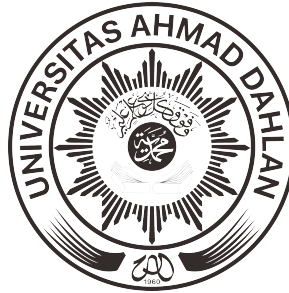


Rumpun Ilmu	: Psikologi Pendidikan
Bidang Keahlian	: Studies in Human Society
Jenis Riset	: Dasar

LAPORAN AKHIR SKEMA PENELITIAN DASAR



MENURUNKAN TINGKAT PELEPASAN MORAL (MORAL DISENGAGEMENT) DENGAN MENGUATAN KEPERIBADIAN ISLAMI (ISLAMIC PERSONALITY) DI MADRASAH ALIYAH NEGERI 2 KULON PROGO

TIM PENELITIAN :

Ketua : Sutipyo, S.Ag., M.Si.

Anggota : 1. Dr. Agus Supriyanto, S.Pd., M.Pd

Mahasiswa Terlibat : 1. Muhammad Farid (2100034023)
2. Iske Mareta (1900031238)
3. Susi Mutoharoh (1700031171)
4. Nafis Abqori Fadli (1900031228)
5. Ambar Wati Ningsih (1900031283)

PENDIDIKAN AGAMA ISLAM
AGAMA ISLAM
UNIVERSITAS AHMAD DAHLAN
MARET 2024

COVER LETTER
LAPORAN KEMAJUAN PENELITIAN TA. 2023/2024

Ketua Peneliti : Sutipyo, S.Ag., M.Si.

Judul Penelitian : Menurunkan Tingkat Pelepasan Moral (Moral Disengagement) Dengan Menguatan Kepribadian Islami (Islamic Personality) di Madrasah Aliyah Negeri 2 Kulon Progo

Hari, Tanggal Review : Senin, 29 Januari 2024

No.	Kriteria (Indikator Penilaian)	Komentar Reviewer	Isi Perbaikan
1.	A. Ringkasan penelitian berisi: (i) latar belakang penelitian, (ii) tujuan penelitian, (iii) tahapan metode penelitian, (iv) luaran yang ditargetkan, (v) uraian TKT penelitian yang ditargetkan serta (vi) hasil penelitian yang diperoleh sesuai dengan tahun pelaksanaan penelitian.	Ringkasan masih terdapat kata "akan" sebagaimana dalam proposal. Hasil penelitian kurang merepresentasikan temuan.	Alhamdulillah sudah diperbaiki
2.	B. Kata kunci maksimal 5 kata kunci. Gunakan tanda baca titik koma (?) sebagai pemisah, dan ditulis sesuai urutan abjad.	akhlak, kepribadian Islami, madrasah aliyah, moral disengagement	Terima kasih
3.	C. Hasil pelaksanaan penelitian berisi: (i) kemajuan pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian, (ii) data yang diperoleh, (iii) hasil analisis data yang telah dilakukan, (iv) pembahasan hasil penelitian, serta (v) luaran yang telah didapatkan. Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. Penyajian data dan hasil penelitian dapat berupa gambar, tabel, grafik, dan sejenisnya, serta pembahasan hasil penelitian didukung dengan sumber pustaka primer yang relevan dan terkini.	Hasil dan analisis disajikan dengan cukup baik.	Terima kasih
4.	D. Status luaran berisi identitas dan status ketercapaian setiap luaran wajib dan luaran tambahan (jika ada) yang dijanjikan. Jenis luaran dapat berupa publikasi, perolehan kekayaan intelektual, hasil pengujian atau luaran lainnya yang telah dijanjikan pada proposal. Uraian status luaran harus didukung dengan bukti kemajuan ketercapaian luaran sesuai dengan luaran yang dijanjikan. Lengkapi isian jenis luaran yang dijanjikan serta unggah bukti dokumen ketercapaian luaran wajib dan luaran tambahan melalui portal penelitian.	Luaran pada saat ini baru submit ke dua jurnal, yaitu Jurnal Moral kemasyarakatan (JMK)	Luaran Sudah accepted
5.	E. Peran Mitra berupa realisasi kerjasama dan kontribusi Mitra baik in-kind maupun in-cash (untuk Penelitian Terapan dan Pengembangan). Bukti pendukung realisasi kerjasama dan realisasi kontribusi mitra dilaporkan sesuai dengan kondisi yang sebenarnya. Bukti dokumen realisasi kerjasama dengan Mitra unggah melalui portal penelitian.	Peran Mitra berupa realisasi kerjasama dan kontribusi Mitra baik in-kind maupun in-cash (untuk Penelitian Terapan dan Pengembangan)	Terima kasih

