



Differences in attitudes towards Islamic morals between students of state 1 madrasah tsanawiyah and students of state junior high school 4 Pekanbaru

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ABSTRACT

This study aims to determine whether there are differences in attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4 Pekanbaru. The hypothesis put forward is that there are differences in attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4. The technique used for sampling is a purposive sampling technique with a total sample of 72 students at MTs Negeri 1 and 70 students at SMP Negeri 4 Pekanbaru. The research instrument is in the form of a modified scale. The attitude scale towards Islamic morality consists of 54 items. The validity of the research tool was tested with the product moment correlation coefficient technique from Karl Person, while the reliability of the measuring instrument was tested with the Alpha technique. The results of this study used Try Out with the results of the validity of the attitude scale towards Islamic morals ranging from 0.3079 to 0.6797 with a reliability of 0.9124. The research data was analyzed using the t-test technique. The results of the analysis show a t value of 0.665, degrees of freedom (df) 140 and a significance of 0.162. Thus the hypothesis in this study is accepted.

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Introduction

Having pious children who have noble character is the dream of every parent. With a generation that is pious and has noble character, it will be beneficial for society, nation and state. Rahmat Djamika (1987: 07) says "falls up, triumphs in destruction, the prosperity and destruction of a nation is very dependent on morals, if morals are good, the nation will prosper. Conversely, if the morals are damaged, the nation will be destroyed.

Morals have a very high position in this life. Morals are a benchmark for determining whether a person is honorable or not, loved and hated by someone, even to determine the existence of oneself/individuals, society, nation and state very much depends on the morals one has. To form a generation of pious, noble character is not as easy as turning the palm of the hand. Learning is a form of business that must be done, especially studying religious education, morals, morals and ethics.

Because by learning will be able to change behavior that is not good to be good. As stated by Edward Walker (in Ramayulis, 1994: 76) that learning is a change in behavior as a result of experience.

Attitudes have direction, meaning that attitudes are chosen in two directions of agreement, namely whether to agree or not, whether to support or not, whether to side with something or someone as an object. People who agree, support or take sides with the attitude object have a positive attitude, whereas those who are not said to have a negative attitude. Attitudes have intensity, meaning that the depth or strength of an attitude towards something is not necessarily the same even though the direction may not be different. Two people who don't like something, that is, both have negative attitudes that are the same intensity.

The individual will develop attitudes in response to challenging situations or in other words in an effort to satisfy certain desires. As long as that attitude remains in him and can be used to solve different problems to satisfy a number of desires. Thus an important factor in the formation of attitudes is "desire satisfaction". Attitudes not only give meaning to an individual's world but are also useful for achieving various desires.

Attitudes are not only formed in the process of fulfilling desires, attitudes are also formed by information received by an individual. In order to satisfy his various desires, an individual develops attitudes that help him achieve goals. there is an attitude that is formed from facts that a person gets from various sources, therefore living in a complex world the cognitive content of a person's attitude is influenced by an authority outside himself. authority can be (teacher, newspaper, television, radio), the range of experiences we have had and the extent to which our primary desires are satisfied. So attitudes can develop when a student gains knowledge from his teacher, seeks information in print and electronic media.

According to Thurstone (in Ahmadi, 1991: 163-164), attitude is a level of positive or negative tendency related to psychological objects. Psychological objects here include: symbols, words, slogans, people, institutions, ideas and so on. A person is said to have a positive attitude towards a psychological object if he likes it or has a negative attitude towards a psychological object if he dislikes or has an unfavorable attitude towards a psychological object.

It is in the family that the cultivation of morals in children begins. Because the family is the child's initial environment before he is in another environment. Ramayulis said that it was from the family that early education began. Parents are educators in the family. This is where the role of parents is required to direct, guide and educate adolescents to have a good personality and noble character. If these values have been instilled from an early age, then adolescents will have the habit of practicing Islamic moral values in everyday life so that adolescents will have strong Islamic morals which will be reflected in their behavior and attitudes.

