Strengthening the Islamic personality to reduce moral disengagement in Madrasah Aliyah students

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Abstract

This research is field research with quantitative research methods. This research examines two variables, namely the independent variable Islamic personality and the dependent variable moral disengagement. The aim of this research is to find out how high the level of Islamic personality of Madrasah Aliyah Negeri 2 Kulonprogo students is. How high is the level of moral disengagement of Madrasah Aliyah Negeri 2 Kulonprogo students? How big is the influence of Islamic personality on moral disengagement among students at Madrasah Aliyah Negeri 2 Kulonprogo. The research subjects were 155 students of Madrasah Aliyah Negeri 2 Kulonprogo. Data was collected through a questionnaire that refers to the Islamic personality scale which has four dimensions and moral disengagement which has eight dimensions. Data were analyzed using descriptive analysis and product moment analysis. The research results show that the level of Islamic personality of MAN Kulonprogo students is at a very high level, namely 82.5% very high and 14% high. Meanwhile, the level of moral disengagement among MAN Kulonprogo students is at a very low level, namely 62.6% very low and 29% low. The relationship between Islamic personality and moral disengagement is known from the R value = -0.286. From the R2 value to R-Square which indicates an influence of 0.082 or 8.2%. From these results it can be concluded that the higher the level of Islamic personality in MAN students, the lower their level of moral disengagement will be.

Keywords: Islamic personality; Moral disengagement; Student.

Abstrak

Penelitian ini adalah penelitian lapangan dengan metode penelitian kuantitatif. Penelitian ini meneliti dua variabel, yaitu variabel bebas kepribadian Islami dan variabel terikat moral *disengagement*. Tujuan penelitian ini adalah untuk mengetahui seberapa tinggi tingkat kepribadian Islami siswa Madrasah Aliyah Kulonprogo, seberapa tinggi tingkat moral disengagement siswa Madrasah Aliyah Kulonprogo, dan seberapa besar pengaruh kepribadian Islami terhadap moral disengagement pada siswa Madrasah Aliyah Kulonprogo. Subyek penelitian adalah siswa-siswa Madrasah Aliyah Negeri 2 Kulonprogo sebanyak 155 orang. Data dikumpulkan melalui angket yang mengacu kepada skala *Islamic*

personality yang mempunyai empat dimensi dan moral disengagement yang mempunyai delapan dimensi. Data dianalisis dengan analisis deskriptif dan analisis product moment. Hail penelitian menunjukkan bahwa tingkat kepribadian Islami siswa MAN Kulonprogo berada pada tingkat sangat tinggi yaitu 82,5% sangat tinggi dan 14% tinggi. Sementara itu tingkat moral disengagement pada siswa MAN Kulonprogo berada pada tingkat sangat rendah yaitu 62,6% sangat rendah dan 29% rendah. Hubungan antara kepribadian Islami dengan moral disengagement diketahui dari nilai R= -0,286. Dari nilai R2 menjadi R-Square yang menandakan pengaruh sebesar 0,082 atau 8,2%. Dari hasil ini dapat disimpulkan bahwa semakin tinggi tingkat kepribadian Islami pada siswa MAN, maka akan semakin turun tingkat moral disengagement pada mereka.

Kata kunci: Kepribadian Islam; Pelanggaran moral; Mahasiswa

Introduction

Concern among educators about the increasing moral degradation of teenagers is increasingly visible with increasing calls for moral strengthening. The occurrence of moral degradation among teenagers is allegedly due to information technology factors which incorporate information, culture and values from various parts of the world which move massively (Kurniawan, Daeli, Asbari, & Santoso, 2023; Sofyana & Haryanto, 2023). Concern among educators about the increasing moral degradation of teenagers is increasingly visible with increasing calls for moral strengthening. The occurrence of moral degradation among teenagers is allegedly due to information technology factors which incorporate information, culture and values from various parts of the world which move massively (Kurniawan, Daeli, Asbari, & Santoso, 2023; Sofyana & Haryanto, 2023). The development of information technology, which is in line with the development of social media, has resulted in the filter on values and morals being broken, especially for those known as generation Z (Liah et al., 2023).