6.	F. Kendala Pelaksanaan Penelitian berisi kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan.	Kendala yang berarti tidak ada, namun pencarian jurnal yang pas dan dapat memperoleh tanggapan cepat itu sulit untuk jurnal terakreditasi 3	Terima kasih
7.	G. Rencana Tahapan Selanjutnya berisi tentang rencana penyelesaian penelitian dan rencana untuk mencapai luaran yang dijanjikan jika belum tercapai.	Menyelesaikan luaran yang belum tercapai dan mencari jurnal lain jika jurnal yang sudah ada ditolak	Luaran mencari alternatif lain
8.	H. Daftar Pustaka disusun dan ditulis berdasarkan sistem nomor sesuai dengan urutan pengutipan. Hanya pustaka yang disitasi/diacu pada laporan kemajuan saja yang dicantumkan dalam Daftar Pustaka.	Daftar pustaka cukup	Terima kasih

Penilaian/Review Luaran Penelitian

No.	Komponen	Kriteria	Komentar Reviewer
1.	Identitas Luaran	Lengkap / Tidak lengkap	
2.	Status Luaran	Memenuhi / Tidak	
3.	Bukti Status Luaran	Ada / Tidak	
4.	Bukti Luaran / File	Ada / Tidak	
5.	URL / Link Luaran	Dapat diakses menuju luaran/tidak	

PENELITIAN DANA INTERNAL UAD
TAHUN AKADEMIK 2023/2024

A. DATA PENELITIAN

1. Identitas Penelitian

- a. NIY/NIP : 197212202015071110849188
- b. Nama Lengkap : Sutipyo, Dr., S.Ag., M.Si.
- c. Judul : Menurunkan Tingkat Pelepasan Moral (Moral Disengagement) Dengan Menguatan Kepribadian Islami (Islamic Personality) di Madrasah Aliyah Negeri 2 Kulon Progo
- d. Lokasi Penelitian : Kulon Progo
- e. Lama Penelitian : 8 Bulan
- f. Tanggal Mulai : 01 Agustus 2023
- g. Tanggal Rencana Selesai : 30 Maret 2024

2. Skema Penelitian

- a. Skema Penelitian : Internal - Penelitian Dasar
- b. Jenis Riset : Dasar
- c. Tingkat Kesiapterapan Teknologi (TKT) : 2
- d. Tujuan Sosial Ekonomi (TSE) : 15.08-Teaching
- e. Bidang Kepakaran : Studies in Human Society
- f. Bidang Fokus : Pendidikan, Seni, dan Sosial Humaniora
- g. Tema Penelitian : Pembangunan dan penguatan hukum, sosial, budaya, dan agama,
- h. Topik Penelitian : Peran agama dalam penguatan masyarakat (antiradikalisme, multikulturalisme, identitas bangsa/nasionalisme, demokrasi, gender)
- i. Renstra Penelitian : Program Studi
- j. Rumpun Ilmu : Psikologi Pendidikan

B. SUBSTANSI PENELITIAN

Data Mitra

- a. Nama Mitra : MAN 2 Kulon Progo
- b. Alamat Mitra :

C. ANGGOTA PENELITIAN

1. Anggota Internal

- Nama Anggota Internal : 1. Dr. Agus Supriyanto, S.Pd., M.Pd

2. Anggota Mahasiswa

- Nama Anggota Mahasiswa : 1. Muhammad Farid (2100034023)
2. Iske Mareta (1900031238)
3. Susi Mutoharoh (1700031171)
4. Nafis Abqori Fadli (1900031228)
5. Ambar Wati Ningsih (1900031283)

3. Anggota Eksternal

- Nama Anggota Eksternal : -

LAPORAN AKHIR PENELITIAN

Ringkasan Penelitian, terdiri dari 250-500 kata, berisi: latar belakang penelitian, tujuan penelitian, tahapan metode penelitian, luaran yang ditargetkan, uraian TKT penelitian yang ditargetkan serta hasil penelitian yang diperoleh sesuai dengan tahun pelaksanaan penelitian.

