

The Influence of Islamic Moral Values on the Students' Behavior in Aceh

Nuriman

State Institute of Islamic of Lhokseumawe, Indonesia

e-mail: nuriman.abdul@gmail.com

Fauzan

Islamic College of Jamiatut Tarbiyah of Lhoksukon Aceh, Indonesia

e-mail: fznsyarijuddin@yahoo.com

Abstract

This study shows the influence and relationship of Islamic moral values to the students' behavior in Aceh Province. Learning Objects are the moral values of Islam achieved in learning in high school and vocational institutions that are assumed to affect the students' behavior. The quantitative methods used in this study and was running by SPSS program. Data analysis using MRPI Likert Scale instrument. The data were taken from the students in the school totaling of 191 samples. The t-test and r test are used to analyze data from this research sample. The study found that Islamic moral values significantly correlated with the behavioral student at the level; $[r (98) = 2.186 P <0.05]$. The mean difference scores is 4.7 percent at the level ($\eta^2 = 0.0047$) and it was explained by the mean score at the rate (48.05: 5.56), and the student behavior is described with the average score (45.7: 5.12). In which a relational to behavioral variables (Y) with horizontal and vertical Islamic moral values (X1 and X2). This findings represented by multiple regression test (r) which score of 12.28 percent. Therefore, the study found significant differences between male and female student and positively related to student behavior. These findings have explained the pattern of relationships and the influence of moral values on students and implications for future research practice due to Islamic moral values and behaviral students.

Keywords: moral values, Islamic moral, moral vertical and horizontal

A. Introduction

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the students to have the best manners and personal characteristics. In this case, developing the student's moral is automatically linked to the educational system. In which the education plays a pivotal role in shaping moral among students, even it became stronghold cultural of the community. The role of the educational institutions is also important to fortifying with social changes in Aceh. The rapid social changes in lifestyle have led to a loveless in social culture among adolescents. These phenomena were indicated from morals, lifestyles, and social activities of adolescence in everyday life.

Furthermore, the rapid change in social life is one of the most significant current discussions about legal and student's moral. The societal climate issues morality of adolescent over the past decade remain unprecedented. It's becoming increasingly difficult to ignore into this study where the students are involved in deviant behavior often linked to the educational institutions. However, these rapid changes are having a serious effect on social life through of cognitive and emotion aspects process (Aswati, 2007), even it also takes effect on long-term nation-building. The issues attributed to moral values of students in the latest decade are becoming agitated Aceh's government including parents of the students.

The past decade has been flowing up the student's moral values of many mass medias of Aceh. Anas-Adam (2014) states Aceh's government in facing student's dry of religious values. Thus, social phenomena are very affecting to lifestyle, morals, and student's behavior (Nurullah, 2008). A considerable amount of the studies has been published on student's lifestyles. Some of the studies recorded that peer, school's climate, and curriculum running of educational system were influence toward cognitive of the students (Howes, 2000; Gazelle, 2006; Nelson & DeBacker, 2008). The Aceh's local media such *Serambi-Indonesia* (2013) has increasingly flow up to describe societal phenomena related to moral values of the students. Moral values issues have been involved the students such as disrespect to the teachers and drugs also reported by The Globe-Journal (2014). The moral decadent issue whether indirectly or directly has been predict effecting toward personality and family's institution and nation-building.

Researchers have studied the effect of moral decadence among students toward a nation-building (Bozdogan, 2001; Harding, 2008; Waghid, 2004). Theoretically, the moral decadence closely associated with individual personality and societal culture (Coleman & Coleman, 1994; Robertson, 1992), even it also linked with educational system (Hashim & Langgulung, 2008), and curriculum was running in the school institutions (Bigger, 2013). Many studies addressing to related to social changes and morality values report relationships societal interaction, peers and education system with behavioral students (Howes, 2000; Vitell et al., 2009; Yonker, Schnabelrauch, & DeHaan, 2012). There is a consensus among social scientists that behavioral changes due to the learning process undertaken in educational institutions (Coleman & Coleman, 1994; Giddens, 1979; Hedstrom & Swedberg, 1998; Merton, 1968).

As a social institution, the educational system plays a pivotal role in controlling and developing of morality values of the students. Although there were many researches about moral values of students, few of them focused on moral decadence, so it is necessary to do deep research on influencing of moral developmental values of individual

behavior. Developing of moral values of students is also linked with religiosity and spirituality. Few of the studies analyses have examined the relationship between religiosity and moral values of students (Gladden, et al., 2009; Vitell et al., 2009). On the other hand, more recent studies have confirmed that the spirituality and religiosity is influence over the moral values of the students (Bigger, 2013; Weeden & Kurzban, 2013). Of course, to make sense of spiritual development in moral values, it must be related to the process of learning to undertake and the outcomes intended. It has relevant to Parsons et al, (1965) which argued that education acts as the 'focal socializing agency' in modern society.

The school plays the central role in the process of secondary socialization, taking over from primary socialization. This socialization also involves learning the rules, spiritual values, and norms of the society as a whole. In the school system, students learned the dominant culture and moral values. When we refer to the symbolic interaction's theory, the interactions between the students and teachers will be affected everyday life. Thus, the education system plays an integral role in individual live such as society as a whole, sociologists view that role from many diverse points of view. Literature reviews have indicated that there was no report on moral values developing in the school system. Although the construct moral values have been widely used on the study related to behavioral students, and on the study influential toward behavioral students, it has been limited use for development of vertical moral values in their studies. Therefore, this study identifies relationship and influence of learning system in developing vertical and horizontal values with behavioral students in Aceh.

