

THE INFLUENCE OF THE LEVEL OF RELIGIOSITY OF PEER SANTRI ON THE LEVEL OF MORALITY OF SANTRI AT AL MUAYYAD HIGH SCHOOL SURAKARTA

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Abstract. The purpose of this study was to analyze the influence of the level of religiosity of peer santri on the level of morality of santri at Madrasah Aliyah Al-Muayyad Surakarta. This study used a quantitative approach with a survey method. The population of the study was 225 santri and a sample of 83 santri was taken using the stratified random sampling technique. Data were collected through questionnaires and supported by interviews and observations. The collected data were subjected to prerequisite tests, namely the normality test, multicollinearity test and heteroscedasticity test, then analyzed using simple linear regression analysis. The results of the study showed that the variables tested showed a high category, namely the variable of the level of religiosity of peer santri of 83.1% and the variable of the level of morality of santri of 77.1%. Based on the results of the t-test, it showed a significant influence between the two variables of the level of religiosity of peer santri with the level of morality of santri with a significance of 0.000 or less than 0.05. The theoretical implication in this study is the suitability between the results of the data analysis with the Theory of Religiosity of Glock & Stark (1969) and the Theory of Moral Education of Emile Durkheim (1990).

Keywords: Religiosity, Education, Morality, Santri, Islamic Boarding School

INTRODUCTION

Sustainable Development Goals (SDGs) aims to end poverty, safeguard all aspects that make the earth habitable, and ensure that peace and prosperity are enjoyed by all, now and in the future (Aji & Kartono, 2022). The 4th goal is related to quality education, namely “ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all”. One effort to realize quality education can be done by instilling moral education in schools. Education around the world is now also reexamining the need for moral education or character education or morality education to be revived. This is not only felt by the Indonesian nation and society, but also by developed countries. Even in industrialized countries where moral ties are becoming looser, their people are beginning to feel the need for a revival of moral education which has recently begun to be neglected (Zuriah, 2017).

The level of morality of santri in the world is usually measured through research that evaluates ethical behavior, moral values, and perceptions of social issues among young people. One indicator of morality, namely santri' attitudes towards tolerance, diversity, and discrimination, is also an important part of measuring morality among young people. According to a survey by the Pew Research Center (2020), in European countries such as Sweden, the Netherlands, and Germany, more than 80% of santri aged 15-24 support equal rights for the LGBTQ+ community. However, in Middle Eastern countries and parts of Africa, the level of support for LGBTQ+ rights is much lower, below 20%. Regarding attitudes towards racial discrimination, 65% of santri in the United States stated that racial discrimination is a major problem that still needs to be addressed, while in Japan, the figure is lower, around 40%.

Indonesia itself, as a country with cultural, religious, and ethnic diversity, views tolerance as an important aspect of student morality. However, santri attitudes towards diversity still face challenges, especially related to religious issues and cultural differences. According to the Religious Harmony Index report (2022) by the Ministry of Religion, the attitude of tolerance among Indonesian santri is still generally good, but several studies have found an increase in intolerance in several regions. A survey of high school santri in West Java and Jakarta showed that around 25-30% of santri do not fully support the rights of religious or ethnic minority groups. In addition, based on data from the Ministry of Women's Empowerment and Child Protection (2020), around 41% of santri in Indonesia have experienced bullying, either directly or online.

Meanwhile, education in Indonesia is inseparable from the existence of Islamic boarding schools, considering that Islamic boarding schools are one of the oldest and most influential educational institutions in the development of national education. Based on the latest data from the Ministry of Religion of the Republic of Indonesia (2022), the number of Islamic boarding schools in Indonesia continues to increase from year to year. Until 2022, there are more than 27,722 Islamic boarding schools throughout Indonesia.