The results of the research conducted by Microsoft were very surprising because Indonesia was ranked 29th out of 32 countries that were the most impolite in communicating on social media (Ardiani, Noviana, Mariana, & Nurrohmah, 2021; Yuniani, Indarsih, Diah Astuti, & Bakiyah, 2023). All parties should be wary of this finding, especially schools as places where teenagers are kept. Politeness is a barometer of a person's morals, so that a polite person can be said to be a moral person and vice versa.

Impoliteness is an indicator of moral disengagement from a psychological perspective, namely someone violates politeness which is a culture and ethic that is highly upheld in a society, but the perpetrator considers this something that is acceptable. Moral disengagement is a person's behavior that is inhumane as a

result of cognitive restructuring, so that the perpetrator feels that his behavior is morally good, because his cognitive structure justifies it morally; avoid false accusations by social comparison; minimize the harm caused by his behavior; transfer responsibility; blaming others, and treating others inhumanely (Bandura, 2002). Moral disengagement is the behavior of someone who bullies and the perpetrator is not morally bound to certain moral standards (Bussey, Fitzpatrick, & Raman, 2015). Moral disengagement is a person's cognitive process that results in the belief that behavior that is contrary to moral standards will be tolerated by other people (Meter, Beckert, Budziszewski, & Phillips, 2020).

Moral disengagement is a person's cognitive process that results in breaking away from believed moral standards and behaving amorally without feeling guilty. Moral disengagement is the behavior that normal and "morally healthy" people can behave unethically, tending to disengage morally creating narratives to justify themselves (Schaefer & Bouwmeester, 2020). Another definition of moral disengagement is a cognitive process with certain mechanisms designed in contradiction between moral principles and immoral actions that a person carries out, as if without any feeling of regret on his part (Cuadrado-Gordillo & Fernández-Antelo, 2019).

Based on the definitions above, it can be concluded that moral disengagement is a person who is morally healthy but the person behaves in a way that deviates from the moral standards they believe in and moral standards in general as a result of their deviant cognitive perception.

According to Bandura, moral disengagement has eight dimensions, namely: 1) Moral justification, namely the process of rationalizing an individual towards the deviant behavior he or she commits, so that the behavior appears to be morally acceptable. A person who justifies his behavior that harms other people for personal reasons and seems to be socially acceptable. 2) Euphemistic language, namely an attempt to distort language from what is actually despicable into language that is more polite and pleasant to other people's ears. Language as a means of communication can influence a person's perception of behavior that is actually morally deviant, which is then communicated using polite language, so that actions that are actually reprehensible appear to be normal actions. 3) Advantageous comparison, namely an effort to compare immoral behavior with behavior that has a greater level of immorality, so that people who hear it think that behavior that is actually already immoral is socially acceptable because there are other immoral behaviors that exist. heavier level. 4) Displacement of responsibility, namely an attempt to transfer responsibility for an action to another person because it appears as if the action arose due to social pressure.

Transferring responsibility for a behavior because the behavior is the result of an order from someone in power. 5) Diffusion of responsibility, namely an effort to avoid responsibility for individual behavior in a group where the behavior is carried out together. Moral control will weaken because the person responsible becomes blurred, and seems to move from one person to another. Therefore, the detrimental impact of a group's behavior is always linked to the behavior of others. 6) Distorting consequences, namely efforts to ignore the impacts resulting from immoral behavior. Someone who tries to reduce the impact of his immoral actions, so that the consequences are not too fatal. 7) Attribution of blame, namely an effort to avoid all kinds of accusations by shifting the blame to the victim of immoral behavior. Someone who blames other people who are actually the victims of their actions. 8) Dehumanization, namely an attempt to abandon human dignity where the perpetrator considers the victim to be like an animal and therefore deserves to be treated inhumanely (Bandura, 1999).