This study aims to determine whether there are differences in attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4 Pekanbaru. The hypothesis put forward is that there are differences in attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4. The technique used for sampling is a purposive sampling technique with a total sample of 72 students at MTs Negeri 1 and 70 students at SMP Negeri 4 Pekanbaru. The research instrument is in the form of a modified scale. The attitude scale towards Islamic morality consists of 54 items.

The validity of the research tool was tested with the product moment correlation coefficient technique from Karl Person, while the reliability of the measuring instrument was tested with the Alpha technique. The results of this study used Try Out with the results of the validity of the attitude scale towards Islamic morals ranging from 0.3079 to 0.6797 with a reliability of 0.9124. The research data was analyzed using the t-test technique. The results of the analysis show a t value of 0.665, degrees of freedom (df) 140 and a significance of 0.162. Thus the hypothesis in this study is accepted. In other words, there are differences in attitudes towards Islamic morals between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4 Pekanbaru, where students of Madrasah

Tsanawiyah Negeri 1 have a higher attitude towards Islamic morals than students of SMP Negeri 4 Pekanbaru.

Society also determines the character and personality of children. Society is also required to be able to instill morals in children. Because children will learn either directly or indirectly, consciously or unconsciously in the community environment. Adolescents consciously or unconsciously educate themselves to seek knowledge and belief in moral and religious values in society.

Schools have an important role in continuing the cultivation of morals that have been pioneered by the family. Schools place more emphasis on providing knowledge and understanding of the importance of having commendable morals and explaining the consequences of despicable morals so that there is cooperation between parents and teachers in educating children to have Islamic morals. According to its function, school education institutions are a continuation of family education which becomes interrelated with family and society for the younger generation. School is a formal educational institution that has a systematic program in carrying out guidance, teaching and training to students so that they develop according to their potential and abilities, both concerning moral, spiritual, intellectual, emotional and social aspects.

The relationship between parents as natural educators and teachers as professional educators cannot be separated at all. Reciprocal relationships must be fostered and maintained, so that the values of family education can be continued by educational institutions. The main function and role of the school is related to the development of Islamic morals in students which will be reflected in their daily attitudes and behavior.

The magnitude of the teacher's responsibility to create quality youth to have a good personality or have noble morals in their souls, of course, cannot be separated from the various factors that also influence their development. One of these factors is reflected in the teacher's attitude in establishing relationships or interactions with adolescents. The attitude applied by the teacher can usually be seen, including: from the way the teacher gives rules and discipline, rewards and punishments, the way the teacher shows his power and the way he pays attention or responds and how the teacher relates or communicates with youth. Each teacher has a unique atmosphere, whether the atmosphere is warm, full of friendliness or cold full of indifference, too democratic,

In the context of educational psychology, a child will basically imitate what he sees or experiences in his environment where all the memories of the incident will be stored in his subconscious mind so that it will gradually form the child's attitude, character and personality when he grows up. One of the factors that shape a person's attitude is educational institutions and religious institutions. Attitude is an organization, opinion, belief, a person regarding a relatively steady object or situation which is accompanied by certain feelings and provides the basis for that person to make a response or behave in a certain way he chooses.

In behaving, a person is greatly influenced by the attitude he takes. Attitudes are related to human behavior or actions in everyday life, the attitude that exists in a person will give color or style to the behavior or actions in question. By knowing a person's attitude, people can predict how the response or behavior that will be taken by the person concerned against a problem or situation faced by him. Through schools as institutions based on religion and schools as general educational institutions, students are guided to behave according to moral values and religious values. But the success or failure of education is influenced by the environment (both family environment, peers, community environment).