RINGKASAN

Kemerosoton moral yang terjadi di kalangan remaja menjadi keprihatinan tersendiri, karena pemuda saat ini merupakan kader pemimpin masa depan. Kemerosoton moral merupakan bentuk *moral disengagement* dalam perspektif psikologi. *Moral disengagement* merupakan proses kognitif untuk membenarkan perilaku yang sebenarnya menyimpang dari moralitas. *Moral disengagement* merupakan perilaku moral yang banyak berhubungan dengan kepribadian seseorang. Dalam Islam kepribadian menjadi sumber atau pendorong dalam setiap perilaku seseorang, sehingga orang tersebut dapat dinilai apakah mempunyai kepribadian yang baik atau buruk dari akhlakunya (perilakunya). Penelitian ini mengungkap besar peran kepribadian islami dalam menurunkan *moral disengagement* pada remaja di Madrasah Aliyah. Populasi penelitian sebanyak 197 siswa sedangkan yang berpartisipasi dalam penelitian ini 155 siswa. Pengumpulan data menggunakan skala kepribadian Islami dan *moral disengagement*. Skala disebarkan menggunakan angket ke MAN 2 Kulonprogo. Analisis data menggunakan analisis non parametrik korelasi Spearman. Hasil analisis menunjukkan jika terdapat korelasi sebesar negatif 0,286. Artinya bahwa kepribadian Islami dalam menurunkan *moral disengagement* sebesar 0,286. Korelasi ini tergolong rendah.

Kata kunci maksimal 5 kata kunci. Gunakan tanda baca titik koma (;) sebagai pemisah dan ditulis sesuai urutan abjad

Kata kunci: akhlak, kepribadian Islami, madrasah aliyah, moral disengagement,.

Hasil dan Pembahasan Penelitian, terdiri dari 1000-1500 kata, berisi: (i) kemajuan pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian, (ii) data yang diperoleh, (iii) hasil analisis data yang telah dilakukan, (iv) pembahasan hasil penelitian, serta (v) luaran yang telah didapatkan. Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. **Penyajian data dan hasil penelitian** dapat berupa gambar, tabel, grafik, dan sejenisnya serta didukung dengan sumber pustaka primer yang relevan dan terkini.

HASIL DAN PEMBAHASAN PENELITIAN

Menurunnya moralitas anak bangsa telah menjadi sorotan banyak orang, terutama akademisi, tokoh bangsa, tokoh masyarakat, dan tokoh agama.[1] Moralitas suatu bangsa merupakan gambaran dari derajat bangsa tersebut dihadapan bangsa lain. Semakin baik moralitas suatu bangsa, semakin baik pula pandangan bangsa lain terhadap bangsa tersebut.[2] Moral merupakan sesuatu yang sangat penting, karena moral merupakan kumpulan nilai-nilai yang berlaku pada

suatu masyarakat yang harus ditaati oleh warganya. Melanggar nilai-nilai yang berlaku di suatu masyarakat atau suatu negara merupakan cerminan orang yang tidak bermoral.[3]

Nilai-nilai yang terkandung dalam kehidupan masyarakat, menurut Icek Ajzen akan menjadi pendorong seseorang dalam melakukan suatu tindakan.[4] Menurut Ajzen dalam teori yang dikenal dengan *Theory of Planned Behavior* (TPB), dikatakan bahwa perilaku manusia diintrodusir oleh *Subjective norms* (norma subjektif), *attitude toward the behavior* (sikap terhadap perilaku), dan *Perceived behavior control* (persepsi kendali kontrol perilaku).[5] *Subjective norm* inilah yang mendorong seseorang untuk melakukan suatu perilaku tertentu, sehingga dengan berdasarkan norma inilah dapat diberi penilaian apakah perilaku seseorang baik atau buruk.

Pembahasan moral dalam perspektif psikologi terdapat istilah *moral disengagement* (pelepasan moral). *Moral disengagement* merupakan proses kognitif seseorang yang menganggap perilakunya sebagai perilaku bermoral walaupun sebenarnya perilaku tersebut a-moral.[6] Fenomena *moral disengagement* sangat banyak terjadi di kalangan generasi muda, lebih-lebih pada saat maraknya media sosial. Media sosial membuat dunia baru sehingga remaja banyak meniru perilaku yang ada di dunia tersebut tanpa banyak menyaring dan memperhatikan baik buruknya.[7]

Mengatasi terjadinya *moral disengagement* yang semakin parah adalah menjadi kewajiban semua pihak, terutama dunia pendidikan. Salah satu upaya perbaikan moralitas anak bangsa yang digaungkan oleh negara melalui presiden beberapa tahun yang lalu adalah dikenal dengan revolusi mental.[8] Menurut beberapa kalangan gerakan revolusi mental belum mempunyai konsep implementasi yang kuat. Oleh karena itu, perlu konsep yang jelas untuk menangani problem *moral disengagement* ini, agar moralitas anak bangsa kembali menjadi baik.