B. Literature Review

The literature review described on this path aimed to explain the theories and constructs are involved in this research. The literature will use due to Islamic moral and scanty references more relevance to Islamic terms. It will explain according to Quran and Hadis, and several experts attributed to it. Few kinds of the literature of Islamic moral word consist of four: wisdom (*hikmah*), courage (*shaja'ah*), temperance ('*iffah*), and justice ('*adl*). It has listed by Al-Ghazali in his theory of virtue of the book of Sherif (1975). It was four majors ethical in the Islamic philosophy. This term is used in relation to the soul: heart (*qalb*) soul or self (*an-nasf*), spirit (*ruh*) and intellect (*al-'aql*). Each of these has two meanings; one material and the other spiritual (Ghazali, 1980). The spiritual meanings of these four terms refer to the same spiritual entity (*latifah ar-rubaniyyah*) (Ghazali, 1980). The soul in this sense is more important than the body and its members because the formers are the divine origin, while the body is of base matter (Sherif, 1975). Following of four majors ethical mentioned was elaboration in the word of Islamic moral (*abkhlaq*). Thus, Islamic moral basic is on principle to attainment wisdom of acts that emits the behavior, bravery, and self-concept, and justice, and it has covering in two ways characters of moral, it related to vertically values and related to horizontally values.

The moral vertical values are individual manner relationships between an intrinsic attitude to God in daily life, while the moral vertical values are individual manner relationships with an extrinsic attitude against social environment and nature world in daily life (Hoque, 2004). Islamic psychological perspective the moral linked with souls (*nafsiyah*) and which belongs to it with also calls *ma'nariyyah* (Mohamed, 1995). One important note of Islamic moral values in Islamic psychology is also that all the sources of literature attributed to Quran and Hadith. The Quran and had it has mentioned

numerous moral value that every Muslim should incorporate into his or her character. Moral values in the Islamic literature is good meaning and the determines positive and negative attitudes, and not left for motivations only, they are moved by faith. Islamic moral values not all values of Islam are what is thought of as to conforming with mid, for the mind in Islam is a means for understanding decided values.

1. Aims of Moral in Islam

Moral values in Islam aim to determine human activity in a Muslim society, and to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life. It aims to integrate human attributes, behavior, activity that aims to prepare followers of the Lord, whom Islam described them and clarified the path of goodness for them. Moral values in Islam then, whether they are individual such as sincerity, patience, charity love, soul combating, or common such as self-feeling, obligation, and call for Islam, are meant to bring individual and society benefit and protect human benefit (Halstead, 2007).

From this point, we determine the main foundations of Islamic value theory as to the following objective: the most common foundations of Muslim life are that human should seek to attainment of the Oneness of God, which is a strict respond to all that human thinking about the continent, life, and life, life before and the after him, and that is what humans should use to seek true worship of the Lord (Ma'súmián, 1995). This is the system revealed by the Quran and Hadith. The system of value in Islam seeks to prepare the individual for a strong building, who seek to achieve the Say of Allah, Praise the Lord, this is a portrays that differs from the portrayal of the good citizen in other contemporary systems (Karpat, 2001). The good person in human systems could seek to build his self-society on the other societies be balancing as Islamic value system is built on balance as the principle of everything.

For all this, Islam seeks to integrate all life aspects materialistic or spiritual, and seek to build individual objective along with the society aims and call for all to integrate words with deeds, and to balance between human needs in this life and his wishes in the other life. According to Alavi (2007), Islam makes the moral side a measure for good deeds, and the main side in values are the main objectives for the message of Islam. The Noble Prophet came to complete good morals, and Islam cares for the development of moral feeling in human nature, and makes correctness the guide to human behavior both publicly and privately, as Islam assures the moral side in all worships (Halstead, 2007). Several Muslim scholars' cares about moral values of different names, for example, Faith Sections and decencies or virtues, and morals of great sins (Sherif, 1975; Al-Jawziyyah, 1977; Ramzi, 1994). Ramzi (1994) said that values of Islam could be divided into materialistic, human, moral and spiritual. The source of values in Islam differs as to another source of moral (Karpat, 2001; Sherif, 1975). Islamic moral values would be Holy Quran and Prophetic Hadith, and this means that values should be absolute and stable. Mohamed (1995) said such sources of values in Muslims societies could be referred back to traditions and habits, resembling other nations, or intellectual and civilization citing, innovation in religion and other kinds of sources which relevant to. On the other side, admits that religion regulates beliefs and behaviors related to sacred things and that they resemble unity of believers (Halstead, 2007). From the individual side, it assists them to feel security, stability, and safety, to determine their identity, and group belongingness

and their acceptance of values and beliefs that religion regulates. From the side of society, it helps in regulating emotions and their sustainability, and this is one of the pillars of community continuity and sustainability. In short, a Muslim has to work upon his moral character. Thus, the better values a Muslim incorporates into his character, a better and practicing Muslim he becomes and it is on the basis of this moralist practice of Islam that he will be among the blessed ones, both in this world and in the world hereafter.

