schools located at level 4. Research subjects were randomly selected to ensure that researchers could identify specific features of moral considerations among religious school students who were the focus of the study. The selection of respondents is based on Kohlberg's (1977) moral development theory which states that 16-year-old students are in the conventional level. Piaget's theory of moral reasoning

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(1965) states that a 16-year-old student is autonomous in nature, that is, the nature that knows the rules and always abides by them. Piaget also states that students who are in this stage make action based on moral will. The selection of schools in this study was based on random sampling stratified (stratified random sampling). The stratification sampling method in this study is based on unproportional stratification (non-proportional stratified sampling). The sample selection of religious school students in Kelantan is 500 students.

D. RESEARCH FINDINGS

This review also uses multiple regression analyzes to identify changes or influences within the dimensions of Islamic spiritual tendencies and the dimensions of attitudes and guardians against social norms of common moral considerations and according to established schemes of fixed schemes, knowledge schemes, schemes Bound and decadent schemes. The various regression procedures that have been used in this analysis are stepwise solution procedures.

Multiple Regression Analysis Influence of Dimension of Islamic Spiritual Trend on Moral Consideration

The regression model analysis found that there are three predictor variables for the criterion variable of moral considerations (i) faith belief, (ii) intrinsic and (iii) extrinsic entered into the regression model at $p \leq .05$. The correlation between the criterion variable and the confidence predictor variable of faith is .587, the correlation between the criterion variable and the combination between faith and intrinsic faith is .658. The correlation between the criterion variable and the linear combination between the three predictor variables is .682. The R2 value of .345

indicates that 34.5% change in the criterion variable (moral judgment) is caused by a change in faith belief. The combined faith trust and intrinsic contribute to (43.3-34.5)% ie 8.8% additional change in moral judgment. Extrinsic dimensions also contribute 3.1% variance in moral considerations. The linear combination of three predictor variables contributed 46.5% variance in the criterion variable of moral judgment.

The results of the data analysis show that from the study population (sample size = 500), the three predictor variables of faith (A1), intrinsic (A2), and extrinsic (A3) are predictors of moral judgment. This shows the results of the study accepting the researcher's assumption that the dimensions of the Islamic spiritual tendency of belief and faith, intrinsic and extrinsic are predictors of moral considerations for high school students in the country of Kelantan. Significantly, faith trust score [F (1, 498) = 261,989, $p < .05$] contributed 34.5% variance ($R^2 = .345$) in moral judgment. This means that faith belief ($\beta = .587$, $p < .05$) or the concept of faith in Islamic teachings is the main clue that causes the religious high school students to make moral judgments. The combination of faith beliefs ($\beta = .514$, $p < .05$) and intrinsic ($\beta = .306$, $p < .05$) adds as much (43.3-34.5)% or 8.8% to variance ($R^2 = .433$) in consideration Moral [F (2, 497) = 189,849, $p < .05$]. However, the predictor variable A3 is less likely to contribute to a change in moral judgment due to the combination of predicted variables A3 ($\beta = -.184$, $p < .05$) with A1 ($\beta = .564$, $p < .05$) and A2 ($\beta = .308$, $P < .05$) only adds as much (46.5-43.3)% or 3.1% variance ($R^2 = .465$) in moral considerations [F (3, 496) = 143.431, $p < .05$]. These findings suggest that the spiritual tendencies of Islam have a great influence on moral judgment of religious school students. This can be seen from Table 2 below as follows;

Schedule 2

Decision of Multiple Regression Analysis Influence of Dimension of Islamic Spiritual Trend on Moral Consideration

Model	R	R ²	F	β	SE B	Beta	t	Sig
1 Reasoner (Constant) Trust & Faith	.587(a)	.345	261.989	.087	.193		.451	.652
				.782	.048	.587	16.186	.000*
2 Reasoner (Constant) Truth & Faith Intrinsic	.658(b)	.433	189.849	-.415	.189		-2.196	.029
				.685	.046	.514	14.779	.000*
				.254	.029	.306	8.802	.000*
3 Reasoner (Constant) Truth & Faith Intrinsic Extrinsic	.682(c)	.465	143.431	.022	.201		.109	.913
				.752	.047	.564	16.078	.000*
				.255	.028	.308	9.104	.000*
				-.151	.028	-.184	-5.396	.000*

* $p < 0.05$

Note:

- a A1 – Truth and Faith
- b A2 – Truth and Faith & Instrinsic
- c A3 – Truth and Faith, Intrinsic & Extrinsic
- d Lean Variabel (Kriterion) – Moral Considerations

Multiple Regression Analysis Influence of Social Prevalence Dimension to Moral Consideration

The regression model analysis found that there is only one predictor variable for the moral criterion variable of the moral dimension ie the human rights dimension is incorporated into the regression model at $p \leq .05$. The other three predictor variables in attitude and handling

variable to social norms of adat, education and politics can not be included because these three variables do not show significant value on the floor $p \leq .05$. The correlation between the criterion variable and the predictor variable of human rights is .132. The R^2 value of .017 shows that only 1.7% change in the criterion variable (moral judgment) is caused by changes in human rights.

