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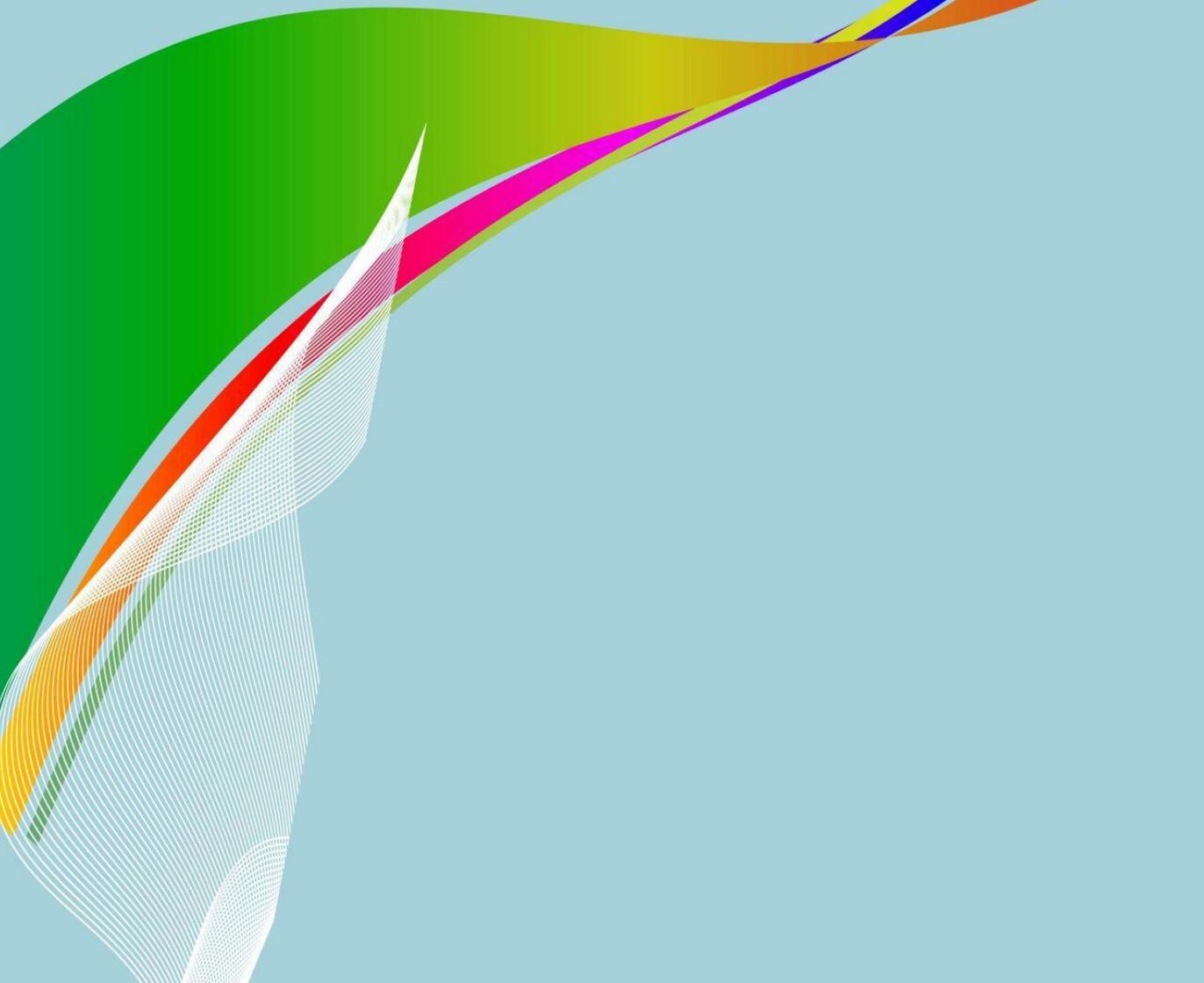
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**A Study of Embracing Adolescent Islamic Moral
Values at Two Schools in Rural Area**