Islamic boarding schools in Indonesia are not free from cases. According to a report by the Indonesian Child Protection Commission, there has been an increase in cases of violence in Islamic boarding schools, with more than 15 reports of violence and bullying received each year. In 2021, there were more than 20 cases reported. In 2023 (Tempo, 2023), a student at an Islamic boarding school in Jepara, Central Java, was reported to have died as a result of abuse by a senior student. This incident involved physical violence in the form of beatings. In addition, a student in Solo City, Abdul Karim Putra Wibowo, (13) died allegedly as a victim of bullying. The junior high school student and student at the Tahfidz Az-Zayidiyy Islamic Boarding School, Sanggrahan, Grogol, Sukoharjo was allegedly abused by his seniors. Cases of violence in Islamic boarding schools in Indonesia have become a serious concern in recent years. Although many Islamic boarding schools serve as places of education and moral development, several incidents of violence have been reported indicating problems within the educational environment. This needs special attention.

Islamic boarding school-based Madrasah Aliyah as one of the educational institutions in Indonesia cannot be separated from moral education. The morality of santri refers to Novayanty (2021) who states that there are five moral indicators that must be formed and possessed by a student in order to be said to be a moral student. The five indicators include discipline in obeying the rules, concern in helping others, politeness, honesty and responsibility. Novayanty's statement is a requirement that must be possessed by a moral Islamic boarding school student.

Tafsir (2013) stated that our current education still produces graduates who like to win by themselves and force their will, like drugs and brawls, like to cheat and have no social sensitivity, even like to be greedy and have no social sensitivity, including corruptors, so that all of these are people who have failed to become human beings even though they are officials. If we look at the concept of morality of Islamic boarding school santri, associated with what was put forward by Tafsir, it turns out that there is a gap in the morality that must be possessed.

A group of people also argue that morality can be formed and attempted to bring people to have good morals. One of the important figures in the lives of santri is the santri of the same age, because they spend most of their time together. The religiosity of santri of the same age will affect the activities carried out by the santri. Mastiyah (2018) stated that religiosity can be used as a factor that can explain various things, especially human attitudes and behaviors including a person's morality. In this study, it was seen that the dimensions of belief and appreciation influenced ritual behavior (worship), social behavior and behavior to avoid negative things. The research findings showed that MAN 2 santri had a higher level of religiosity (aspects of knowledge, belief, appreciation, and worship behavior) than SMAN 3. The dimension of belief had a significant influence in reducing negative behavior while the dimension that was significant in increasing worship practices and social behavior was appreciation. This shows that religiosity in Madrasah Aliyah can be said to be high.

If traced from various studies, the religiosity of santri in Madrasah Aliyah according to Reza's research (2013) based on categorization calculations, it can be seen that there is a tendency for many Madrasah Aliyah santri to have moderate religiosity based on statistical data calculations. Between the research of Mastiyah (2018) and Reza (2013) shows a gap between religiosity in Madrasah Aliyah, one says it is high and the other says it is moderate.

This study will also examine the theory of religiosity put forward by Glock & Stark (1969), where the religiosity of peer santri refers to obedience and commitment to their religion, meaning that the diversity of peer santri basically shows more about the processes of internalization of religious values which then unite within a person and then form daily behavior which can also influence the level of morality possessed by a student.

In addition, it will examine the theory of moral education put forward by Emile Durkheim (1990), he argues that morality is not only about good and bad but also the existence of facts that are manifested so that systematic behavior arises by provisions. Durkheim further said that morality begins in life in a group, because only there do indifference and devotion have meaning. Moral life begins with membership in a group, no matter how small the group is, so it can be said that the group is ourselves or the best part of ourselves. Based on the explanation above, the researcher is interested in researching "The Influence of the Level of Religiosity of Peer Santri on the Level of Morality of Santri of the Al-Muayyad Islamic Boarding School in Surakarta".

RESEARCH METHOD

This study is a quantitative approach study, using a survey method with an explanatory research type. According to Sugiyono (2017) explanatory research is a study that explains the position between the variables studied and the relationship between one variable and another through testing the formulated hypothesis. This study aims to see the effect of the level of religiosity of peer santri on the level of morality of santri at Madrasah Aliyah Al-Muayyad Surakarta.