Menurut Resett dan Gamez-Guadix untuk menangani problem *moral disengagement* adalah dengan meningkatkan kepribadian seseorang menjadi sempurna. Kepribadian merupakan bagian terdalam pada diri seseorang yang menggerakkan orang tersebut dalam setiap perilakunya.[9] Demikian juga dalam ajaran Islam, kepribadian seseorang sangat menentukan perilaku orang tersebut. Karena cara pandang dan keyakinan yang merupakan unsur pokok kepribadian akan menjadi dasar dalam setiap perilaku seseorang.[10]

Disinilah letak urgensi penelitian ini, yaitu untuk mengetahui peran seberapa besar kepribadian islami mempunyai terhadap penurunan *moral disengagement*. Dengan mengetahui hal ini secara prediktif, maka dapat direkomendasikan kepada Madrasah Aliyah Negeri 2 Kulonprogo khususnya, dan kepada madrasah-madrasah aliyah yang lain, bahwa dengan peningkatan kepribadian islami dapat menurunkan terjadinya *moral disengagement* pada siswanya.

Madrasah merupakan lembaga pendidikan umum yang bercirikan Agama Islam yang mempunyai tujuan utama menjadikan peserta didiknya berkepribadian islami.[11] Berapakah besar peran kepribadian islami yang dilakukan oleh madrasah dalam rangka menurunkan *moral disengagement* bagi siswa-siswanya?

Penelitian ini merupakan studi kasus yang tentang peran kepribadian islami untuk menurunkan *moral disengagement* di kalangan remaja yang berada di di Madrasah Aliyah 2 Kulonprogo. Tujuan dari penelitian ini adalah untuk mengetahui besar peran kepribadian islami dalam menurunkan terjadinya *moral disengagement* pada siswa.

Moral Disengagement

Bandura mendefinisikan *moral disengagement* atau yang dikenal dengan pelepasan moral merupakan perilaku seseorang yang tidak sesuai norma-norma masyarakat, namun kognisi orang tersebut membenarkan perilakunya, sehingga diyakini bahwa perilakunya sesuai dengan norma yang ada. Proses membenaran secara kognitif tersebut, bisa dengan cara membenaran secara membabi buta, menggunakan bahasa kiasan sehingga terkesan benar, membuat perbandingan keburukannya dengan keburukan yang lebih besar, seolah-olah tidak terjadi kerugian yang disebabkan perilakunya, menganggap kecil dampak perilaku yang dilakukan, bahkan menyalahkan pihak lain sebagai akibat perilakunya, sampai-sampai orang lain diperlakukan secara tidak bijak seperti binatang. [6]

Ada delapan dimensi *moral disengagement* menurut Marinella Paciello dan kawan-kawan. [12] Dalam menyusun dimensi *moral disengagement* ini, Paciello dan kawan-kawan mengacu kepada dimensi *moral disengagement* yang disampaikan Bandura sebelumnya, yaitu antara lain: *Moral justification*, yaitu proses rasionalisasi seorang individu terhadap perilaku menyimpang yang dilakukannya sehingga perilaku tersebut seolah-olah dapat diterima secara moral. *Euphemistic language*, yaitu upaya pemutar balikan bahasa dari yang sebenarnya tercela menjadi bahasa yang lebih sopan dan enak didengar oleh orang lain. *Advantageous comparison*, yaitu upaya membandingkan perilaku yang tidak bermoral dengan perilaku yang lebih besar tingkat tidak moralnya, sehingga timbul pikiran pada orang yang mendengarnya seolah-olah perilaku yang sebenarnya sudah tidak bermoral itu dapat diterima secara sosial karena masih ada perilaku tidak bermoral lain yang lebih berat tingkatannya. *Displacement of responsibility*, yaitu upaya mengalihkan tanggung jawab sebuah perbuatan kepada orang lain karena seolah perbuatan itu muncul karena tekanan sosial. *Diffusion of responsibility*, yaitu upaya menghindari tanggung jawab perilaku individu dalam sebuah kelompok yang mana perilaku tersebut dilakukan secara bersama-sama. *Distorting consequences*, yaitu upaya mengabaikan dampak yang diakibatkan dari suatu perilaku tidak bermoral. Seseorang yang berusaha mengurangi dampak dari perbuatannya yang tidak bermoral, sehingga akibatnya tidak terlalu fatal. *Attribution of blame*, yaitu upaya menghindari diri segala macam tuduhan dengan mengalihkan kesalahan kepada korban perilaku yang tidak bermoral. *Dehumanization*, yaitu upaya pelepasan martabat manusia dimana pelaku menganggapnya korban seperti binatang sehingga pantas diperlakukan tidak manusiawi.