The religious education received at Madrasah Tsanawiyah contains more material, while the religious education received at junior high school is only one subject, namely Islamic religious education. It is hoped that students who receive more religious material can apply religious values and give a positive response to attitudes towards Islamic morality. Madrasah Tsanawiyah (MTs) and Junior High Schools (SMP) are formal educational institutions that have slightly different institutional objectives. The material delivered to the two institutions is also different so as to produce different

outputs. At Madrasah Tsanawiyah Negeri 1, the material given is in accordance with the religion of students who are 100% Muslim. The material presented to students included jurisprudence, history of Islamic culture, aqidah morals, Al-Qur'an hadith, Arabic and Malay Arabic (Section of Curriculum MTs 1 Pekanbaru). In contrast to SMP Negeri 4 which is a general educational institution. The material delivered to students for 2 hours is only Islamic religious education a week plus prayer practice. (Curriculum Section of SMP N 4 Pekanbaru)

Some students of Madrasah Tsanawiyah Negeri 1 and SMP Negeri 4 who were interviewed by researchers on April 20 2009 generally violated moral and religious values such as not attending congregational prayers (abandoning prayers), eating and drinking while standing, not cultivating a culture of kissing the teacher's hand and friends, did not keep promises, had lied, violated school rules, was not punctual/disciplined during school hours, such as coming to class late, some students wore the headscarf only to fulfill school demands and as an obligation that must be obeyed, some of them also felt normal and ignore their actions that have violated moral and religious values such as saying dirty words.

But there are also MTs 1 and SMP Negeri 4 students who wear the headscarf, they do it solely on their will and conscience, some of them make it a habit of kissing the hands of teachers they know, some of them have also made mistakes in violating moral values and values. religion and they try not to violate it anymore, here students also really try not to violate moral values and religious values again. Those who do not want to violate moral values and religious values, according to them, want to maintain their attitude towards Islamic morality so that their behavior is in accordance with Islamic morality that has been determined by Islam.

method

This research is included in the comparative research, which compares attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 who have a religious education background and students of SMP Negeri 4 who have a general education background. The population is a generalization area consisting of objects or subjects that have the quantity and characteristics set by the researcher to study and draw conclusions. In this study, a purposive sampling technique was used, namely the selection of a group of subjects based on characteristics that were closely related to the previously known population (Hadi, 2009). The characteristics of the sample are students in the 2010/2011 academic year. with a background in Islamic education and general education. In this study, a purposive sampling technique was used, namely the selection of a group of subjects based on characteristics that were closely related to the previously known population (Hadi, 2009). The characteristics of the sample are students in the 2010/2011 school year. with a background in Islamic education and general education. Data on attitudes towards Islamic Morals were obtained using a psychological scale. This attitude scale towards Islamic Morals is based on a modified Likert scale model made into four alternative answers, eliminating neutral answers to avoid grouping answers. Questions on this scale have a favorable tendency, namely questions that support the subject, given the following values: strongly agree (SS): 4, agree (S): 3, disagree (TS): 2, strongly disagree (STS): 1. While statements on a scale that have an unfavorable tendency, namely statements that do not support the subject, are given the following values: strongly agree (SS): 1, agree (S): 2, disagree (TS): 3, strongly disagree (STS) : 4 (Hadi, 1986). This is to facilitate researchers in scoring research data. The data in this study will be analyzed using the t-test analysis technique, which is a parametric statistical technique for testing the comparative hypothesis of two independent samples.

Results and discussions

1. Research result

A. Data Description

The distribution of the attitude scale instrument towards Islamic morals between students of Madrasah Tsanawiyah Negeri 1 on January 24-25 2011 and students of SMP Negeri 4 on January 13-14 2011, was not carried out simultaneously to avoid errors in data calculation. Of the 54 instruments that were redistributed, all of them were to students of Madrasah Tsanawiyah Negeri 1, totaling 72 subjects, students of SMP Negeri 4 totaling 70 subjects.

B. Assumption Test Results

Prior to data analysis, normality and homogeneity tests were first carried out on the data owned with the aim of obtaining data that met the required assumptions using the help of the SPSS 11.0 for Windows program.