The population in this study were santri of grades X, XI, and XII from 9 classes at MA Al-Muayyad Surakarta totaling 225 santri. The sample in this study was taken from 83 respondents using stratified random sampling technique. This study was conducted at MA Al-Muayyad Surakarta, where there are three classes, namely X, XI and XII. Each class has three classes, so the total of all classes is 9. The variables in this study are two variables, namely the independent variable and the dependent variable. The independent variable in this study is the level of religiosity of peer santri. Meanwhile, the dependent variable in this study is the level of morality of santri.

The data of this study were obtained from primary and secondary data. In this study, primary data were obtained using a questionnaire. A questionnaire is a set of specific questions that are arranged completely and systematically. The answers to these questions can also be classified according to certain categories systematically so that quantitative comparisons are possible. The questions in this research questionnaire were arranged using a Likert scale. The use of this Likert scale aims to measure the level of religiosity and morality of santri. Primary data in this study are also supported by the results of interviews and observations that function as a complement to the questionnaire method which is the main data collection method. In addition, the study collected secondary data from books, archives and journals.

The instrument tests conducted are reliability and validity tests. Reliability tests are the extent to which measurement results using the same object will produce the same data (Sugiyono, 2017). While validity tests are a degree of accuracy of an instrument. A questionnaire is declared valid if the questionnaire questions can reveal something that is measured by the questionnaire (Ghozali, 2011).

The data obtained were then tested for classical assumptions. The purpose and classical assumption test is to determine whether the variables used in this study are feasible or not. The classical assumption tests used are the normality test, multicollinearity test and heteroscedasticity test. The normality test is to test whether in the regression model, the interfering variables or residuals have a normal distribution. Good and feasible data in research are those that have a normal distribution. While the multicollinearity test is to test whether the regression model finds a correlation between independent variables or free variables. Also, the Heteroscedasticity Test aims to test whether in the regression model there is inequality of Variance from the residuals of one observation to another.

After conducting the classical assumption test, data analysis was carried out using the technique Simple linear regression analysis is a data analysis technique used to predict unknown data values. This analysis is used when the dependent variable is influenced by one independent variable. Simple linear regression analysis from the t-test (Partial Test) and R² Test (Coefficient of Determination). The t-test aims to determine whether or not there is a partial direction given by the independent variable (X) to the dependent variable (Y). The determination coefficient test is used to determine what percentage of influence variable X has simultaneously on variable Y.

RESULT AND ANALYSIS

1. Research Result

1.1 Overview of Research Location

Al-Muayyad Islamic Boarding School was pioneered in 1930 by KH. Abdul Mannan on land of $\pm$ 3,500 m² which was donated by KH. Ahmad Shafawy in Mangkuyudan village, Purwosari sub-district, Laweyan district, Surakarta city. Initially, it was an Islamic Boarding School with a Tashawwuf character, meaning that the main activity was practicing sharia and had not yet conducted regular in-depth study of religious knowledge. The emphasis was on training santri with religious behavior. The religious studies at that time were held around faith and morals.

Since KH. Ahmad Umar Abdul Mannan, began the development of Islamic boarding schools with a broader Islamic religious education curriculum than before. The educational curriculum emphasizes the deepening of Islamic religious sciences with the Qiroatul Qur'an program, Tahfidlul Qur'an, study of yellow books with materials ranging from nahwu, shorof, balghoh, fiqh, hadith, and so on as Islamic boarding schools in general in Indonesia.

To face the challenges of the rapidly developing era and the demands to play an active role in society, not only religious knowledge is needed but also general knowledge is required. For that reason, on December 9, 1974, Madrasah Aliyah Al-Muayyad was established, with the hope that when santri leave the Islamic Boarding School, they will have sufficient religious knowledge and general knowledge to play a good role in society.