Islamic Personality

Kepribadian dalam Islam dipahami sebagai pandangan hidup yang menyeluruh, sehingga menghasilkan suatu pendekatan yang mampu menghubungkan setiap aspek perilaku, sikap, dan perasaan umat Islam.[10] Kesenjangan yang ada dalam instrumentasi yang mampu menangkap unsur-unsur utama kepribadian Islam hanya dapat diisi dengan memulai dengan definisi dan konsep organik untuk kepribadian dari perspektif Islam.

Dalam pandangan Islam, Kepribadian Islami merupakan konstruksi psikologis yang berpijak pada kualitas moral, yang meliputi keyakinan, perilaku, sikap dan tata krama sosial yang diajarkan oleh Al-Qur'an dan sabda dan tindakan Nabi (Sunnah). Kepribadian juga mencerminkan hubungan dan situasi antara seorang individu dengan Tuhannya, dirinya sendiri, keluarga dan masyarakat.[13] Kepribadian Islami merupakan prediktor kuat rasa kedekatan dengan Tuhan dan mengingat Dia dan dan Rasul-Nya.[14]

Kepribadian islami merupakan hasil penerapan dari keilmuan, tauhid dan akidah islamiyah yang benar dan berlandaskan kepada Al-Qur'an dan Sunnah.[15] Dengan penerapan kepribadian islami sebagaimana disebutkan di atas, maka hubungan intrapersonal seseorang dengan orang lain akan terbina dengan harmonis dan akan mendapatkan kesejahteraan subyektif yang tinggi karena aktivitas hidupnya dibimbing dan dimotivasi oleh iman yang kuat kepada Allah.

Sementara itu Tekke dan Ismail mengatakan bahwa dimensi kepribadian islami terdiri dari empat bagian yang meliputi, *belief in God* (kepercayaan kepada Tuhan/tauhid), *awareness of Prophetic Teaching* (Kedasaran/konsistensi kepada ajaran ke-Nabi-an), *self-striving* (Usaha/perjuangan diri) dan *self-regard* (harga diri).[10]

Korelasi Kepribadian Islami dengan *moral disengagement*

Sebelum dipaparkan hasil analisis korelasi, maka sebelumnya akan disampaikan deskripsi data penelitian, sebagai berikut:

Tabel 1. Deskripsi hasil penelitian

Descriptive Statistics						
	N	Range	Minimum	Maximum	Mean	Std. Deviation
Kep_Islami	155	42	22	64	57,11	5,690
Pelep_Moral	155	93	31	124	52,45	15,025
Valid N (listwise)	155					

Dari tabel 1 di atas dapat dideskripsikan kategori persentase dari data yang dihasilkan sebagaimana berikut ini:

Tabel 2. Frekuensi Kepribadian Islami

Kategori	Interval	Jumlah	Persentase
Tinggi	$X < 51$	13	8,5
Sedang	$51 \leq X < 63$	129	83
Rendah	$X \geq 63$	13	8,5

Dari tabel 2 di atas diketahui bahwa kepribadian islami siswa yang tergolong tinggi sebanyak 8,5%, yang tergolong sedang sebanyak 83%, dan yang tergolong rendah sebanyak 8,5%

Tabel 3. Frekuensi *moral disengagement*

Kategori	Interval	Jumlah	Persentase
Tinggi	$X < 37$	15	9,6
Sedang	$37 \leq X < 67$	122	78,7
Rendah	$X \geq 67$	17	11,7

Dari tabel 2 di atas diketahui bahwa *moral disengagement* siswa yang tergolong tinggi sebanyak 9,6%, yang tergolong sedang sebanyak 78,7%, dan yang tergolong rendah sebanyak 1,7%

Selanjutnya setelah dilakukan uji analisis korelasi Spearman dihasilkan sebagai berikut:

Tabel 4. Hasil analisis korelasi Spearman

Correlations			
		Kep_Isلامي	Pelep_Moral
Kep_Isلامي	Pearson Correlation	1	-,286**
	Sig. (2-tailed)		,000
	N	155	155
Pelep_Moral	Pearson Correlation	-,286**	1
	Sig. (2-tailed)	,000	
	N	155	155

**. Correlation is significant at the 0.01 level (2-tailed).

Dari hasil uji korelasi Spearman di atas diperoleh nilai korelasi sebesar negatif 0,286. Menurut Dwi Priyatno nilai tersebut tergolong tingkat korelasi yang rendah. Selanjutnya besar pengaruh kepribadian Islami terhadap penurunan *moral disengagement* adalah $0,286^2$ yaitu $0,0818 \times 100\%$ sama dengan 8,2%.