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A STUDY OF EMBRACING ADOLESCENT ISLAMIC MORAL VALUES AT TWO SCHOOLS IN RURAL AREA

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Abstract

Adolescent behaviour that embraces a lifestyle incongruous with Islamic moral values in the micro-social environment may impede the nation's development in the future. This phenomenon has emerged as a crucial and pressing issue in adopting Islamic moral values among adolescents. This research endeavored to gauge the impact and correlation of adhering to Islamic moral vertical and horizontal values on adolescent behaviour. The study also indicated variations in adopting vertical and horizontal moral principles among male and female adolescents. The research centred on senior high school students residing in rural regions of the North District in Aceh province. Three hypotheses were formulated and analyzed through IMB-SPSS.22.0. Data from 136 students aged between 16-19 years were processed using instruments sourced from the Muslim Personality-Religiosity Inventory (MPRI), which comprised twenty indicators, and t-tests and r^2 were conducted. The research indicated a significant correlation and Influence between Islamic moral vertical and horizontal values and adolescent behavior. Furthermore, the study discovered that male and female students embrace vertical and horizontal moral values differently at a significant level. This finding confirmed that adopting Islamic moral values shapes students' conduct. Therefore, all adolescents must embrace Islamic moral values as they engage in their communities.

Keywords: *Adolescents; Embracing; Islamic Values; Moral Vertical and Horizontal.*



A. Introduction

Over the past decade, the community in Indonesia has experienced significant changes in social life, including the social environment in Aceh's province. The social environment phenomenon is characterized by moral decadence among adolescents, and it is vital to address adolescent behavior, such as disrespect for teachers, theft, and rude attitudes, when assessing the atmosphere of social life (Ismail et al., 2019; Yusoff et al., 2022; Lubis et al., 2023). According to (Arnold, 2000), the need for social change to keep up with the current social climate is crucial in education, sociology, psychology, and religion.

In many cases, the lack of internalization of Islamic values may be associated with deviant behavior, as is currently in the lifestyle in Aceh. A report on social change in the adolescent community found that it led to a weakening of compassion and a decreased sense of empathy (Anis et al., 2022) and an increase in deviant behavior and lifestyle (Izzati et al., 2019). These issues have been highlighted by the media in Aceh as examples of moral decay (Zikri, 2017; Maman et al., 2022; Safitri et al., 2022; Mamat, 2023). Nuriman & Fauzan (2017) have explained that moral values influence student behavior. Tamuri Ismail (2021) reported that moral values impact students' attitudes.

Similarly, Nussio and Clayton (2022) noted that adolescents' internalization of moral values is linked with their behavior. Amanah and Haryanto (2018) highlighted the significance of moral values in eliminating external factors that deteriorate local cultural values. Amiruddin et al. (2021) note that adolescent moral decadence is linked to adopting Islamic moral values during school learning.

This issue has gained prominence due to regional-level micro shifts in moral standards, including disrespect for teachers, drug abuse, theft, and ill-mannered behavior of adolescents (Zaituni et al., 2021; Islam & Baihaqy, 2019; Sangaji et al., 2023).

Numerous issues are often associated with the lack of Islamic moral values, which can have negative impacts on society. Religion is believed to be a driver of social life that can help ward off these adverse effects

(Pashayeva, 2022; Çaksen, 2023). The impact of religion on various social institutions prompts social researchers to examine how religious variables impact society. It is strongly suspected that the failure to embrace Islamic moral values may be responsible for several deviant behaviors among adolescents in Aceh.

There is a debate in several reports regarding the integration of moral values and the management of adolescent behavior within educational or family institutions (Padzil et al., 2020; Uzun, 2021). As known, Islamic morality stems from the inseparable teachings of the Quran and Sunnah; it encompasses temperament, habits, essential character, self-esteem, and al-din. In this case, adolescents require robust self-discipline, such as incorporating Islamic moral values through educational experiences.