At the beginning of the establishment of Madrasah Aliyah Al Muayyad Surakarta, the head of the madrasah was held by Mr. Drs. Hadi Muhtarom from 1974 - 1981. In 1981 the Head of the Madrasah was handed over to Mr. M. Nurhadi, BA until 2000. In 2000 - 2020 it was held by Mr. Drs. Masrokan. And in 2021 the head of the madrasah was held by Muh. Rodlin, S. Ag. The beginning of the establishment of the Madrasah was still under MAN I Surakarta, then to MAN 2 Surakarta. After that in 1985 Madrasah Aliyah Al-Muayyad applied for Accreditation for Recognized status, so that the implementation of EBTANAS could be carried out in the Madrasah Aliyah Al-Muayyad complex itself. In 2010 MA Al-Muayyad re-applied for accreditation and received an Accredited B rating, and in 2016 and 2021 Madrasah Aliyah Al-Muayyad received an A rating in Accreditation by the National Accreditation Agency.

Madrasah Aliyah Al Muayyad Surakarta as an educational institution with Islamic characteristics needs to consider the expectations of santri, parents, foundations, institutions that use madrasa graduates and the community in formulating its vision. The vision of Madrasah Aliyah Al Muayyad Surakarta is "The realization of a madrasah education that is friendly to religious, dignified, literate santri, superior in achievement, loves the environment, skilled in entrepreneurship, and becomes a world reference in the integration of knowledge and technology."

1.2 Demographic Conditions of MA Al-Muayyad Surakarta

Based on student data from MA Al-Muayyad Surakarta, the number of santri based on gender is as follows:

Table 1. Composition of Number of Santri Based on Gender

Gender	
Female	130
Male	107

Source: Madrasah Data, 2024

Based on madrasah data, MA Al-Muayyad Surakarta has facilities of 10 Classrooms, 1 Multipurpose Hall, 1 Library Room, 1 Guidance and Counseling Room, 1 Computer Laboratory Room, 1 Language Laboratory Room, 1 Biology Laboratory Room, 1 Physics Laboratory Room, 1 Chemistry Laboratory Room, and 1 large Library Room. For the Computer Laboratory, it has a complete set of 24 computers equipped with headsets. For the Language Laboratory, it has a complete set of 24 computers equipped with headsets. For the Biology Laboratory, it is equipped with body props and various senses. For the Physics Laboratory, it is equipped with a set of experimental equipment. For the Chemistry Laboratory, it is equipped with various supporting tools.

1.3 Respondent Profile

Based on the primary data obtained, the description of the characteristics of respondents based on the gender of the respondents presented in the SPSS statistical test is as follows:

Table 2. Respondent Description Based on Gender

Gender	Frequency	Percentage (%)
Male	43	51.8%
Female	40	48.2%
Amount	83	100%

Source: Primary Data Analysis, 2024

Based on the primary data obtained, the description of the characteristics of respondents based on the age of respondents presented in the SPSS statistical test is as follows:

Table 3. Description of Respondents Based on Age

Age	Frequency	Percentage (%)
14 years	1	1.2%
15 years	28	33.7%
16 years	14	16.9%
17 years	33	39.8%
18 years	7	8.4%
Amount	83	100%

Source: Primary Data Analysis, 2024

Based on the primary data obtained, the description of respondent characteristics based on respondent class presented in the SPSS statistical test is as follows:

Table 4. Description of Respondents Based on Grade

Grade	Frequency	Percentage (%)
Class X	32	38.6%
Grade XI	25	30.1%
Grade XII	26	31.3%

Amount	83	100%
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Source: Primary Data Analysis, 2024

2. Data analysis

2.1 Research Instrument Test Results

The research instrument test in this study is to use the Validity and Reliability Test. The aim is to find out whether the statements in the questionnaire are feasible or valid to be used as a research instrument. The Validity and Reliability Test in this study uses the help of the SPSS for Windows version 26.0 program, with a sample used of 30 respondents outside the sample for each indicator in each variable.