Bandura said that morality has two aspects, namely: inhibition and proactivity. The inhibiting aspect is the power to refrain from inhumane actions. The proactive aspect is the ability to behave humanely (Bandura, 1999). Bandura said that moral renunciation does not happen to a person immediately, but through a long process so that it becomes a comfortable behavior for the perpetrator. According to Bandura, the occurrence of moral disengagement in a person is caused by cognitive and social factors. Cognitive factors where a person cognitively justifies morally unethical behavior. Meanwhile, social factors are because socially unethical or immoral behavior is considered something normal, either due to conditioning by the authorities or declining social moral factors(Bandura, 2002).

Broadly speaking, there are two factors of moral disengagement, namely individual and social factors as explained by Newman and friends, as explained below. 1) Individual factors: empathy, cynicism, locus of control, envy, personality, honesty, humility, and negative emotions. 2) Social factors: organizational/madrasah climate, leadership, and life gaps (Newman, Le, North-Samardzic, & Cohen, 2020).

Madrasah Aliyah is a typical type of education in Indonesia (indigenius), where this education system combines the Islamic boarding school education system with the general education system. In the decision of three ministers it was stated that madrasas are general education with Islamic characteristics (Mukhtar, 2001). With the addition of general education with Islamic characteristics, of course madrasas have a unique system and are quite different from education under the ministry of education and culture. The aim of the

madrasah is more focused on forming an Islamic personality who excels in the fields of science and technology, but also has a strong personality based on the Islamic religion.

Islamic personality is a psychological construct that is based on moral qualities, which include beliefs, behavior, attitudes and social etiquette taught by the Al-Qur'an and the words and actions of the Prophet (Sunnah). Personality also reflects the relationship and situation between an individual and God, himself, his family and his community(Fadiman & Franger, 2005). Islamic personality is a strong and weak predictor of a person's sense of closeness to God and who always remembers Him and His Messenger (Ghorbani, Watson, Omidbeiki, & Chen, 2016).

Islamic personality is the result of the application of knowledge, monotheism and Islamic beliefs that are correct and based on the Al-Qur'an and Sunnah (Krauss, Abdullah, & Hamzah, 2005). By implementing the Islamic personality as mentioned above, a person's interpersonal relationships with other people will be fostered in harmony and will achieve high subjective well-being, because their life activities are guided and motivated by a strong faith in Allah.

In the study of Islamic psychology, Islamic personality can be described as identity or characteristics of human behavior which are translated from the results of their thinking. Meanwhile, human identity is highly correlated with the dimensions of human nature, namely the five elements of the self (body, heart, mind, spirit and soul) and how these elements interact with each other in forming and influencing human thinking and behavior(Othman, 2015). Nature and character are products depicted by Muslims in the form of their behavior. These behaviors are the result of their understanding of the Islamic spiritual and physical creation of humans as conceptualized in Islamic teachings. Personality in Islam is understood as a comprehensive view of life, resulting in an approach that is able to connect every aspect of behavior, attitudes and feelings of Muslims.

There are four dimensions of Islamic personality, namely: 1) Belief in God (trust in God/tawhid), which is a dimension that conceptually starts from a comprehensive understanding of the meaning of tawhid in Islam. These monotheistic values are then actualized in every action in daily life, so that they become character and personal reflection. This Islamic personality dimension places great emphasis on the reality of the supernatural (transcendent) existence of God. 2) Awareness of Prophetic teaching (awareness/consistency in following the teachings of the Prophet), namely the dimension that reveals that Islam must be illuminated by the principles of the Koran and the Hadith of the Prophet which are always in pairs. Implementation of the shahada (testimony), testifying