The relative significance of Islamic moral values has been heavily debated, as one's identity-defining lifestyle can influence moral decay (Bensaid & Machouche, 2019; Sham et al., 2021; Sabir & Nazaruddin, 2021). This study suggests that a lack of comprehension regarding religious values among adolescents in the area under examination leads to decreased empathy and increased criminal behavior in social settings. The inculcation of Islamic values in formal and informal educational institutions is anticipated to cultivate wise attitudes and empathy while decreasing the crime rate in social settings (Greca et al., 2021).

Consequently, it is necessary to investigate students' comprehension levels of vertical and horizontal Islamic moral values in this study. Adolescents at risk of moral decay hinder the progress and development of the nation. The deterioration of Islamic cultural norms, values, and attitudes of adolescents leads them to appear uneducated. Bucar (2017) and Raquib et al., (2022). Muslim scholars who have examined the soul and spirit have discussed the impact of the soul on human behaviour. Islamic morality concerns God-consciousness and social responsibilities. The Quran and Hadith emphasize two central moral values. Furthermore, Islam defines universal, fundamental rights for humanity that must be respected at all times (Choirina et al., 2021).



This natural morality is reflected in the behaviour of individuals. Islamic literature posits that morality represents the paramount level of absolute good deeds (French et al., 2022). It originates in the soul, forming behavior and manifesting in actions without careful forethought. While Islamic morality is not perceptible to the senses, its rational beauty can be cultivated through honesty, patience, fortitude, generosity, gratitude, courage, justice, and magnanimity. The spiritual splendour of Islamic morality is evident in its application to universal action, encompassing all aspects of human life, including an individual's actions towards themselves and others in their community.

The characteristics of Islamic morality dictate that being responsible entails overall control over one's physical and spiritual actions. Islamic morality encompasses various aspects, including thoughts, emotions, relationships with God, other individuals, beings, and even the universe. The main objective of Islamic morality is to perform valorous and righteous actions while safeguarding oneself from all allegations (Tambak et al., 2021). In Islam, spirituality signifies holding onto transcendent values like faith in God, respect for others, piety, sacrament, optimism, and more.

In Islam, spirituality comprises transcendent values, including faith in God, respect for others, piety, sacrament, optimism, and honesty, which are often universal (Wahyuni et al., 2022). Considering spirituality from an Islamic perspective is crucial as it entails upholding transcendent values such as respect for others, piety, sacraments, optimism, and honesty, which are often universal.

The Quran and the sayings of the Prophet Muhammad SAW serve as the primary sources of Islamic spirituality. It is a scholarly field focusing on objectively studying Islam's spiritual aspects rather than subjective evaluation. The language used in the field is precise impartial, and avoids figurative or ornamental phrases. Technical term abbreviations are adequately explained when first introduced. Spiritual concepts, including esotericism, truth, the world of meaning, position, divine grace, moral perfection, beauty, soul, and memory of God, represent moral vertical values.



Islamic spirituality is intertwined with Islamic norms established by the pillars of religion. The core of Islamic spirituality is connected to the belief in monotheism, and this fundamental facet unlocks numerous understandings of the Islamic religion. Shumack's (2014) morals analysis is rooted in the psyche and embodies complete, universal, and enduring values. An individual who consistently demonstrates admirable values will be praised for possessing praiseworthy morals, and those who demonstrate the opposite will be labelled morally reprehensible.

Adedeji (2020) stated that a person's morals can be influenced by their interactions with noble deeds, whether through words, actions, or the display of despicable morals, such as tyranny and anger. Islamic scholars have conceptually explained the foundation of human behavior, categorized into morals, intuitive reasoning, and enjoining right and forbidding evil. Islamic moral values can be developed and refined through exposure to noble attitudes and actions during education (Jana-Masri & Priester, 2007).

In Islamic philosophy, moral education is dedicated to promoting virtuous behavior. The essential aim of such education is to cultivate attitudes that naturally inspire noble actions and ultimately lead to attaining perfect goodness and genuine happiness. Subjects necessary for physical well-being and spiritual fulfilment, along with those necessary for human relationships, should form a foundation of admirable morals in one's life.