2.1.1 Validity Test

The following are the results of the validity test of the two variables used in this study:

Table 5. Results of the Validity Test of Question Items for the Level of Religiosity of Peer Santri Variable

No	r _{count}	r _{table}	Information
1	0.414	0.361	Valid
2	0.484	0.361	Valid
3	0.802	0.361	Valid
4	0.690	0.361	Valid
5	0.562	0.361	Valid
6	0.785	0.361	Valid
7	0.633	0.361	Valid
8	0.562	0.361	Valid

Source: Primary Data Analysis, 2024

Based on Table 5, it can be seen that all questions for the variable of the level of religiosity of peer santri have valid status, because the calculated $r_{\text{count}} > r_{\text{table}}$ 0.361.

Table 6. Results of the Validity Test of Question Items for the Level of Santri Morality Variable

No	R _{count}	r _{table}	Information
1	0.705	0.361	Valid
2	0.798	0.361	Valid
3	0.643	0.361	Valid
4	0.763	0.361	Valid
5	0.584	0.361	Valid
6	0.522	0.361	Valid
7	0.673	0.361	Valid
8	0.667	0.361	Valid

Source: Primary Data Analysis, 2024

Based on Table 6, it can be seen that all questions for the santri morality level variable have a valid status, because the $r_{\text{count}} > r_{\text{table}}$ value is 0.361.

2.1.2 Reliability Test

The statistical test results show that the Cronbach Alpha value is greater than the reliability, namely 0.60. This shows that each variable is proven to be reliable and is in the marginal category. The following are the results of the reliability test of the variables used in this study:

Table 7. Results of Research Instrument Reliability Test

No	Variables	Cronbach's Alpha	Critical Value	Decision
1.	Level of Religiosity of Peer Santri	0.804	0.60	Reliable

2.	Morality Level of Santri	0.629	0.60	Reliable
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Source: Primary Data Analysis, 2024

2.2 Description of Research Variables

2.2.1 Level of Religiosity of Peer Santri

The level of religiosity of peer santri is an individual difference in terms of interest in a particular religion which includes the level of belief, religious practice, religious knowledge, and the consequences of carrying out religious teachings carried out by santri who interact and carry out daily activities with their peers. The following is a description of the indicators and variables after the data is categorized and displayed in a single table/frequency table:

Table 8. Frequency of Indicators of the Religiosity Level of Peer Santri

No.	Indicator	VU	NR	R	VR
1.	Peer santri perform the obligatory prayers 5 times a day	0%	6%	60.2%	33.7%
2.	Peer santri carry out the Ramadan fast	0%	2.4%	39.8%	57.8%
3.	Peer santri carry out all the commands of Islamic teachings	0%	7.2%	59%	33.7%
4.	Peer santri are afraid of committing sins	1.2%	7.2%	60.2%	31.3%
5.	Peer santri know the Qur'an and its translation	1.2%	30.1%	59%	9.6%
6.	Peer Santri understand the meaning of the 5 daily prayers	1.2%	12%	55.4%	31.3%
7.	Peer santri try to give alms	0%	9.6%	61.4%	28.9%
8.	Peer santri try to help people	1.2%	6%	54.2%	38.6%

Source: Primary Data Analysis, 2024

Information:

VU : Very Unreligious

NR : Not Religious

R : Religious

VR : Very Religious

Based on table 8 above, it shows that the level of religiosity of peer santri encourages an increase in the level of morality of santri. This is indicated by peer santri performing the obligatory 5 daily prayers as much as 60.2% in the religious category. Peer santri also carry out the Ramadan fast as much as 57.8% at the level of always carrying out the full 30-day Ramadan fast. Peer santri also carry out all the commands of Islamic teachings as much as 59% in the category of carrying out the commands of Islamic teachings. As many as 60.2% of peer santri indicated that they were afraid of committing sins.