The distribution normality test aims to determine whether or not the distribution is normal in the study. According to Santoso (in Khaira, 2007: 39), one of the ways to see the normality of the distribution is to look at the ratio between the skewness of the curve and the slenderness of the curve (kurtosis) with their respective standard tools. The guideline used is that if the ratio of the two is within or close to the range of -2 to $+2$ then it can be said that the distribution is normal.

Based on the normality test with the SPSS 11.0 for windows program, the skewness ratio for the attitude variable towards Islamic morals of Madrasah Tsanawiyah Negeri 1 students was $-0.137/0.283 = -0.484$ and the kurtosis ratio was $-0.850/0.559 = -1.520$, while for the attitude variable towards Islamic morals of SMP Negeri 4 students obtained a skewness ratio of $0.375/0.283 = 1.325$ and a kurtosis ratio of $0.797/0.559 = 1.425$. The skewness and kurtosis ratios between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4 in this study were in the range between -2 to $+2$, so it can be concluded that the distribution of the research data was normal. For more details, see the histogram attachment and the data normality test attachment.

Homogeneity testing was carried out to find out whether the data obtained was homogeneous or heterogeneous through a large significance of 0.05 or a small significance of 0.05. If the p value (probability) obtained is greater than 0.05 then the data is homogeneous, otherwise if the p is less than 0.05 then the data is heterogeneous. (Santoso, 2008: 113). The data obtained in this study based on the results of the homogeneity test, obtained an F value of 1.976 and a significance of 0.162. Because 0.162 is greater than 0.05, it can be concluded that the data is not heterogeneous. If the p value (probability) obtained is greater than 0.05 then the data is homogeneous, otherwise if the p is less than 0.05 then the data is heterogeneous. The value obtained in the study was 0.162. In accordance with the provisions $p > 0.05$ then obtained 0, $162 > 0.05$. Based on the attached t-Test table (independent sample test) it can be seen in the attitude towards Islamic morals which is equal variances not assumed, which means that the attitude towards Islamic morals with the assumption that the variance is not heterogeneous is obtained Fcount 1.976 with a significance level of 0.162.

C. Data analysis

To test the proposed hypothesis, data analysis was carried out. The data analysis technique used is the t-test (Independent Samples Test), which tests the ability to generalize the average data of 2 samples that are not correlated. Based on the results of this study, students of MTs Negeri I had an attitude towards Islamic morality with an average score of 219.528, while students of SMP Negeri 4 had an attitude towards Islamic morality of 217.986. From the average score it can be seen that students of SMP Negeri 4 had an average score the average is lower than MTs Negeri 1 students.

Table 1. Group Statistics

Attitude Against Islamic morals	N	Means	std. Deviation	std. Error Means
MTs Country 1	72	219,528	11.8678	1.3986
State Middle School 4	70	217,986	15.5754	1.8616

In this study, it was stated that the data were not heterogeneous. So the value seen is the value on equal variance not assumed (Santoso in Khaira, 2007: 42). The table results obtained t value 0.665 with 140 degrees of freedom with a significance of 0.000. In accordance with the t-test data analysis with a confidence level of 95% ($\alpha = 5\%$) it can be concluded that there is a significant difference in attitudes towards Islamic morality between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4.

D. Supplementary Analysis

The scores produced in a study cannot provide a clear picture of the subjects studied. To give a meaning that has a diagnostic value, the score needs to be derived and referred to a categorization norm, with the assumption that the subject scores are normally distributed, so that research subjects can be grouped according to that category. In a normal distribution, it is divided into 6 units of standard deviation, ie 3 parts are to the left of the mean (negative) and 3 parts are to the right of the mean (positive) (Azwar, 2000: 106).

On the scale of attitudes towards Islamic morality among students of Madrasah Tsanawiyah Negeri 1 consists of 54 items, so the minimum standard score is = 196, and the maximum standard score is = 245, range $245-196= 49$, mean $(245+196)/2 = 219.5$, standard deviation $(245-196)/6 = 12$. The number 6 (standard deviation units). For a clearer description of the hypothetical attitude towards Islamic morality in MTs N 1 students, it can be seen in table 2.