Begum et al. (2021) propose the concept of moral education, emphasizing psychological and religious aspects to enhance students' character. Therefore, Islamic morality is cultivated through the habitual avoidance of dishonorable actions and the performance of noble deeds. Islam purges the soul of egoism, tyranny, carelessness, and indiscipline and promotes virtuous qualities such as kindness, generosity, compassion, sympathy, peace, selfless goodwill, scrupulous justice, and fairness towards all creation (Arjoni et al., 2020). It fosters traits that yield positive outcomes. Below, we outline markers of morality for different facets of a Muslim's life. Islamic morality encompasses a vast array of a Muslim's existence. Islamic morality encompasses various personal ethical conduct and social obligations for Muslims (Nuriman, 2018; Nuriman & Fauzan, 2017).



Porter et al. (2019) state that Islamic education can serve as a framework for the cognitive development of moral theory in shaping students' ethical reasoning to its utmost level. Parents or teachers may provide the necessary guidance in guiding adolescents' ethical behavior by their level of reasoning. Fadilah et al. (2022) said the a need for guidance from parents or teachers in carefully guiding adolescent morals according to their level of reasoning.

Tambak et al. (2021) found that morality leads to divine values and Islamic ethics. To obtain these rights, Islam offers legal protection and a highly effective moral system. Islam establishes a system of superior morality which allows for the realization of humanity's most significant potential. Consciousness of God involves cultivating humility, self-control, honesty, integrity, patience, steadfastness, and fulfilling one's promises. On the other hand, social life entails social responsibility, consideration for parents, relatives, and neighbours, and kindness towards others (French et al., 2022).

According to the Quran and Hadith, Muslims are obligated to relinquish their moral responsibility to their immediate family members and fellow human beings, animals, and all forms of life. For instance, the unauthorized hunting of birds and animals for sport is prohibited. Similarly, if there is a pressing need, cutting down fruit-bearing trees and plants is also allowed (Nuriman & Fauzan, 2017; Suraju, 2019; Azizi et al., 2020). For instance, the unauthorized hunting of birds and animals for sport is prohibited.

These actions are suspected to be the catalyst for societal moral decay over the past ten years. Parents must take a proactive approach to address the problem of moral decay in adolescents, while educational institutions must play an active role in closely monitoring their daily activities. Nevertheless, prior research regarding moral reasoning has been primarily descriptive. Consequently, there is room for further investigation into the application of Islamic moral values. Previous studies on Islamic morality, which refer to the development of hypotheses, are used to justify the current study.

For this study, the selected variable is based on the model of Krauss et al. (2005). Moral vertical values reflect one's belief/ understanding regarding

God's relations with creation and other spiritual realities. The moral vertical variable consists of nine indicators, as per Krauss et al. (2005). Muslim Religiosity Personality Inventory/ MRPI questionnaire. Moral horizontal values reflect one's level of belief/ understanding regarding the congruence of Islam with worldly life. The moral vertical variable in the Muslim Religiosity Personality Inventory/ MRPI questionnaire consists of 14 indicator items (Krauss et al., (2005). The current study employed the MRPI questionnaire. The shaping of adolescent behavior could be influenced by issues related to Islamic moral values and prior research. The internalization of Islamic religiosity and spirituality values is believed to be connected to deviant behaviors among adolescents in social settings.

This study aimed to examine the Influence of embracing Islamic moral values, precisely vertical and horizontal moral values, on the behavior of adolescents. This study aimed to examine the Influence of embracing Islamic moral values, precisely vertical and horizontal moral values, on the behavior of adolescents. Additionally, the study aimed to identify and describe the variations in embracing Islamic moral values between male and female students. This study aimed to examine the Influence of embracing Islamic moral values, precisely vertical and horizontal moral values, on the behavior of adolescents. The research explores and describes moral decay through a scientific lens.