2. Vertical and Horizontal Islamic Moral

Discussion on Islamic moral vertical and moral horizontal is to explain few major's moral attributed to study. The Islamic moral vertical refers to God-consciousness and the Islamic moral horizontal refers to social life responsibilities. Two majors in moral values furnish are relevant to Quran and Hadith. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances (Dughazah, 2009). To achieve these rights, Islam provides not only legal safeguards but also a very effective moral system. Islam builds a higher system of morality by virtue of which mankind can realize its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, wantonness, and indiscipline. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness and truthfulness towards all creation in all situations (Metcalf, 1984). It nourishes noble qualities from which only good may be expected. Here we furnish some moral indicators for various aspects of life a Muslim's life. Islamic moral covers the broad spectrum of personal moral conducted of a Muslim as well as his social responsibilities. Following of God-consciousness, it consists of humility, modesty, control of passions and desires, truthfulness, Integrity, patience, steadfastness, and fulfilling one's promises, while the social life consists of social responsibilities, parent, relative, and neighbor are based on kindness and others consideration (Annalakshmi & Abeer, 2011; Krauss et al., 2005). Actually, following the Quran and Hadith, a Muslim has to discharge his moral responsibility not only to his parents and related to the neighbor but also to the entire mankind, all animals and others. For example, hunting of birds and animals for the sake of game without any permission. Similarly, cutting trees and plants which yields fruit is forbidden unless there is a very pressing need for it.

C. Research Methodology

The convenient sample included 6 school students aged 16 years (49 or 34.3%) and aged 17 years (52 or 38.0%) and aged 18 years (38 or 27.7%) of respondents. The respondents were dominant by aged 19 years (52 or 38.0%) of the students and base on male is 68 or 49.6% and female is 69 or 50.4% of respondents. The participants were in education 1-3 and were Muslim's students. The systematic random sampling with the formula: $(n = \pi \times n\% \times m)$ was used in this study. Six educational institutions have been sampled consisting of (83 male and 105 female) students from Senior High School and Vocational School.

1. Measure

The Muslim Personality-Religiosity Personality (MRPI) scales (Krauss et al., 2005) is a 36 item self-report measure consisting of two sub-scales, one that represents the vertical dimension (spirituality sub-scale) it contains of 9 items and one that represents

the horizontal dimension (worldly sub-scale) it contains of 14 items, while the behavioral sub-scale it contains of 13 items. All of the MRPI items contain the word " God " which was replaced by " Allah " in the present study. Data analyzed using IMB-SPSS-22. The MRPI items contain no specifically religious language, instead of asking about such things as Islamic moral values acquired knowledge:

Tabel 1: Indicator Items on MRPI Scale

Moral Horizontal: Level of belief/understanding of the congruence of Islam with worldly life 14 items	Mean	$\sum r^2$	α
1. Certain rules ordained by Allah S.W.T. can be violated to achieve success in worldly life	141.71	.021	.826
2. To fully develop their nations. Muslims cannot completely follow Islamic teachings.	141.91	.268	.818
3. All Islamic laws can be modified to fulfill contemporary needs.	141.84	.272	.818
4. People who impart beneficial knowledge to others will be rewarded for it in this world only.	141.39	-.006	.827
5. Islamic teachings do not fulfill the needs of human beings' natural state (<i>fitrah</i>).	141.79	.195	.820
6. Islamic values are applicable only in certain situations, places and times	142.01	.362	.815
7. Allah S.W.T. will not test a person who internalizes and practices religion.	141.91	.213	.820
8. Damage and destruction that occur in the world are the negative results of non- believers' actions.	141.45	.007	.824
9. A man should leave his job when told by the doctor that he will die within a short time.	142.72	-.026	.827
10. In emergency situations. Islam allows Muslims to abandon obligatory prayer (<i>solat</i>).	141.57	-.067	.831
11. <i>Rasulullah</i> created laws that were not given to him by Allah S.W.T.	141.67	.119	.822
12. All laws/rulings in the Qur'an are for the advantage and well being of Muslims only.	141.12	.187	.820
13. <i>Rasulullah</i> 's teachings are for the advantage and well-being of Muslims only.	141.75	.143	.824
14. Allah S.W.T. will not forgive people who commit sins intentionally.	142.09	.363	.815
Moral Vertical: Belief/understanding of God's relations with creation and other spiritual realities 9 items.	Mean	$\sum r^2$	α
1. All human activities must be done for the sake of Allah S.W.T.	141.71	.376	.815
2. Allah S.W.T.'s rules fulfill all of His creatures' needs.	142.24	.433	.812
3. All deeds (<i>shari'ah</i>) performed by <i>Rasulullah</i> were guided by revelation	141.98	.424	.813
4. If Allah S.W.T. wills to destroy a place both Muslims and non-Muslims living there may be affected.	142.18	.329	.816
5. Allah S.W.T. is knowledgeable of the movements of the sand particles at the bottom of the ocean.	141.65	.470	.813
6. Rainfall is controlled by angels that have been commanded by Allah S.W.T.	141.62	.472	.812