that there is no God but Allah and the Prophet Muhammad is the servant and messenger of Allah, focusing specifically on Divine values and awareness of the Prophet's teachings. Prophets are an extension of God's hand in developing and directing people to always be on God's path so that their lives are calm and peaceful, both personally and in coexistence with other people. The Prophet's teachings uphold divine values that highly respect the personal rights of every human being, and strictly prohibit violating and taking away other people's rights which could result in life becoming unconducive. 3) Self-striving (self-effort/struggle), namely the dimension that discusses how a person always tries to be *istiqamah* and be on God's path. *Istiqamah* and consistency in the path of God requires a tiring struggle, because in humans there is a passion that always leads to error, namely lust and there is also a heart that always illuminates (*fuad*) his thoughts in his actions. A person who is successful in his struggle to always be on God's path will gain a feeling of the presence of the Divine/God in his heart which can help the individual to increase morale in their life all the time to do good. 4) Self-regard, which is a dimension that reflects a person having good self-esteem after successfully living his life in accordance with God's values. This success is worthy of positive self-esteem. Positive self-esteem is actually closely related to a person's inner satisfaction because they can achieve the goals they have aspired to consistently (Tekke & Ismail, 2016).

Talking about morals among teenagers is something interesting, because the characteristics of teenagers are beings who are developing towards maturity. Adolescents are in a transitional state between children and adults, so they have unique characteristics (Hurlock, 2004). Due to this unstable mental condition, teenagers need intensive adult education and direction from parents and teachers. According to Havighurst, adolescents have unique developmental tasks that must be completed well. One of the tasks of adolescent development is to acquire a set of values and ethics as a basis for practicing the values of faith and devotion to God in their lives, both personal and social (Hurlock, 2004).

A teenager can obtain a set of good values and ethics as a basis for living life through parents and formal education. Meanwhile in Indonesia there are two formal education management systems, namely those managed by the ministry of education and culture and the ministry of religion (Ru'iya, 2019). The education system under the Ministry of Religion is known as madrasah.

In several studies, Islamic personality is known to be closely related to moral issues. This means that the higher a person's Islamic personality, the better that person's morals will be. Personality that refers to religious values is known to be directly proportional to the person's morals. Religious people are assumed to be

more moral people than people who are less or not religious. People who are religious and close to God have relatively lower levels of moral detachment. A study with prison subjects revealed that respondents who were more religious had lower moral disengagement (D'Urso, Petruccelli, & Pace, 2019). This was explained by Noga Sverdlik and Eyal Rechter that a person's preoccupation with God makes their emotions more organized, and this is different from people who are secular and far from God. Sverdlik and Rechter say that in religion there are many universal values that will lead to inner peace, so that adherents will be more moral (Sverdlik & Rechter, 2020). Sverdlik and Rechter's opinion is similar to Ghorbani's opinion which states that especially religious Muslims (*insan kamil*) will always be close to their God (Ghorbani et al., 2016).

The results of this research are different from the results of the research above. There are several concepts that can answer the reasons why Islamic personality cannot have a significant effect on decreasing moral disengagement. For example, the results of research by Gillum and Masters (2010) quoted by Denni Arli, Felix Septianto, and Rafi M. M. I. Chowdhury, where religious people have nothing to do with altruistic (helpful) attitudes. Ward and King say that religious individuals want to be considered moral so they promote their image as a moral person (Ward & King, 2021). Ward and King's opinion is strengthened by the results of Rabelo and Pilati's research which states that non-religious and religious participants have the same level of empathy and show similar patterns of moral reactions to various moral violations involving disgusting and non-disgusting content (Rabelo & Pilati, 2021).

From the description above, it can be concluded that people who have an "Islamic personality" do not necessarily show themselves as moral people, but on the contrary, they practice moral renunciation. Then what about Madrasah Aliyah students, especially in Kulonprogo? Can their Islamic personality formed in Madrasah Aliyah reduce their moral detachment? This article discusses strengthening students' Islamic personalities to reduce moral renunciation behavior among students at Madarasah Aliyah Negeri 2 Kulonprogo.