B. Method

The study was conducted at two senior high schools on the city's outskirts in the North Aceh region, specifically in the Kuta Makmur and Mutiara districts. Data was obtained through questionnaires and focused on reliable and valid sources. The study used data gathered from adolescents attending the two educational institutions in the study area.

The study examined students actively attending school, categorized as boys and girls aged 16-19. Probability sampling utilized sub-systematic random sampling with 210 students taken randomly from schools 10C and 21C, resulting in a sample size of 136 respondents according to Morgan's (1971) table for sample size determination.



A Likert Scale with six scores (1-6) was utilized to assess student perspectives. The writing adhered to formal academic conventions, including consistent citations and a clear, logical structure. The MRPI instrument was utilized to measure the variables related to adolescents' acceptance of Islamic moral principles. The purpose of each score must be considered in evaluating this study. To this end, the variables were divided into three categories, including vertical Islamic morality (7 indicators), horizontal Islamic morality (7 indicators), and behavior (6 indicators).

Descriptive statistics comprehensively analyze respondent demographic data using subject profile frequencies and percentages, including gender and age in percentages (%). The multiple regression test interprets the correlation coefficient r_{yx} , categorized as follows: $0.00 < 0.20$ (very low), $\geq 0.20 < 0.40$ (low), $\geq 0.40 < 0.70$ (moderate), and $\geq 0.70 < 0.90$ (high). The t-test helps assess differences between the means of variables measured on a Likert scale. In this study, we utilized the t-test to compare the effects (X1 and X2) between male and female participants.

The pilot study, involving 57 young participants, was conducted in the rural district of Lhokseumawe. The trial version employed the Statistical Package for the Social Sciences (SPSS) 22.0 software, which generated the Cronbach Alpha coefficient values (α) for variables X₁ (.982), X₂ (.983), and Y (.921). Normality tests utilizing the Kolmogorov-Smirnov test were employed to assess the data frequency. The normality test yielded significant results ($\alpha = >.05$), whereas the normality test results were at level (.070).

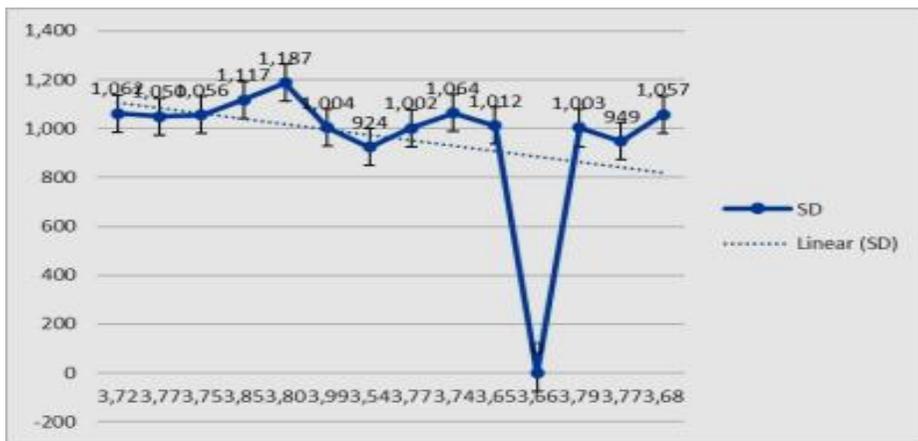
Before conducting the Independent Sample T-test (Kim and Park, 2019), homogeneity was tested on variables X and Y. The data was collected in its entirety, and a linear equation model was used to estimate the correlation between variables, $\beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_{12}X_1X_2$.

C. Result and Discussion

This study presents findings on the adoption of Islamic moral values, both vertical and horizontal.

1. Result

In addition to addressing three hypotheses, the study included 136 students from two rural schools, with 49.6% male and 50.4% female respondents. The graphical representation of the questionnaire responses is illustrated in Graph 1 below. Mean and standard deviation of horizontal moral values.