Table 2. Overview of Empirical and Hypothetical Average Variables of Attitudes toward Islamic Morals of MTs Negeri 1 Students

	Min Value	Maximum Value	Range	Mean (μ)	Standard Deviation(σ)
Hypothetical	54	216	162	135	27
empirical	196	245	49	219.5	11.87

On the attitude scale towards Islamic morality among students of SMP Negeri 4 consisting of 54 items, so that the minimum standard score is = 182, and the maximum standard score is = 269, range $269-182= 87$, mean $(269+182)/2 = 218$, standard deviation $(269-182)/6 = 16$. The number 6 (standard deviation units). For a clearer description of the hypothetical attitude towards Islamic morality at SMP Negeri 4, it can be seen in table 3.

Table 3. Description of the Empirical and Hypothetical Means of Attitude Variables towards Islamic Morals of SMP Negeri 4 Students

	Min Value	Maximum Value	Range	Mean (μ)	Standard Deviation(σ)
Hypothetical	54	216	162	135	27
empirical	182	269	87	218	15.57

Based on the results of the calculation of the data above, on the attitude scale towards Islamic morals, grouping of subjects was carried out into 3 categories, namely low, medium and high. Based on the calculation results, the categorization follows the following provisions: $X < (\mu - 1.0\sigma)$ for the low category, $(\mu - 1.0\sigma) < X < (\mu + 1.0\sigma)$ for medium category, $(\mu + 1.0\sigma) < X$ for high category. (Azwar, 1999), in detail can be seen in table 4.

Table 4. Categorization of Attitude Variables on Islamic Morals

Category	Mark	MTs Negeri 1		Mark	State Middle School 4	
		Frequency	Percentage(%)		Frequency	Percentage(%)
Low	$X < 207$	13	18	$X < 202$	12	17
Currently	$207 < X < 231$	45	63	$202 < X < 234$	50	72
Tall	$231 < X$	14	19	$234 < X$	8	11
Amount		72 people	100%	Amount	70 people	100%

From the results of the calculation of the criteria above, it is known that attitudes towards Islamic morals in MTs Negeri 1 students are in the low category there are 13 students (18%), in the medium category there are 45 (63%) and in the high category there are 14 students (19%). The table above also shows attitudes towards Islamic morals. In SMP Negeri 4 students in the low category there are 12 students (17%), in the medium category there are 50 students (72%) and in the high category there are 8 students (11%). Based on the above calculations, it can be concluded that the average attitude towards Islamic morality in MTs Negeri 1 students is moderate, while in SMP Negeri 4 students it is also moderate.

The categorization that was carried out regarding attitudes towards Islamic morality in the two types of school students above was only seen as a whole. To find out attitudes towards Islamic morality in each aspect, a categorization was made from each aspect that was measured. For more details, it can be seen from the per-aspect category table below:

Table 5. Categorization of Cognitive Aspects

Category	Mark	MTs Negeri 1		Mark	State Middle School 4	
		Frequency	Percentage(%)		Frequency	Percentage (%)
Low	$X < 94$	17	24	$X < 90$	3	4.5
Currently	$94 < X < 104$	43	60	$90 < X < 106$	64	91
Tall	$104 < X$	12	16	$106 < X$	3	4.5
Amount		72 people	100%	Amount	70 people	100%

Based on the table of cognitive aspects, the frequency of 17 students (24%) in the low category, 43 students (60%) in the medium category and 12 students (16%) in the high category. While students of SMP Negeri 4 obtained a frequency of 3 students (4.5%) in the low category, 64 students (91%) in the medium category and 3 students (4.5%) in the high category. The cognitive aspects of MTs Negeri 1 students and SMP Negeri 4 students are classified as moderate, meaning that students have knowledge of Islamic morality but are still not optimal in their daily activities and are not maximally able to fully apply these Islamic morals in their daily activities. have a positive view of the Islamic morals that they have but are still not maximal in realizing all the Islamic morals that they have.