Hasil penelitian ii sejalan dengan penelitian dari Fida dkk yang memperoleh hasil bahwa kepribadian berkorelasi dengan pelepasan moral. Fida meneliti di kalangan perawat tentang mengabaikan kode moral dan etika, Fida et al. (2015) menunjukkan bahwa kecenderungan yang lebih tinggi untuk melepaskan diri secara moral dikaitkan dengan tingkat ketelitian sifat kepribadian Lima Besar yang lebih rendah (Fida dkk. 2016). Secara teoritis, hubungan antara pelepasan moral dan kehati-hatian masuk akal karena kehati-hatian adalah kecenderungan untuk mengikuti norma-norma yang ditetapkan secara sosial untuk mengendalikan impuls, untuk diarahkan pada tujuan, untuk merencanakan dan untuk mampu menunda kepuasan (Roberts et al. 2009). Artinya, orang yang mematuhi definisi kehati-hatian ini tidak diharapkan melepaskan diri secara moral. Costa dan McCrae menyatakan bahwa orang yang teliti cenderung berpikir hati-hati sebelum bertindak dan mematuhi kewajiban moral dan tanggung jawab yang mereka rasakan (Costa & McCrae 1992). Selain itu, beberapa penelitian yang dimulai dari sudut pandang memandang pelepasan moral sebagai lawan dari perilaku etis telah menemukan hubungan positif antara perilaku etis dan ciri-ciri kepribadian yang menyenangkan, berhati-hati, dan stabilitas

emosional (kebalikan dari neurotisisme) (Brown & Treviño 2006, Walumbwa & Schaubroeck 2009).

Status Luaran, berisi **jenis**, **identitas** dan **status ketercapaian setiap luaran wajib** dan **luaran tambahan** (jika ada) yang dijanjikan. **Lampirkan bukti dokumen** ketercapaian luaran wajib dan luaran tambahan. Jenis luaran dapat berupa publikasi, perolehan kekayaan intelektual, hasil pengujian atau luaran lainnya yang telah dijanjikan pada proposal. Uraian status luaran harus didukung dengan **bukti kemajuan** ketercapaian luaran sesuai dengan luaran yang dijanjikan. Lengkapi isian jenis luaran yang dijanjikan. Jika sudah ada bukti hasil cek plagiarisme untuk karya tulis ilmiah dilampirkan (similaritas 25%)

STATUS LUARAN

Luaran wajib berupa artikel jurnal pada saat ini telah diterima dan mendapat LoA di jurnal pada **Tawazun: Jurnal Pendidikan Islam** dengan link <https://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/index>. Target jurnal luaran wajib berubah, karena jurnal JMK sampai saat ini belum menerima artikel baru disebabkan dalam proses akreditasi. Sementara jurnal At-Tarbiyat belum memberi respon. Jurnal Tawazun juga **terakreditasi sinta 3**.

Sementara luaran tambahan berupa artikel di **Akhlaqul Karimah: Jurnal Pendidikan Agama Islam** dengan link <https://jurnal.samodrailmu.org/index.php/jak> juga sudah mendapat LoA.

HKI sudah terbit.

Semua luaran dilampirkan pada laporan ini.

Peran Mitra berupa **realisasi kerjasama** dan **kontribusi Mitra** baik *in-kind* maupun *in-cash* (untuk Penelitian Terapan dan Pengembangan). Bukti pendukung realisasi kerjasama dan realisasi kontribusi mitra **dilaporkan** sesuai dengan kondisi yang sebenarnya. **Lampirkan** bukti dokumen realisasi kerjasama dengan Mitra.

PERAN MITRA

Sebagai responden penelitian.

Kendala Pelaksanaan Penelitian berisi kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan.

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Kendala yang berarti tidak ada, namun pencarian jurnal yang pas dan dapat memperoleh tanggapan cepat itu sulit untuk jurnal terakreditasi 3

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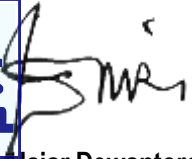
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Strengthening the Islamic Personality to Reduce Moral Disengagement in Madrasah Aliyah Students

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Abstract

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

Keywords: Islamic personality; moral disengagement; student.