The next indicator is that santri of the same age know the Al-Qur'an and its translation, as many as 59% are in the knowing category. Santri of the same age also know the meaning of the 5 daily prayers as much as 55.4% in the knowing category. Peer santri also try to give alms as much as 61.4% in the effort category. Also, 54.2% of peer santri try to help people in trouble in the effort category. Based on the table presentation of the variable indicators of the level of religiosity of peer santri, it can be generalized into the following categorization of the level of religiosity of peer santri:

Table 9. Variable Category of Religiosity Level of Peer-to-Peer Santri

Category	Range	Frequency	Percentage
Low	<19	1	1.2%
Currently	19-29	13	15.7%
Tall	>29	69	83.1%
Total		83	100%

Source: Primary Data Analysis, 2024

When viewed from the table above, the level of religiosity of peer santri is included in the high category, as stated by respondents at 83.1%. The results of the statistical data analysis above are supported by data from interviews and observations. Interviews were conducted with random respondents as many as 3 students. The interview results from the three of them describe the description of the religiosity of peer students or their own friends. The results of the interview stated that they could carry out worship together, such as congregational prayers, Ramadan fasting, breaking the fast together, sahur together, reciting the Qur'an together and helping and helping each other. They also always cooperate and discuss in lessons both in the hut and in Madrasah Aliyah. (Interview and observation data, 09/11/2024).

The results of this study in the form of both statistical data and descriptions of the results of interviews and observations show that the religiosity of MA Al Muayad Surakarta saebaya students shows a high category of both male and female and both classes X, XI and XII are characterized by activities carried out daily such as praying in congregation, reciting the Qur'an, studying, trying to give alms and knowledge about Islam. Glock and Stark (1969) suggest that a person's religiousness points to a person's obedience and commitment to his religion, meaning that a person's religiousness basically shows more on the internalization processes of religious values which then blend in a person and then form daily behavior.

As for several factors that influence religiosity, one of which is the institutional environment, the institutional environment in question contains teaching materials, attitudes and exemplary behavior. Based on the context of this study, the religiosity of peer students refers to obedience and commitment to their religion, meaning that the diversity of peer students basically shows more on the processes of internalizing religious values which then merge in a person and then form daily behavior which can also affect the level of morality possessed by a student.

2.2.2 Morality Level of Santri

The level of morality of santri is the actions of someone who studies at an Islamic boarding school which contains five indicators, namely discipline, politeness, concern in helping others, honesty and responsibility. The following is a description of the indicators and variables after the data is categorized and displayed in a single table/frequency table:

Table 10. Frequency of Indicators of the Morality Level of Santri Variables

No.	Indicator	VI	I	M	VM
1.	The discipline of santri to wake up on time to Tahajud and Subuh prayers	0%	30.1%	48.2%	21.7%
2.	Discipline of santri in following the 5 daily prayers	0%	26.5%	44.6%	28.9%
3.	Discipline of santri in participating in Qur'an reading activities	0 %	10.8%	53%	36.1%
4.	Discipline of santri in attending Madrasah Aliyah	0%	12%	47%	41%
5.	Helping others overcome problems	0%	7.2%	69.9%	22.9%
6.	The manners of santri towards others	0%	3.6%	51.8%	44.6%
7.	The honesty of santri with others	0%	7.2%	62.7%	30.1%
8.	The responsibility of santri for what is their responsibility as santri	0%	8.4%	51.8%	39.8%

Source: Primary Data Analysis, 2024

Information:

VI : Very Immoral
I : Immoral
M : Moral
VM : Very Moral

Based on table 10 above, it shows that overall the level of morality of santri can be said to be moral as shown by the realization of five indicators, namely politeness, concern in helping others, honesty and responsibility. This is shown by the discipline of santri waking up on time to perform tahajud

and dawn prayers as much as 48.2% in the discipline category. The discipline of santri in attending 5 daily congregational prayers as much as 44.6% at the discipline level. The discipline of santri in participating in Qur'an reading activities as much as 53% in the discipline category. As many as 47% of santri are disciplined in attending Madrasah Aliyah.