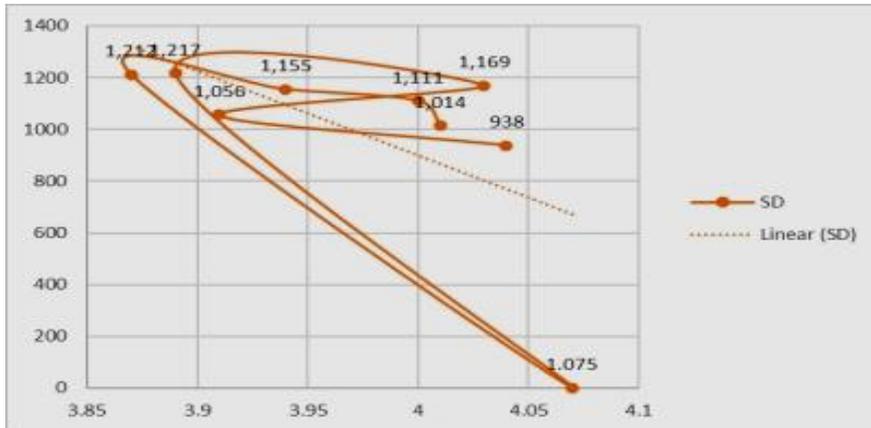
N=136

The mean is the total value of all statements divided by the totality of respondents in the study. The average horizontal moral value of the embracing variable is (5.13). The standard deviation is the value of the interval distance between the average values produced in a statistical analysis. The smaller the standard deviation compared to the average value, the more precise the measurement of a variable using this measuring instrument. The standard deviation for variables adhering to horizontal moral values is (.6667). Even though the standard deviation is much smaller than the average value, the sample frequency values tend not to approach the average. Thus, the average of the sample data can very well estimate the population.

Based on the data obtained, the number of respondents was 136 students. The range of values ranges from 4, where the average answer value is 1 (strongly disagree) and a score of 5 means strongly agree with the statements in the questionnaire. The study found that the average value for



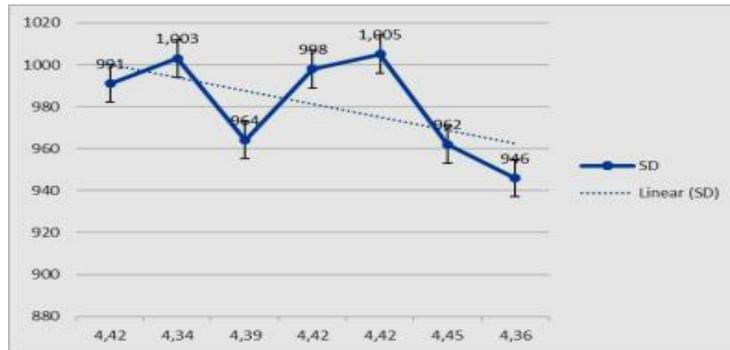
the vertical moral variable was (3.10). This shows that the average respondent's answer is on a scale of 3 or neutral. Thus, the average respondent is neutral towards the statements contained in the questionnaire. Graph 2 below is the mean frequency and standard deviation, which describes the vertical moral value variable (X_2) as shown below.



N=136

Graph 2. Mean and standard deviation of vertical moral values

The standard deviation is the average distance between the measurement and the average value. The standard deviation for the vertical moral value appreciation variable is (1.26), although this standard deviation is still much smaller than the sample average value of (3.10). This shows that the frequency of sample values tends to be close to the average. Therefore, if the average is obtained from the sample data, it is good, then the questionnaire indicators can adequately estimate the sample in the study. The totality of answers from all respondents to behavioural variables is (2.875); this number indicates the average respondent's answer on a scale of 2 or close to 3 with a neutral category, as illustrated in the graph below.