7. All deeds performed by people who have reached the age of puberty will be accounted for in the Hereafter	141.62	.346	.816
8. Worldly life cannot be separated from life hereafter	141.64	.422	.814
9. People are far from Allah S.W.T. when they commit sins	141.44	.394	.814
Related-Behaviors/emotions/attitudes/motivations (13 items)			
	Mean	$\sum r^2$	α
1. I make effort to deepen my understanding of Islamic law	141.57	.560	.809
2. I feel at peace when I hear the Qur'an recited	141.54	.544	.810
3. I love my brothers and sisters in Islam as I love myself	141.48	.508	.811
4. I try to understand the meaning of Qur'anic words/verses	141.43	.573	.809
5. I feel sad when <i>Ramadhan</i> ends	141.54	.615	.807
6. I invite others to perform obligatory prayer (<i>solat</i>)	142.94	.161	.824
7. I thank to Allah S.W.T when beggars come to my house	142.19	.101	.824
8. I do not expose the shortcomings of others	141.42	.531	.812
9. I make effort not to display my personal good deeds	141.68	.183	.821
10. I frequently discuss religious issues with my friends	141.48	.604	.809
11. I make sure all my family members are following the teachings (<i>sunnah</i>) of Rasulullah	141.46	.572	.810
12. I make an ongoing effort to increase the frequency of my non-obligatory (<i>nafil</i>) prayers	141.55	.269	.818
13. I find time to recite the Qur'an even if I am busy	141.40	.530	.811

In order to control for response set bias, approximately half of the items are the word with reverse direction so that disagreement with the item represents higher well-being. Each item is rated on a 6-point Likert-Scale with answer options ranging from "strongly disagreeing" (1) with "strongly agreeing" (6), with no midpoint. The scale is easily understood, requires 10-15 minute to complete, and has clear scoring guidelines. According to Krauss et al, (2005) to determine the outcome of your results in terms of high, moderate or low, simply sum up each scale (or sub-scale) and divide by the number of items in that scale.

2. Procedure

The bilingual (knowing both English and Indonesia) co-authors of this study prepared the adapted translation of the English version of MRPI scale of Indonesia using forward translation method. They finalized the Indonesia version of MRPI scale by reaching a consensus about each translated item through group discussion. The scales were administered to the participants during their regular class hours either at the beginning or before the end of the class as agreed upon by the lecturer concerned. The participants were informed that the participation was anonymous and voluntary. No identification information was collected on the scales. It took about eight weeks to collect the data. The participants were not paid any monetary reward for their participation in this study.

D. Findings

1. Response to horizontal Islamic moral values

Descriptive analysis on Islamic moral horizontal (X_1) is about percentile (%) information. It was considered breaking God's law in order to achieve the life of the

world found 54 or 39.4% of respondents. This finding was synergist with the indicator related to achieving developing country is 52% of respondents agreed. The finding also supported by respondents was answered that Islamic law could be modified for temporal need at the level of 34%. Even though the 33% of respondents agreed that knowledge was taught to people does not benefit from the hereafter. The statement of Islam does not meet the basic needs of human nature encountered with 8.0% strongly disagree and respondents disagree is 37.2%, while the respondents that somewhat disagree with the level of 35.0%, and who somewhat agree are 17.5% and did respond agrees to find of 1.5%, and strongly agree encountered with 0.7% only.

The statement of Islamic values only to apply to situations, places and specific times is 15.3% strongly agree and 36.5% answered disagree and who did respond somewhat disagree with 25.5%, while the respondents that answered somewhat to agree are 19.7% and who did respond agree is 2.2% strongly agree is just 0.7% of respondents. The statement of Allah will do not test someone that is practicing the Sharia law encountered with the level of 3.6% is strongly disagreeing and 29.9% are somewhat disagree and somewhat agree with the statement is 40.9%, while the respondents that agree are 9.5%.

Respondent's perception of damage and destruction which happened in the world does not human action is found of 1.5% strongly disagree while disagreed with the statement is 8.8% and somewhat disagree is 19.7% and the respondents that somewhat agree are 46.7%. Otherwise, who did respond it agrees is 34.3% and who did respond strongly to agree encountered 1.5% only. The statement of someone had to leave his/her job when the doctor informs him that he would die soon as encountered 0.7% of respondents strongly disagree and 1.5% did not agree, while the respondents that somewhat disagree encountered with 6.6%. The respondents that somewhat agree encountered 46.7% and agreed encountered 43.1% among the adolescents.

The statement of prayer obligations found of 2.2% of respondents with strongly disagreeing and who disagree encountered 24.1%, while somewhat disagree with respondents is 44.5% and respondents who somewhat agree is 21.9%. The finding of when in the emergency situation the Islamic law will permit a person leaving the prayer encountered 8.0% of respondents strongly disagreed and the respondents that somewhat disagree is 16.8% and somewhat agree is 33.6%, while respondents agreed are 27.7%. Another statement is about the Prophet never held sharia were not revealed encountered 21.2% of the were strongly agreed and 39.4% did not agree. The respondents that did respond somewhat to disagree encountered 34.3%.

The statement of the values all the laws and regulations of sharia in the Quran only benefit for the Muslim alone have found the respondents somewhat disagree is 2.2% and somewhat agree encountered 35.0% while the respondents agreed is 52.6%. The statement of associate with the values of Allah will not forgive those who commit sin willfully encountered 1.5% with somewhat agreed and somewhat agree encountered 38.7% of respondents and who agreed is 46.0%.

2. Response to Vertical Islamic Moral Values

Data analysis of relation to the moral vertical value (X_2) in the percentage (%). The statement of all human activities must be carried out the intention of Allah encountered 4.4% of respondents that respond to disagree while the respondents somewhat disagree

is 21.2% and the respondents that answered somewhat to agree are 40.1% and who did respond to agree encountered 30.7%. For the statement of the rule of law meet any of His creatures the study found that strongly disagreed is 7% of respondents and 7.3% of respondents who do not agree while the respondents that did respond somewhat to agree are 32.4% and who did respond agree is 26.3% of respondents.

