



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 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.

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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 the 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.

The learning process without the support of moral cultivation can be in vain. There are three institutions that influence children to have Islamic morals, namely, it is in the family that the inculcation 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.

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 (Yusuf, 2004: 54).

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. 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).

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 (Walgito, 2003: 127). 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.

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. However, there are also MTs 1 and SMP Negeri 4 students who wear headscarves. they do it solely on their will and conscience, some of them cultivate kissing the hands of teachers they know, some of them have also made mistakes in violating moral values and religious values and they are trying not to violate them again, here students are also trying very hard not to violating 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. some of them have also made mistakes in violating moral values and religious values and they are trying not to violate them again, here students are also very trying 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. some of them have also made mistakes in violating moral values and religious values and they are trying not to violate them again, here students are also very trying 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 (Sugiyono, 1999:55). In this study, the population for the study were students at MTs Negeri 1 and SMP Negeri 4 students who were in class VIII, the number of which was as follows: MTs Negeri 1 was 258 while students at SMP Negeri 4 were 239. According to Kountur (2005: 137) the sample was part of or representative of the population studied. In taking samples, one of the wise considerations is that samples should be taken as much as possible (Supeno, 2000:96). 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. The data needed in this study will be obtained using an attitude scale towards Islamic Morals in MTs Negeri 1 and SMP Negeri 4 students. The data in this study will be analyzed using the t-test analysis technique, which is a parametric statistical technique to test the two comparative hypotheses. independent sample. In this study, a purposive sampling

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Results and discussions

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 way to see the normality of the distribution is to look at the ratio between the skewness of the curve (skewness) 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 of SPSS 11.0 for Windows, the skewness ratio and kurtosis ratio for attitudes towards Islamic morality were obtained between students of Madrasah Tsanawiyah Negeri 1 and students of SMP Negeri 4.

Based on the normality test with the SPSS 11.0 for windows program, the skewness ratio for the attitude variable towards Islamic morals of State 1 Madrasah Tsanawiyah 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.

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 1.

Table 1. 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 scale of attitudes towards Islamic morals among students of SMP Negeri 4 consisting of 54 items, so 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 2.

Table 2. 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 conditions: $X < (\mu - 1.0\sigma)$ for the low category, $(\mu - 1.0\sigma) < X < (\mu + 1.0\sigma)$ for medium category, $(\mu + 1.0\sigma) < X$ for high category.

The categorization that was carried out regarding attitudes towards Islamic morals in the two types of school students above was only seen as a whole, to find out attitudes towards Islamic morals 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 3. Hypothetical Description of Attitudes Against Islamic Morals

Indicator	Minimum Value	Max Value	Range	Means	SD
Attitudes Towards Islamic Morals of State MTs 1 Students					
cognitive	88	109	21	99	5
Affective	15	24	9	19	2
Psychomotor	85	115	30	101	7
Attitudes Towards Islamic Morals of State Middle School 4 Students					

cognitive	83	137	54	98	8
Affective	15	24	9	20	2
Psychomotor	84	120	36	100	8

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 morality 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 information on Islamic morality received by individuals will be perceived in terms of good or bad or positive and 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 a person believes that Islamic morality creates something pleasant then a feeling of liking for it will form, liking is accompanied by a deep appreciation will lead to encouragement to act or behave.

There is a difference 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, Nata further (2000:

Attitudes towards Islamic morality that are grown from within oneself will form a self-strength and if it can be applied to the right situation and environment, the desired achievement will be more easily obtained.

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".

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