N = 136

Graph 3. The mean and standard deviation of behaviour

The standard deviation value is the distance between the measurement and the average. The smaller the standard deviation value, the more precise the measurement of a variable using this measuring instrument. The standard deviation for the behaviour variable is (1.411). The standard deviation value is relatively large but still smaller than the sample average value of (2.875). This shows the sampling frequency, which tends to be close to the average value.

Research findings related to the relationship between horizontal and vertical values with behavioural variables are explained based on the results of multiple linear regression tests. The results of the study found the hypothesis developed in the study through multiple regression tests r to find a correlation of horizontal moral (X_1) and vertical moral (X_2) values with adolescent behavior variables, as follows.

Table 1. Multiple regression test variables

Model	R	R square	Customized R Square	std. Error in Estimation
$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + e_1$.543 ^a	.287	.277	2.4783

The results of the study found that internalization of horizontal moral values (X_1) correlated significantly with behavior (Y) at [$r = .543$ Sig. > 0.05]. Statistical test value r [correlation coefficient] shows that horizontal (X_1) and vertical (X_2) moral values are significantly related to adolescent



behavior (Y). The significance of the correlation between variables (X_1 and X_2) to the behavior variable is explained by the value of R^2 [coefficient of determination] at the level of 29%. Findings on horizontal moral values (X_1) at the Sig. .024 level [$\alpha=24$], meaning that the appreciation of horizontal moral values is correlated with adolescent behavior. Multiple regression values at the Sig show the correlation between the internal variables of horizontal moral values (X_2) and adolescent behavior (Y). level.000 [$\alpha=0\%$].

The findings explain that the statistical test is r [correlation coefficient] at the [$r=.543$], then there is a correlation between the appreciation of vertical moral values and the behavior of adolescents 54%. The r -test statistic [correlation coefficient] shows (X_1) and (X_2) correlated with (Y). The strength of the relationship between variables (X_1 and X_2) to the behaviour variable is indicated by the value of R^2 [coefficient of determination] at the 29% level. The significance of the correlation is shown by the calculation results (X_1) at the level of Sig. 24 [$\alpha = 24\%$]. The Sig shows the correlation between the appreciation of vertical moral values (X_2) and the adolescent behavior variable (Y). Regression value. level.000 [$\alpha = 0\%$]. The study found a statistical test of r [correlation coefficient] at [$r=.543$]; it can be concluded that there is a correlation between vertical moral values and adolescent behavior at the 54% level. These findings statistically explain a significant relationship between the internalization of Islamic moral values and adolescent behavior.

Statistical T-Test to compare the average value of appreciation of horizontal moral values. Hypothesis one is whether there is no difference in the appreciation of horizontal moral values between boys and girls. Table 2 is the result of the t-statistic test to identify the appreciation of vertical moral values between male and female adolescents as follows:

Table 2. Statistical test t about the Influence of horizontal values between male and female students

Variable	F	Sig.	t	df	Sig. (2-tails)
Adhering to horizontal moral values	4.115	.038	3.442	135	.002

$N = 136$



Research has found that male adolescents gain a better appreciation of horizontal moral values than female adolescents. This is explained by the average male score at level (3.9422), and the average score of females at level (3.5580). Where the value of $t(68) = 3.511$ Sig < 0.05], namely the difference in the average score of 38% ($\eta^2 = 0.38426$). Thus, hypothesis three is accepted.

The t-statistical test was also carried out to compare the average scores of vertical moral values between males and females. Hypothesis three is whether there is no difference in the internalization of vertical moral values between males and females.

Table 3 is the result of the t-statistic test to identify differences in internalization of vertical moral values between men and women as follows.

Table 3. The t-test of the effect of vertical moral values between male and female students

Variable	F	Sig.	t	df	Sig. (2-tails)
Adhering to vertical moral values	11,231	.002	2.036	135	041

N = 136

This study also found that male adolescents gain a better appreciation of vertical values than female respondents. This is explained by the average male score at level 4.1144 and the average score of females at level (3.8357). That is the value of $t(69) = 2.028$ Sig. < 0.05]. The average score difference between male and female adolescents is 27% ($\eta^2 = .27863$). Thus, there is no difference between male and female adolescents in embracing Islamic moral values.