The statement of everything actions related to guided troughs the revelations *Rasulullah PBH* encountered 2.9% of respondents strongly disagreed and who did respond disagree is 8.0%, while the respondents that somewhat disagree is 16.1% and somewhat agree is 38.0%. The respondents that did respond to agree are 26.3% and who respond strongly agree encountered 8.8% of respondents. The statement when Allah destroyed the place as there are Muslims or not is affected by it, is 4.4% of the respondents responded strongly to disagree and do not agree is 10.9%. The respondents that did respond somewhat to agree are 35.0% and who did respond agree is 29.2% of respondents.

The statement when Allah destroyed the place as there are Muslims or not is affected by it, the respondents had responded strongly to disagree with the level of 4.4%, when the respondents respond to disagree encountered 10.9%. The respondents that respond somewhat to agree are 35.0% and who did respond agree is 29.2% of respondents. Regarding the statement of Allah have knowledge about the particles of sand movement towards the seabed encountered 1.5% of the respondents is strongly disagreeing and the respondents disagree encountered 5.8%. The respondents that respond somewhat to disagree are 19.7%, who give the answered somewhat agree encountered 38.0% and responded to agree encountered 27.0% of the respondents.

In the others hand, the statement of rain is controlled by an angel that has been ordered by Allah found the response to strongly disagree encountered 4.4% and respond to disagree encountered 8.0% of the respondents. The respondents that give response to somewhat disagree are 22.6%, while the respondents that with somewhat agreeing encountered 33.6% and the respondents that give the response to agree are 24.1% of the respondents. The statement of all acts committed by persons that have reached the age of puberty calculated in the Hereafter encouraged 4.4% of the respondents and respond to strongly disagree encountered 8.2%, while the respondents that somewhat disagree is 41.6% and who respond of agree is 22.6%.

Regarding of the statement of the life-world could not be separated from the afterlife was found strongly to disagree encountered 7% and the respondents that give respond to disagree with the level of 10.2%, while the response to somewhat disagree is 17.5% and the respond to somewhat agree finds at the level of 40.5% and 22.6% of respondents who respond to agree. The statement of Allah would stay away from those who committed the sin is 1.5% of the respondents and the respond to strongly disagree. The respondents that respond with the statement found are 20.4% and who respond the statement somewhat agree is 42.3% while the respondents that give the respond agrees are 24.8%.

3. Response to Behavioral Students

The descriptive statistics findings of practicing the culture/ethics of *Rasulullah PBH* in everyday life have found strongly to disagree is or 2.2% and 3.6% the respondents respond to disagree, while the respondents that respond with somewhat disagreeing are

2.9% and 41.6% of respondents is somewhat agree and the respondents who give the responded agreed is 40.1% only. The study also findings about the statement of the time to read Quran even in the busy are found the response to strongly disagree encountered 2.2% and 2.9% of respondents respond to somewhat disagree, while the respondents respond to agree is 8.0%, and the respondents respond to somewhat agree 50.9% and 37.2% of respondents to strongly agree.

The study also found about innovation/call on others to pray is 2.2% strongly disagree and who give the respond disagree is 3.6% while the respondents give the response to somewhat agree encountered is 35.8% and 38.7% of the respondents responded to agree. Meanwhile, the statement I encourage my family members always done the sunnah found the respondents strongly disagree is 1.5% and 4.4% of the respondents is somewhat disagreed. The respondents that respond somewhat to disagree also encountered are 4.4%, while who did respond somewhat to agree is 41.6% of respondents and who did respond strongly agree is 11.7% of respondents.

On the other hand, statement to keep in a state of ablution is 1.5% respondents disagreed and 7.5% responded somewhat disagree, while did who respond to somewhat to disagree encountered 38.3% of respondents and the respondents that respond to strongly agree with it are 39.4%. The finding of descriptively also about the statement of the charity some of the money every moment is 1.5% of respondents and strongly disagree is 2.2% of respondents, while who did respond to somewhat disagree is 8.8% of respondents and who did respond somewhat agree is 42.3% of respondents and 36.5% of respondents who responds strongly agree. The tendency towards respondent's answer to the variables involved in the study shown in the Figure 1 below:

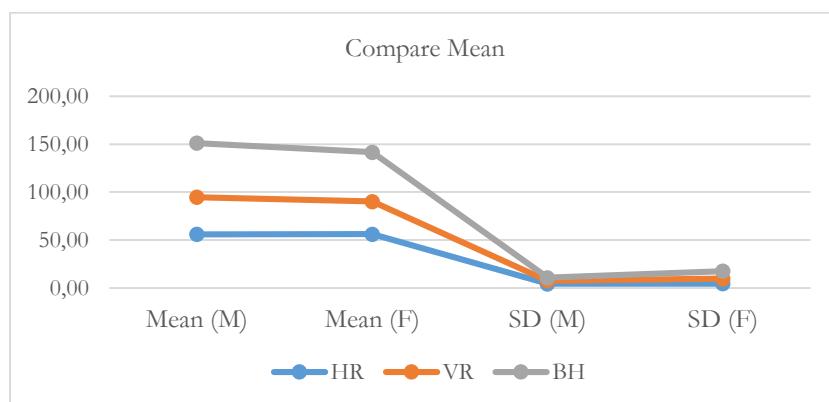


Figure 1: Compare mean of the respondents responds

4. Relationships the Islamic Moral Values to the Behavior of the Students

The findings regard to the relationship between the horizontal and the vertical Islamic moral values are described the behavioral students based on regression linear test results. The hypothesis tests of the moral horizontal values (X1) and moral vertical values (X2). The Islamic moral values is shown in the following of the Table 2:

Table 2: Regression test results

Regression Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + e_1$.546 ^a	.298	.288	2.59728

The Tabled 1, showed the finding of the moral horizontal values (X_1) was significantly correlated with the behavior the students at the level of [$r = 0.546$ Sig. > 0.05]. Statistically, the correlation Pearson [coefficient of correlation] shown that the Islamic moral horizontal (X_1) and Islamic moral vertical (X_2) values attributed to behavioral students (Y). It has indicated by R^2 [coefficient of determination] at the level of 29% and significance at the level of [Sig .024] [$\alpha = 24\%$]. The Islamic moral vertical values (X_2) attributed to the student's behavior (Y) indicated at the level of Sig .000 ($\alpha = 0\%$). The correlation Pearson (r) tests [correlation coefficient] for level of [$r = 546$], In which relationship the Islamic moral vertical values of behavioral students at the level of (54%).

5. Differentiation of Islamic Moral Values between Male and Female the Students

T-test of the horizontal and the vertical Islamic moral values between male and female was shown in the following table. The distinctive of the influence of (X_1 and X_2) between male and female as shown in the Table 3 below:

Table 3: T-test results

Variables	F	Sig.	t	df	Sig.
Horizontal Islamic Moral Values	4.349	.039	3.511	135	.001
Vertical Islamic Moral Values	11.542	.001	2.028	135	.044

The Table 3, was shown the Islamic moral vertical values difference between the male and the female of students. The mean scores of Islamic moral values of the male are found at the level of 3.9422 and female at the level of (3.5580). In which, the result of t-sets is [$t (68) = 3.511$ Sig. < 0.05]. The mean score different are at the level of 38% ($\eta^2 = 0.38426$). Thus, differentiating from the horizontal Islamic moral values of the students has explained through t-test result. The mean scores of the male were found at the level of [4.1144], and of the female at level of [3.8357]. It has indicated by t-test results of [$t (69) = 2.028$ Sig. < 0.05]. The distinctive mean scores between male and female at the level of 27% [$\eta^2 = 0.27863$]. The study was successful as it was able to identify horizontal and vertical Islamic moral values of the students in the six schools.

E. Discussion

Discussions are considering in terms of Islamic moral development, the role of the educational system in the curriculum context. The influencing of Islamic moral values on this study is considered the most significant due to ideological orientation. Although reliable differences between Islamic moral vertical and horizontal have not been

demonstrated among the students, moral judgment stage appears to vary with behavioral characteristics.

This finding revealed that Islamic moral vertical values related to the behavioral students and the Islamic moral horizontal values also influence towards the student's behavior. Much of this research has focused on whether environmental behaviors spread over time, rather than on the processes that lead to this spreading of moral horizontal values. Traditional research about the moral horizontal such as the social environment of the school's climate has explored the predictors of behavior change as a function of intervention efforts into an authority (Cullen et al., 1993).

This finding describes and presents initial empirical tests that link to the Islamic moral developmental values of a preferred construction framework that emphasizes the activation of educational environmental norms. In light of these results, distinctions are drawn between underlying socio-moral capabilities and the tendency to exercise and apply these capabilities. The finding is consistent with findings of past studies by Stoeber & Yang (2016), which personal moral standards showed unique positive relationships with moral values, virtues, and judgments. The current research examines self-reported of the moral values outside of these contexts, and in particular was demonstrates the value of asking who attempts to influence the environmental behaviors of their peers.

The result is in the lines of earlier literature in social cognitive theory regulated by the ongoing exercise of self-influence. This includes self-monitoring of one's behavior, its determinants, and its effect; judgment one's behavior in relation to personal standards and environmental circumstance; and effective self-reaction (Bandura, 1991). The present findings also suggest that moral values interpreted in light of current brain development research, the results highlight age-related changes in moral reasoning that offer insight into typical moral reasoning development (Chiasson et al., 2017). Among the plausible explanations for these findings is that curriculum context is running has influence over worldview of the students which report in some previous studies (Anderson, 2000; Pesut 2003; Schlitz et al., 2010).

Other findings suggest that people often avoid discussing moral social topics like climate change in part link inaccurate perceptions of others' beliefs (Maki & Raimi, 2017; Pearson et al., 2016). Regarding on this result, the student's high in moral commonly export more active to their efforts to influence the environmental behaviors of others individual, preferred a two-way dialogue between individuals, and enjoyed such interactions (Maki & Raimi, 2017). The findings presence of Islamic moral horizontal values is the association with behavior of the student. These findings consist of previous studies reported by Lan et al., (2008), and Thornberg et al., (2017) that report the moral values in the school's context are associated with the behavioral students. According to Leming (2006) the research on values clarification indicated that little or no confidence is warranted regarding its potential curricular effectiveness. The students with high Islamic moral values like boarding schools is better in behavioral control found more relational with Islamic moral vertical and horizontal values in their social life.

F. Conclusion

Research on the Islamic moral horizontal and vertical values was identified as having sufficient completed research to warrant examination. As well as the research findings shown, the previous of this study summarizes several conclusions. The

horizontal Islamic moral values are correlated with the student's behavior significantly. The construct of horizontal and vertical Islamic moral values was found associated with the students' morality significantly. It obtains to compare with the male and the female students, it's had indicated through the coefficient of determination. Thus, finding of both the Islamic moral vertical and horizontal moral shown relationships to the behavior of the students. Therefore, the leaning of the educational system can be fostered the student's behavior effectively and also supported a stronghold the moral of students and will be influencing of the nation-building when the quality of the student's moral was successful to develop through the educational system. This study suggests focusing on moral development which directly influences towards the behavioral of the students.