Research methods

This research is a type of field research using quantitative methods. Quantitative methods are research methods that are based on the positiveistic thinking paradigm (Sugiyono, 2014). The research subjects were Madrasah Aliyah students in Kulonprogo, namely Madrasah Aliyah Negeri 2 Kulonprogo. The total sample was 155 students taken randomly. The data collection method

uses a questionnaire with a modified Likert scale into four options, including strongly agree, agree, disagree and strongly disagree.

The moral disengagement scale was adopted from the scale of Paciello and friends. The scale is structured based on eight dimensions of moral disengagement, namely Moral justification, Euphemistic language, Advantageous comparison, Displacement of responsibility, Diffusion of responsibility, Distorting consequences, Attribution of blame, and Dehumanization (Paciello, Fida, Tramontano, Lupinetti, & Caprara, 2008). Questionnaire example: "It's okay for me to lie, in order to save me and my friends from several problems." Meanwhile, the Islamic personality scale was adopted from the Tekke & Ismail scale. The Islamic personality scale consists of four dimensions including: Belief in God, Awareness of Prophetic teaching, Self-striving, and Self-regard (Tekke & Ismail, 2016). Example of an unfavorable questionnaire: "I believe that the Prophet Muhammad's teachings deviated from human nature and were far from His love." Data were analyzed using descriptive analysis to determine the level of Islamic diversity and level of moral disengagement in MAN 2 Kulonprogo students. To determine the influence of Islamic personality variables on moral disengagement, this research data was analyzed using product moment.

Results and Discussion

A. Research findings

From the data collected through questionnaires, the following description of the condition of the level of Islamic personality and moral detachment among MAN students in Kulonprogo was obtained.

Table 1. Islamic personality level of MAN 2 Kulonprogo students

Number	Scor	Quantity	Percentage	Category
1	$X \leq 28$	1	0,5%	Very low
2	$28 < X \leq 36$	0	0	Low
3	$36 < X \leq 44$	5	3%	Currently
4	$44 < X \leq 53$	21	14%	Tall
5	$53 < X$	128	82,5%	Very high

From table 1 above it is known that the Islamic personality condition of students at MAN Kulonprogo is in a very high condition. The details are that 82.5% of MAN Kulonprogo students have very high Islamic personality, 14% have high Islamic personality, 3% have medium Islamic personality, and 0.5% have very low Islamic personality.

Table 2. Level of moral disengagement of MAN 2 Kulonprogo students

Number	Scor	Quantity	Percentage	Category
1	$X \leq 54$	97	62,6%	Very low
2	$54 < X \leq 70$	45	29%	Low
3	$70 < X \leq 84$	9	5,8%	Currently
4	$84 < X \leq 101$	1	0,7%	Tall
5	$101 < X$	3	1,9%	Very high

From table 2 above it is known that the Islamic personality condition of students at MAN Kulonprogo is classified as very low. The details are that 62.6% of MAN Kulonprogo students have a very low level of moral disengagement, 29% have a low level of moral disengagement, 5.8% have a moderate level of moral disengagement, 0.7% have a high level of moral disengagement, and 1.9% has a very high level of moral detachment.

Next, the results of the product moment test are presented from data generated from MAN Kulonprogo students as shown in the following table.

Table 3. Product moment correlation test results

		Islamic_Personality	Moral_Disengagement
Islamic_Personality	Pearson Correlation	1	-,286**
	Sig. (2-tailed)		,000
	N	155	155
Moral_Disengagement	Pearson Correlation	-,286**	1
	Sig. (2-tailed)	,000	
	N	155	155

From table 3 above, it can be seen that there is a significant relationship between Islamic personality and moral disengagement with a sig value of 0.000 < 0.05 and a correlation value of negative R = -0.286. Next, to find out the influence between Islamic personality and moral disengagement, R-Square = R2, namely 0.286 x 0.286 = 0.082 or 8.2%.