2. Discussion

The discussion of learning aims to align values that must be comprehended to change behaviour and adhere to existing pure values. Learning involves making an effort to practice, either through studying or reading. The values acquired during the learning process become axioms of limitations and behavioral models that adolescents must possess (Mohd



Yusoff & Hamzah, 2015). Changes in attitudes and behaviors perceived in the social environment are related to the learning process about values, ethics, manners, and fair behavior.

It is necessary to understand the level of belief in God's relationship with creation and other spiritual realities, or the level of belief in the congruence of Islam with worldly life among adolescents, to explain the relationship and its Influence on their life activities. This text aligns with the report on religious values affecting adolescents' attitudes and behaviour (Adedeji, 2020; Yusoff et al., 2022).

This study supports numerous previous findings that there is a strong linkage between the Islamic moral values embraced by adolescents in their schools. The Influence of embracing Islamic moral values on the behavior of adolescents. It is essential to note that Islamic moral values relate to every individual's actions. As in previous reports, there was a correlation between understanding religious and spiritual values and adolescent behavior. So, moral decadence stays in the social macro activity of adolescents and becomes a reason to embrace Islamic values.

Thus, a strong indication of religious values reduces participation in criminal activity in two broad ways: promoting the development of moral values, acceptance of conventional authority, and belief in supernatural sanctions. The findings also show a significant relationship between a lack of appreciation for belief in God and spiritual realities and reduced commendable behavior in adolescents' lives.

These findings connect with numerous previous studies about religiosity that found a positive correlation with adolescents' feelings of well-being, positive life attitudes, altruism, resilience, school success, positive identity, and a negative correlation with spiritual embraces.

There is a relationship between embracing Islamic moral values and the behavior of adolescents. Indeed, a steady understanding of belief in God and spiritual realities, such as supernatural beliefs, for example, beliefs in angels, heaven, and hell, are often seen in obedience, honesty, fairness, and diligent worship. It cannot be denied that adolescents with solid religious



knowledge generally respect teachers and are polite and virtuous in their relationships. For this reason, vertical and horizontal Islamic morals are identified as good manners. So, drug abuse, disrespect for the teacher, egoism, tyranny, carelessness, indiscipline, and anti-social attitudes in their environment would then decrease.

These findings align with Ebrahimi & Yusoff's (2017) report that learning Islamic values in moral education at school is essential in forming adolescents' Islamic character. These values are fundamental to the nation's generation. When they reach the stage of moral decadence, national development will not be possible. It is feared that this can give birth to a corrupt, rude, and even socially unempathetic generation, which can be seen as anti-social behaviour.

The findings of this research have given us an understanding that both male and female adolescents have the exact adherence to moral values. The differences in understanding between them are not significant, as shown by the results of this study. Thus, understanding Islamic moral values is an important and positive factor in counteracting moral decadence in the social environment.

Apart from educational institutions, the family also ensures that their children do not drop out of school. Informally, the family is an institution that socializes moral and spiritual values. Many reports relate to this finding that the family institution is also a behavior-forming agent.

In the end, these findings have strengthened several previous reports that there is a strong influence of the values received and understood in the learning process at a school institution on adolescent behavior.

D. Conclusion

The study utilizes p-values to explain hypothesis measurements and presents internal vertical moral values that are summarized and correlated with adolescent behavior based on the r^2 coefficient of determination results. The regression test results demonstrate the relationship between adolescent behavior and variables of both Islamic vertical moral and



horizontal values. Therefore, the internalization of Islamic moral values is associated with adolescent behavior.

Meanwhile, there needs to be more accuracy in assessing Islamic ethical principles horizontally and vertically among male adolescents, who have a considerably above-average score. Conversely, young females displayed an inferior score according to the findings disclosed in the study. For this reason, enhancing the educational process for teenagers regarding Islamic ethics is imperative, particularly focusing on social monitoring on school premises.

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