BIBLIOGRAPHY

- Alavi, H. R. (2007). Al-Ghazālī on Moral Education. *Journal of Moral Education*, 36(3), 2007. pp: 309-319.
- Al-Jawziyyah, I. Q. (1977). *I'lām al-Muwaqqi'in 'an Rabb al-'Ālamīn*. Beirut: Dār al-Fikr.
- Anderson, N. B. (2000). Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists. *American Psychologist*, 58(5), pp: 377-402.
- Anas-Adam, M. (2014). Moral Degradation among Aceh's Adolescents. *The Globe Journal*. <https://foursquare.com/the-globe-journal/5382b4b9498e60dfd7b740d5>: September, 15, 2014
- Annalakshmi, N., & Abeer, M. (2011). Islamic Worldview, Religious Personality and Resilience among Muslim Adolescent Students in India. *Europe's Journal of Psychology*, 7(4), 2011, pp: 716-725.
- Aswati, H (2007). A Study of *akhlak* Reasoning Schemes among Malay Students [BJ1291. A862 2007 frb] (Doctoral dissertation, Universiti Sains Malaysia).
- Bandura, A. (1991). Social Cognitive Theory of Self-regulation. *Organizational Behavior and Human Decision Processes*, 50(2), 1991, pp: 248-287.
- Bigger, S. (2013). *Spiritual, Moral, Social, & Cultural Education: Exploring Values in the Curriculum*. London: Routledge.
- Bozdogan, S. (2001). *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*. Washington. D.C: University of Washington Press.
- Chiasson, V., Vera-Estay, E., Lalonde, G., Dooley, J., & Beauchamp, M. (2017). Assessing social cognition: age-related changes in moral reasoning in childhood and adolescence. *The Clinical Neuropsychologist*, 31(3), 2017, pp: 515-530. doi.org/10.1177/1477370816649626
- Cullen, J. B., Victor, B., & Bronson, J. W. (1993). The ethical climate questionnaire: An assessment of its development and validity. *Psychological Reports*, 73(2), 1993, pp: 667-674.
- Coleman, J. S., & Coleman, J. S. (1994). *Foundations of Social Theory*. USA: Harvard University Press.
- Dennis, M. L., Soderstrom, E. J., Koncinski, W. S., & Cavanaugh, B. (1990). Effective Dissemination of Energy-related Information: Applying Social Psychology and Evaluation Research. *American Psychologist*, 45(10), 1990, pp: 1109-1121.
- Dughazah, J. (2009). The Relationships between Values, Religious Teaching and Development Concepts and Practices: A Preliminary Literature Review.

- Eron, L. D. (1987). The Development of Aggressive Behavior from the Perspective of a Developing Behaviorism. *American Psychologist*, 42(5), 1987, pp: 435-442.
- Gazelle, H. (2006). Class Climate Moderates Peer Relations and Emotional Adjustment in Children with an Early History of Anxious Solitude: A Child× Environment Model. *Developmental Psychology*, 42(6), 2006, pp: 1179-1180
- Ghazali, H., Abu. (1980). *Ihya'Ulumuddin, juz VII-IX* (Vol. Juz VII-IX). Beirut: Daarul Fikr.
- Giddens, A. (1979). *Central Problems in Social Theory: Action, Structure, and Contradiction in Social Analysis* (Vol. 241): Univ of California Press.
- Gladden, P. R., Welch, J., Figueredo, A. J., & Jacobs, W. J. (2009). Moral Intuitions and Religiosity as Spuriously Correlated Life History Traits. *Journal of Evolutionary Psychology*, 7(2), 2009, pp: 167-184. DOI:<http://dx.doi.org/10.1556/JEP.7.2009.2.5>
- Halstead, J. M. (2007). Islamic Values: A Distinctive Framework for Moral Education? *Journal of Moral Education*, 36(3), 2007, pp: 283-296. <http://dx.doi.org/10.1080/03057240701643056>
- Haque, A. (2004). Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists. *Journal of Religion and Health*, 43(4), 2004, pp: 357-377. doi:10.1007/s10943-004-4302-z
- Harding, C. (2008). The Influence of the “Decadent West”: Discourses of the Mass Media on Youth Sexuality in Indonesia. *Intersections: Gender and Sexuality in Asia and the Pacific*, 18, 2008.
- Hashim, C. N., & Langgulung, H. (2008). Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 2008, pp: 1-19.
- Hedström, P., & Swedberg, R. (1998). *Social Mechanisms: An Analytical Approach to Social Theory*. Cambridge University Press.
- Howes, C. (2000). Social-emotional Classroom Climate in Child Care, Child-Teacher Relationships and Children's Second Grade Peer Relations. *Social Development*, 9(2), 2000, pp: 191-204. DOI: 10.1111/1467-9507.00119
- Krauss, S. E., Hamzah, A., Juhari, R., & Abdul Hamid, J. (2005). The Muslim Religiosity-Personality Inventory (MRPI): Towards Understanding Differences in the Islamic Religiosity among the Malaysian Youth. *Pertanika Journal of Social Sciences & Humanities*, 13(2), 2005, pp: 173-186.
- Karpat, K. H. (2001). *The Politicization of Islam: reconstructing Identity, State, Faith, and Community in the Late Ottoman State*. New York: Oxford University Press.Inc. pp. 20.
- Lan, G., Gowing, M., McMahon, S., Rieger, F., & King, N. (2008). A Study of the Relationship between Personal Values and Moral Reasoning of Undergraduate Business Students. *Journal of Business Ethics*, 78(1), 2008, pp: 121-139.
- Leming, J. S. (2006). Curricular Effectiveness in Moral/values Education: A Review of Research. *Journal of Moral Education*, 10(3), 2006, 147-164. doi: 10.1080/0305724810100301
- Maki, A., & Raimi, K. T. (2017). Environmental Peer Persuasion: How Moral Exporting and Belief Superiority Relate to Efforts to Influence Others. *Journal of Environmental Psychology*, 49, 2017, pp: 18-29.
- Ma'sumián, F. (1995). *Life After Death: A Study of the Afterlife in World Religions*: Kalimat Press.