Table 6. Categorization of Affective Aspects

Category	Mark	MTs Negeri 1		Mark	State Middle School 4	
		Frequency	Percentage(%)		Frequency	Percentage(%)
Low	$X < 17$	12	17	$X < 18$	15	21
Currently	$17 < X < 21$	57	79	$18 < X < 22$	48	69

Tall	$21 < X$	3	4	$22 < X$	7	10
	Amount	72 people	100%	Amount	70 people	100%

Based on the affective aspect table above, for MTs Negeri 1 students the frequency was obtained in the low category of 12 students (17%), the medium category of 57 students (79%) and the high category of 3 students (4%). Meanwhile, students of SMP Negeri 4 obtained a frequency of 15 students (21%) in the low category, 48 students (69%) in the medium category and 7 students (10%) in the high category. The affective aspect is classified as moderate for MTs Negeri 1 students and SMP Negeri 4 students. It is indicated that students know Islamic moral norms in their environment but have not maximally maintained Islamic moral norms in their relationships with the family, school and community environment.

Table 6. Categorization of Conative Aspects

Category	Mark	MTs Negeri 1		Mark	JUNI Country 4 OR HIG H SCH OOL	
		Frequency	Percentage(%)		Frequency	Percentage(%)
Low	$X < 94$	14	19	$X < 92$	13	19
Currently	$94 < X < 108$	45	63	$92 < X < 108$	47	67
Tall	$108 < X$	13	18	$108 < X$	10	14
	Amount	72 people	100%	Amount	70 people	100%

Based on the table of psychomotor aspects above, the frequency of 14 students (19%) in the low category, 45 students (63%) in the medium category and 13 students (18%) in the high category. While students of SMP Negeri 4 obtained a low frequency category of 13 students (19%), a moderate category of 47 students (67%) and a high category of 10 students (14%). The psychomotor aspect is classified as moderate in MTs Negeri 1 and SMP Negeri 4 students, it is indicated that most students are able to act or do well towards Islamic morals, but students are not optimal in applying attitudes towards Islamic morals properly and correctly, students are also not maximal in realizing Islamic morals as an attitude in everyday life.

2. Discussion result

Based on the results of calculations using the t-test, attitudes towards Islamic morals between students of MTs Negeri 1 and SMP Negeri 4 students obtained an F of 1.976, degrees of freedom (df) of 140 and a significance of 0.162 and the Mean of MTs Negeri 1 was 219.528 and SMP Negeri 4 was 217,986 . The results of this test indicate that there are differences in attitudes towards Islamic morality between students of MTs Negeri 1 and students of SMP Negeri 4. Attitudes towards Islamic morality among students of MTs Negeri 1 are higher than students of SMP Negeri 4.

The results of the hypothesis test showed that there were differences in attitudes towards Islamic morals between students of MTs Negeri 1 and students of SMP Negeri 4. It can also be seen from the mean scores of attitudes towards Islamic morals among students of MTs Negeri 1 and SMP Negeri 4 students. The mean value of attitudes towards Islamic morals among students MTs Negeri 1 was 219.528 while the mean value of attitude towards Islamic morality in SMP Negeri 4 students was 217.986.

Basically morals have a very high position in this life. Morals are a benchmark for determining whether a person is honorable or not, loved and hated by someone, even to determine the existence of everything (self/individual, society, nation and state) is very dependent on the morals one has.

Mustofa (1997: 149), states that Islamic morality is a moral system or morals based on Islam, namely starting from the creed that Allah revealed to His Prophet or Messenger which then conveyed to his people. This means that the morals obtained from the Prophet will be close to the heart, soul or will and then manifested in actions as habits, not contrived actions, Islamic morals are a system of character, temperament, behavior, character based on Islam that must be acquired. applied in everyday life properly, precisely and correctly based on the Islamic religion.