B. Discussion

The results of the MAN Kulonprogo students' Islamic personality variable questionnaire show that the students' Islamic personality level is at a very good level. This result is of course inseparable from MAN's efforts so far which have always tried to produce students who have good Islamic personalities. The formation of a good Islamic personality is of course not formed just like that, but through a long process both at home and at MAN (Dewi, Hidayat, & Suabuana, 2021; Nurmadiah, 2016).

The achievement of the Islamic personality of MAN students in DIY which is at a good and good level is an achievement that deserves appreciation from all parties. MAN as an Islamic educational institution which is expected to produce students with good Islamic personalities has been achieved. This achievement is in accordance with the Decree of the Minister of Religion of the Republic of Indonesia Number 370 of 1993. Madrasahs are firmly referred to as public schools with Islamic religious characteristics (Mukhtar, 2001). The identity of public schools is characterized by the Islamic religion and is the soul/spirit of madrasas which is different from public schools. Madrasas are unique independent educational institutions in Indonesia because they are imbued with the spirit of bringing together the advantages of public schools which seem liberal and Islamic boarding schools which seem conservative. Madrasas are expected to have advantages between schools and Islamic boarding schools (Sutrisno, 2011).

Strengthening Islamic Personality in MAN Kulonprogo students can be seen through classroom education in religious subjects which include: Aqidah Akhlak, Qur'an Hadith, Fiqh, and History of Islamic Culture. Apart from classical learning about religious material, MAN also regularly holds recitations such as classroom recitations, recitations commemorating Islamic Holidays (PHBI), which have proven to be effective in strengthening students' Islamic personalities (Mustaqim, 2018).

In the process of gaining religious knowledge experience, MAN provides facilities to carry it out directly either within MAN itself or through other programs. Programs to improve the Islamic personality of MAN students are widely practiced in *mahdad* services such as carrying out *dhuha* prayers in congregation, midday prayers in congregation, and afternoon prayers in congregation. Every year in the month of Ramadan there is always a collection of zakat fitrah and in the month of *Dzulhijjah* a sacrifice practice is held (Sumantri, 2021).

Meanwhile, the results of the questionnaire regarding moral disengagement showed that the level of moral disengagement of MAN Kulonprogo students was at a very low and low level. This phenomenon is also one of MAN's successes in forming the Islamic character of its students. The results of this research are in line with the results of many previous large studies where Islamic personality can reduce moral disengagement. People who have an Islamic personality are of course classified as religious people, where religiosity is the basis of a person's morality. Religious people are assumed to be more moral people than people who are less or not religious. People who are religious and close to God have relatively lower levels of moral detachment. Giulio D'Urso et al., who researched

prisoners, revealed that respondents who were more religious had lower moral disengagement (D'Urso et al., 2019). Noga Sverdlik and Eyal Rechter say that a person's preoccupation with God makes their emotions more organized, and this is different from people who are secular and far from God. Sverdlik and Rechter say that in religion there are many universal values that will lead to inner peace, so that adherents will be more moral (Sverdlik & Rechter, 2020). Sverdlik and Rechter are supported by Ghorbani's opinion, which states that especially religious Muslims (*insan kamil*) will always be close to their God (Ghorbani et al., 2016).

The results of this research provide reinforcement to all readers, especially those involved in Islamic education, that strengthening Islamic personality in students can reduce moral disengagement, proven empirically. Therefore, the results of this research can be used as a reason for the importance of strengthening Islamic personality in students at both religious schools (MAN) and public schools so that students avoid moral disengagement behavior.

Conclusion

From the long description above, it can be concluded that there is a significant relationship between strengthening Islamic personality and moral disengagement, namely -0.286. From the results of the product moment test, an influence value between Islamic personality on decreasing moral disengagement of 0.082 or 8.2% can be produced. From these results, it is empirical and convincing that Islamic personality reduces moral disengagement by 8.2%. The higher a student's Islamic personality, the lower their moral disengagement will be. Therefore, every MAN or school should continue best practice in the form of cultivating Islamic values in schools so that the Islamic personality of its students becomes stronger.

Acknowledgment

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