Abstrak

Penelitian ini adalah penelitian lapangan dengan metode penelitian kuantitatif. Penelitian ini meneliti dua variabel, yaitu variabel bebas kepribadian Islami dan variabel terikat moral disengagement. Tujuan penelitian ini adalah untuk mengetahui seberapa tinggi tingkat kepribadian Islami siswa Madrasah Aliyah Kulonprogo, seberapa tinggi tingkat moral disengagement siswa Madrasah Aliyah Kulonprogo, dan seberapa besar pengaruh kepribadian Islami terhadap moral disengagement pada siswa Madrasah Aliyah Kulonprogo. Subjek penelitian adalah siswa-siswa Madrasah Aliyah Negeri 2 Kulonprogo sebanyak 155 orang. Data dikumpulkan melalui angket yang mengacu kepada skala Islamic personality yang mempunyai empat dimensi dan moral disengagement yang mempunyai delapan dimensi. Data dianalisis dengan analisis deskriptif dan analisis product moment. Hasil penelitian menunjukkan bahwa tingkat kepribadian Islami siswa MAN Kulonprogo berada pada tingkat sangat tinggi yaitu 82,5% sangat tinggi dan 14% tinggi. Sementara itu tingkat moral disengagement pada siswa MAN Kulonprogo berada pada tingkat sangat rendah yaitu 62,6% sangat rendah dan 29% rendah. Hubungan antara kepribadian Islami dengan moral disengagement diketahui dari nilai $R = -0,286$. Dari nilai R^2 menjadi R-Square yang menandakan pengaruh sebesar 0,082 atau 8,2%. Dari hasil ini dapat disimpulkan bahwa semakin tinggi tingkat kepribadian Islami pada siswa MAN, maka akan semakin turun tingkat moral disengagement pada mereka.

Kata kunci: Islamic personality; moral disengagement; student.

Introduction

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

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

Impoliteness is an indicator of moral disengagement from a psychological perspective, namely someone violates politeness which is a culture and ethic that is highly upheld in a society, but the perpetrator considers this something that is acceptable. Moral disengagement is a person's behavior that is inhumane as a result of cognitive restructuring, so that the perpetrator feels that his behavior is morally good, because his cognitive structure justifies it morally; avoid false accusations by social comparison; minimize the harm caused by his behavior; transfer responsibility; blaming others, and treating others inhumanely (Bandura, 2002). Moral disengagement is the behavior of someone who bullies and the perpetrator is not morally bound to certain moral standards (Bussey, Fitzpatrick, & Raman, 2015). Moral disengagement is a person's cognitive process that results in the belief that behavior that is contrary to moral standards will be tolerated by other people (Meter, Beckert, Budziszewski, & Phillips, 2020).

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

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

According to Bandura, moral disengagement has eight dimensions, namely: 1) Moral justification, namely the process of rationalizing an individual towards the deviant behavior he or she commits, so that the behavior appears to be morally acceptable. A person who justifies his behavior that harms other people for personal reasons and seems to be socially acceptable. 2) Euphemistic language, namely an attempt to distort language from what is actually despicable into language that is more polite and pleasant to other people's ears. Language as a means of communication can influence a person's perception of behavior that is actually morally deviant, which is then communicated using polite language, so that actions that are actually reprehensible appear to be normal actions. 3) Advantageous comparison, namely an effort to compare immoral behavior with behavior that has a greater level of immorality, so that people who hear it think that behavior that is actually already immoral is socially acceptable because there are other immoral behaviors that exist. heavier level. 4) Displacement of responsibility, namely an attempt to transfer responsibility for an action to another person because it appears as if the action arose due to social pressure. Transferring responsibility for a behavior because the behavior is the result of an order from someone in power. 5) Diffusion of responsibility, namely an effort to avoid responsibility for individual behavior in a group where the behavior is carried out together. Moral control will weaken because the person responsible becomes blurred, and seems to move from one person to another. Therefore, the detrimental impact of a group's behavior is always linked to the behavior of others. 6) Distorting consequences, namely efforts to ignore the impacts resulting from immoral behavior. Someone who tries to reduce the impact of his immoral actions, so that the consequences are not too fatal. 7) Attribution of blame, namely an effort to avoid all kinds of accusations by shifting the blame to the victim of immoral behavior. Someone who blames other people who are actually the victims of their actions. 8) Dehumanization, namely an attempt to abandon human dignity where the perpetrator considers the victim to be like an animal and therefore deserves to be treated inhumanely (Bandura, 1999).