The results of this study support Mustofa's theory (1997: 149-152) which states that Islamic morality is directing, guiding, encouraging, building, human civilization and treating social ailments of the soul and mental, the purpose of good morals is to get happiness in life in the world. and in the Hereafter and has the heaviest weight and value later in the Hereafter. Students who have good Islamic morals will be able to develop and grow well in accordance with Islamic law, and these students will be able to move forward through the ladder of life in order to achieve the success they expect.

In line with the results of the study that there are differences in the frequency of attitudes towards Islamic morality in students. The frequency of attitudes towards Islamic morals in MTs Negeri 1 students in general, while this can be seen from the calculation results that there are 45 students (63%) are in the medium category. This means that in general students have not maximally applied their understanding of Islamic morality in their lives both in the family, school and community environment. Meanwhile, students of SMP Negeri 4 at the frequency level of attitudes towards Islamic morality are also in the medium category, namely there are 50 people (72%).

The difference in attitudes towards Islamic morality in the two groups was due to the difference in the level of understanding of Islamic morality in these students. Nata (2000: 193) morals in general so as to create an orderly, peaceful, harmonious, helpful and orderly life, thus the purpose of morality is for human happiness itself, good deeds done by someone the impact is for the person himself not for others, which meaning that Islamic morals if a person has a high understanding of Islamic morals then he will be able to do good in every life, so every individual is expected to have a high understanding of Islamic morals as a devout Muslim.

Walgito (2003: 116), adds that Islamic moral information received by individuals will be perceived in terms of good or bad or positive negative values, in perceiving it a person will be influenced by knowledge, experience, horizons, beliefs and learning processes. The results of this process will form trust and this is related to the cognitive aspect, affection will accompany the results of cognition, if someone believes that Islamic morality creates something pleasant then a feeling of liking for it will form, liking is accompanied by a deep appreciation that will lead to encouragement to act or behave.

There are differences in attitudes towards Islamic morals between students of State MTs 1 and students of State Middle School 4, which in general in the category per aspect, State MTs students have a moderate category of attitudes towards their Islamic morals and students of State Middle School 4 also have a moderate category of attitudes towards their Islamic morals. This can be caused because students are not fully able to apply the Islamic morals they have as a valuable capital in association and interaction with various social environments. It is hoped that students will understand more about the direction and goals that will be achieved if they can apply these Islamic morals in everyday life.

The results of this study are in accordance with Walgito's theory (2003: 127), one of the factors that shape a person's attitude is social educational institutions and religious institutions. will be good or bad, the dividing line between something that can and cannot be done.

Attitudes towards Islamic morality need to be owned by students and must be grown from within themselves for today and be beneficial for the days to come. This is because the attitude towards Islamic morals that is grown from within oneself will form a self-strength and will contribute to the achievement of happiness both in this world and in the hereafter, then Nata (2000: 193) adds that morals in general aim to create an orderly life. , peaceful, harmonious, mutual help and orderly, thus the

purpose of morality is for human happiness itself, the good deeds done by someone the impact is for the person himself not for others.

Conclusion and implication

Based on the results of the research that has been done, several conclusions can be drawn "There are differences in attitudes towards Islamic morality between students of MTs Negeri 1 and students of SMP Negeri 4 Pekanbaru". It can be concluded that the characteristics of attitude are attitudes that are not innate in humans, but are formed during their development, as a result of relationships with objects in their environment. Attitudes can change as a result of interaction between a person and another person. Attitudes do not stand alone, attitudes are related to the dimension of time, therefore attitudes can change according to the situation. Attitudes do not disappear even though the needs have been met. Attitude contains motivational and emotional factors.

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Figure 1.

[Desc. Figure....] (Capitalize Each Word)



The Rules of Bleeding:

1. Chapter (Capitalize Each Word, bold)
2. Sub-Chapter (Capitalize Each Word, italic)