The results of the data analysis show that from the study population (sample size = 500), one predictor variable namely human rights (AA1) is a predictor of moral judgment. This shows the results of the study find the dimensions of attitudes and grip on social standards of human rights is a predictor of moral considerations for high school students of religion in the country of Kelantan. However, the results of research also reversed the traditional dimension, political dimension and education dimension is a predictor of moral considerations of high school students of religion. Significantly, human rights scores [$F(1,498) = 8.837, p < .05$] contributed 1.7% variance ($R^2 = .017$) in moral considerations. This means that human rights ($\beta = .132, p < .05$) are the main indicators of attitudes and guardians against the social norms that cause high school students to make moral judgments. However, this predictor variable contributes little to a change in moral judgment that is the human rights dimension.

Schedule 3

The Decision of Multiple Regression Analysis The Effect of Social Dimension on Moral Consideration

Model	R	R ²	F	B	SE B	Beta	T	Sig
1	.132(a)	.017	8.837	2.814	.134		21.003	.000
				Human Right	.098	.132	2.973	.003

* $p < 0.05$

Catatan :

a AA1

- Human Right

b Lean Variabel (Kriterion)

- Moral Considerations

E. DISCUSSION AND CONCLUSSION

Studies involving morals and morals in Malaysia are less attention given by reviewers and researchers in connection with the concept of moral considerations, especially among students of religious schools. Although there have been several studies related to values and morals among students, the earlier studies have focused more on Malay Muslim students in schools without focusing on religious school students. The use of conventional moral concepts such as those introduced by Kohlberg's (1976) and Rest (1979) theories involving Muslim Malay students have provided inappropriate information with respect to values and morals. This is due to the moral meanings and scope of moral taakulan not recorded systematically in addition to the lack of empirical evidence that can be used as a reference.

The factor of Islamic spiritual tendencies and attitudes toward social norms have an influence on students' moral judgments. The findings of the study found that the spiritual tendencies of Islam have a significant influence on moral judgment of religious school students. This is in line with previous research findings by Ernsberger (1997) and Ernsberger & Manaster (1981) which explains that there is a strong influence among religious orientation factors with a person's moral judgment within a religion.

The findings of the research through multiple regression analysis showed that the three dimensions of Islamic spiritual tendency, namely, the dimensions of faith, intrinsic and extrinsic beliefs, have an influence on moral considerations of religious school students ($R^2 = .465$). This shows the concept of monotheism within a person's religious school students a positive impact on moral judgment. In addition, intrinsic factors or religious observance within a person also affects moral judgment. However, there is a negative influence among the extrinsic dimensions ($\beta = -1.51$) with moral considerations that explain that the higher the extrinsic dimension the less moral considerations of religious school students are. Thus, this finding explains a good phenomenon that Islamic spiritual tendencies are not influenced by extrinsic dimensions. This is because a student with a religious knowledge should not make the mundane aspect of the main grip in life. A student who has religious knowledge should make the concept of *al-Din* as the basis of his life.

These findings reflect the position of a student of religious school is often referred to the high religious aspect of knowledge and noble character (Abdul Kadir Arifin, 2003). Moral in Islam is not only related to obedience to Allah S.W.T., but also includes aspects of reason and behavior (Abdul Halim Mahmud, 1995). This is because one's moral judgment is strongly related to adab, budi and behavior. Any behavior will reflect one's moral judgment. The moral person will be deployed as a civilized person in his association and behavior. The results of the research analysis also proved practically that the aspect of soul purification, human development and the worship of worship has been successfully applied in every aspect of moral education in the Islamic education curriculum.

Meanwhile, attitude and handling factors to social norms also have little effect on students' moral judgment. The result of the analysis of the research findings shows that the human rights dimension gives the

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dominant influence to the moral considerations of religious school students. This explains that religious school students have the attitude and guidance on the idea of equal rights in the social environment, social life and state. This attitude is in line with the Islamic struggle that puts the equality of the individual on the side of God (Al-Ghazali, 1998). According to Al-Ghazali (1998) the power of human rights based justice in a person is very necessary. This will give effect to the restraint of lust and anger under the guidance of reason and religion.

Framework and morals of Islam by using moral concepts and Islamic psychology approaches to explain the moral considerations of religious school students. In-depth research conducted on the curriculum of Islamic Education in the morals of religious school students is aimed to explain the implications of Islamic Education curriculum on religious school students based on moral considerations. This approach aims to provide a new perspective in the field of moral research and morals for students of religious schools. Through aspects of the students' moral judgment on the implications of the Islamic Education curriculum, the research findings show that the construction of a questionnaire on Islamic spiritual tendencies has a major impact on the implications of the Islamic Education curriculum as a determinant of moral judgment. The findings of the research can be related to the weakness and lack aspects in the process of applying aspects of spiritual education, especially related to the concept of *tazkiyah al-nafs* (sanctification of the soul) in the Education of Morals. This is demonstrated by the finding that intrinsic aspects of Islamic spiritual tendencies do not have a significant effect on moral judgment of religious school students.

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