- Merton, R. K. (1968). *Social Theory and Social Structure*: Simon and Schuster.
- Metcalf, B. D. (1984). *Moral Conduct and Authority: The Place of Adab in South Asian Islam*: Univ of California Press.
- Mohamed, Y. (1995). "Fitrah" and its Bearing on Islamic Psychology. *American Journal of Islamic Social Sciences*, 12(1), 1995, pp: 1-19
- Nelson, R. M., & DeBacker, T. K. (2008). Achievement Motivation in Adolescents: The Role of Peer Climate and Best Friends. *The Journal of Experimental Education*, 76(2), 2008, pp: 170-189. [dx.doi.org/10.3200/JEXE](https://doi.org/10.3200/JEXE).
- Nurullah, A. S. (2008). Globalisation as a Challenge to Islamic Cultural Identity. *The International Journal of Interdisciplinary Social sciences*. 3(6), 2008. pp. 45-52
- Parsons, T., Shils, E. A., & Smelser, N. J. (1965). *Toward a General Theory of Action: Theoretical Foundations for the Social Sciences*: Transaction Publishers.
- Pearson, A. R., Schuldt, J. P., & Romero-Canyas, R. (2016). Social Climate Science: A New Vista for Psychological Science. *Perspectives on Psychological Science*, 11(5), 2016, pp: 632-650.
- Pesut, B. (2003). Developing Spirituality in the Curriculum: Worldviews, Intrapersonal Connectedness, Interpersonal Connectedness. *Nursing Education Perspectives*, 24(6), 2003, pp: 290-294.
- Robertson, R. (1992). *Globalization: Social Theory and Global Culture* (Vol. 16). London: Sage Publication.
- Ramzi, A. Q. H. (1994). *Islamic Education in the Understanding of Present Day Muslim Educationalists: A View of the Concept of Islamic Education within the Islamic Context*. (PHD), Durham University, e-theses.dur.ac.uk.
- Sherif, M. A. (1975). *Ghazali's Theory of Virtue*. New York: State University of New York Press. pp. 29.
- Schlitz, M. M., Vieten, C., & Miller, E. M. (2010). Worldview Transformation and the Development of Social Consciousness. *Journal of Consciousness Studies*, 17(7-8), 2010, pp: 18-36.
- Stoeber, J., & Yang, H. (2016). Moral Perfectionism and Moral Values, Virtues, and Judgments: Further Investigations. *Personality and Individual Differences*, 88(Supplement 88(3)), pp: 6-11. doi: [org/10.1016/j.paid.2015.08.031](https://doi.org/10.1016/j.paid.2015.08.031)
- Thornberg, R., Wänström, L., & Pozzoli, T. (2017). Peer Victimisation and its Relation to Class Relational Climate and Class Moral Disengagement among School Children. *Educational Psychology*, 37(5), 2017, pp: 524-536.
- Vitell, S. J., Bing, M. N., Davison, H. K., Ammeter, A. P., Garner, B. L., & Novicevic, M. M. (2009). Religiosity and Moral Identity: The Mediating Role of Self-control. *Journal of Business Ethics*, 88(4), 2009, pp: 601-613. doi: [10.1007/s10551-008-9980-0](https://doi.org/10.1007/s10551-008-9980-0)
- Waghid, Y. (2004). Compassion, Citizenship and Education in South Africa: An Opportunity for Transformation? *International Review of Education*, 50(5), 2004, pp: 525-542. doi: [10.1007/s11159-004-4638-3](https://doi.org/10.1007/s11159-004-4638-3)
- Weeden, J., & Kurzban, R. (2013). What Predicts Religiosity? A Multinational Analysis of Reproductive and Cooperative Morals. *Evolution and Human Behavior*, 34(6), 2013, pp: 440-445. doi: [org/10.1016/j.evolhumbehav.2013.08.006](https://doi.org/10.1016/j.evolhumbehav.2013.08.006)
- Yonker, J. E., Schnabelrauch, C. A., & DeHaan, L. G. (2012). The Relationship between Spirituality and Religiosity on Psychological Outcomes in Adolescents and

The Influence of Islamic Moral Values on the Students' Behavior in Aceh

Emerging Adults: A Meta-analytic Review. *Journal of Adolescence*, 35(2), 2012, pp: 299-314. [doi: org/10.1016/j.adolescence.2011.08.010](https://doi.org/10.1016/j.adolescence.2011.08.010)