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

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

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

and are quite different from education under the ministry of education and culture. The aim of the madrasah is more focused on forming an Islamic personality who excels in the fields of science and technology, but also has a strong personality based on the Islamic religion.

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

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

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

There are four dimensions of Islamic personality, namely: 1) Belief in God (trust in God/tawhid), which is a dimension that conceptually starts from a comprehensive understanding of the meaning of tawhid in Islam. These monotheistic values are then actualized in every action in daily life, so that they become character and personal reflection. This Islamic personality dimension places great emphasis on the reality of the supernatural (transcendent) existence of God. 2) Awareness of Prophetic teaching (awareness/consistency in following the teachings of the Prophet), namely the dimension that reveals that Islam must be illuminated by the principles of the Koran and the Hadith of the Prophet which are always in pairs. Implementation of the shahada (testimony), testifying that there is no God but Allah and the Prophet Muhammad is the servant and messenger of Allah, focusing specifically on Divine values and awareness of the Prophet's teachings. Prophets are an extension of God's hand in developing and directing people to always be on God's path so that their lives are calm and peaceful, both personally and in coexistence with other people. The Prophet's teachings uphold divine values that highly respect the personal rights of every human being, and strictly prohibit violating and taking away other people's rights which could result in life becoming unproductive. 3) Self-striving (self-effort/struggle), namely the dimension that discusses how a person always tries to be istiqamah and be on God's path. Istiqamah and consistency in the path of God requires a tiring struggle, because in humans there is

a passion that always leads to error, namely lust and there is also a heart that always illuminates (fuad) his thoughts in his actions. A person who is successful in his struggle to always be on God's path will gain a feeling of the presence of the Divine/God in his heart which can help the individual to increase morale in their life all the time to do good. 4) Self-regard, which is a dimension that reflects a person having good self-esteem after successfully living his life in accordance with God's values. This success is worthy of positive self-esteem. Positive self-esteem is actually closely related to a person's inner satisfaction because they can achieve the goals they have aspired to consistently (Tekke & Ismail, 2016).

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

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

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

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

similar patterns of moral reactions to various moral violations involving disgusting and non-disgusting content (Rabelo & Pilati, 2021).

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

Research methods

This research is a type of field research using quantitative methods. Quantitative methods are research methods that are based on the positivistic thinking paradigm (Sugiyono, 2014). The research subjects were Madrasah Aliyah students in Kulonprogo, namely Madrasah Aliyah Negeri 2 Kulonprogo. The total sample was 155 students taken randomly. The data collection method uses a questionnaire with a modified Likert scale into four options, including strongly agree, agree, disagree and strongly disagree.

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

Pembahasan Results and Discussion

A. Research findings

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

Table 1. Islamic personality level of MAN 2 Kulonprogo students

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

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

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

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

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

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

Table 3. Product moment correlation test results

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

From table 3 above, it can be seen that there is a significant relationship between Islamic personality and moral disengagement with a sig value of $0.000 < 0.05$ and a correlation value of negative $R = -0.286$. Next, to find out the influence between Islamic personality and moral disengagement, $R\text{-Square} = R^2$, namely $0.286 \times 0.286 = 0.082$ or 8.2%.

B. Discussion

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

The achievement of the Islamic personality of MAN students in DIY which is at a good and good level is an achievement that deserves appreciation from all parties. MAN

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

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

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

Meanwhile, the results of the questionnaire regarding moral disengagement showed that the level of moral disengagement of MAN Kulonprogo students was at a very low and low level. This phenomenon is also one of MAN's successes in forming the Islamic character of its students. The results of this research are in line with the results of many previous large studies where Islamic personality can reduce moral disengagement. People who have an Islamic personality are of course classified as religious people, where religiosity is the basis of a person's morality. Religious people are assumed to be more moral people than people who are less or not religious. People who are religious and close to God have relatively lower levels of moral detachment. Giulio D'Urso et al., who researched prisoners, revealed that respondents who were more religious had lower moral disengagement (D'Urso et al., 2019). Noga Sverdlik and Eyal Rechter say that a person's preoccupation with God makes their emotions more organized, and this is different from people who are secular and far from God. Sverdlik and Rechter say that in religion there are many universal values that will lead to inner peace, so that adherents will be more moral (Sverdlik & Rechter, 2020). Sverdlik and Rechter are supported by Ghorbani's opinion, which states that especially religious Muslims (insan kamil) will always be close to their God (Ghorbani et al., 2016).

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

Conclusion

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

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