The next indicator is helping others in solving problems, as much as 69.9% in the helping category. Santri are also polite to others as much as 51.8% in the polite category. The honesty of santri with others shows a percentage of 62.7% in the honest category. Also, the responsibility of santri towards what is their responsibility as santri shows a percentage of 54.2% in the responsible category. Based on the table presentation of the indicators of the morality level variables of santri, it can be generalized into the following categorization of the morality level of santri:

Table 11. Category of Variables of Morality Level of Santri

Category	Range	Frequency	Percentage
Low	<19	0	0%
Currently	19-29	19	22.9%
Tall	>29	64	77.1%
Total		Total	83

Source: Primary Data Analysis, 2024

When viewed from the table above, the level of morality of santri is included in the high category as stated by respondents at 77.1%. The results of the statistical data analysis above are supported by interview data. Interviews were conducted with random respondents as many as 3 santri. The results of the interviews of the three concluded that Madrasah Aliyah Al Muayyad students have a good level of morality characterized by the discipline of waking up on time to do tahajud prayers and morning prayers, discipline in following the 5-time congregational prayers, discipline in following the Qur'an activities, discipline in attending Madrasah Aliyah, helping others in overcoming problems, being polite to others, being honest with others and being responsible for what is your responsibility as a santri (Interview data, 09/11/2024).

The results of this study both in the form of statistical data and descriptions of the results of interviews and observations show that the religiosity of MA Al Muayyad Surakarta saebaya students shows a high category of both male and female and both classes X, XI and XII are characterized by activities carried out daily. Emile Durkheim (1990) argues that the level of morality of a student can be built by the method of habituation (building discipline), the method of punishment and reward, conditioning the school environment in fostering solidarity in children to form bonds to social groups, and the method of example. The existence of these methods is expected to form santri who have a high level of morality.

2.3 Classical Assumption Test Results

The Classical Assumption Test in this study includes the Normality Test, Multicollinearity Test and Heteroscedasticity Test. The Classical Assumption Test in this study uses the assistance of the SPSS for Windows version 26.0 program, with a sample of 83 respondents.

2.3.1 Normality Test

In this study, the Normality Test uses the PP Plot visual approach and the Kolmogorov-Smirnov statistical test. Based on the data processing that has been carried out, the results of the Normality Test are shown as follows:

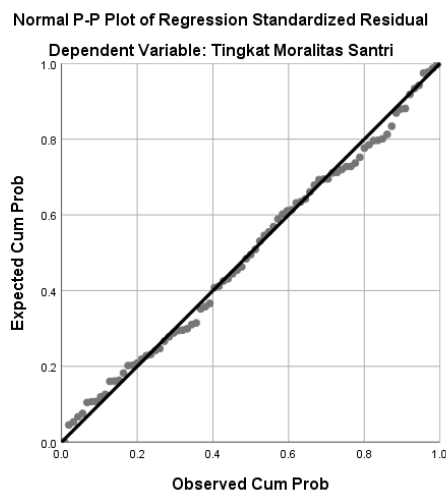


Figure 1. Normal Curve P-Plot

Source: Primary Data Analysis, 2024

Based on Figure 1 above, it can be concluded that in the normal P-Plot graph, the points are seen to be spread around the diagonal line and the spread is not too far or wide so that the graph shows that the regression model meets the normality assumption and is suitable for use.

This study also uses the non-parametric method of one sample kolmogorov-smirnov (one sample KS). If the KS value is significant then the residual is not normal, but if KS is not significant then the residual is normally distributed (Ghozali, 2012:174). If the significance is more than 0.05 then the residual is normally distributed.

Table 12. Kolmogorov Smirnov Test Results

No.	Test	Sig.	Critical Limit	Decision
1.	One-Sample Kolmogorov Smirnov Test	0.200	0.05	Normal
Z				

Source: Primary Data Analysis, 2024

Based on table 12 above, it is known that the results of the Kolmogorov-Smirnov test are seen from the significance value of 0.200, meaning that it can be concluded that the residuals are normally distributed.

2.3.2 Multicollinearity Test

Multicollinearity Test aims to test whether the regression model finds a correlation between independent variables. It can be seen from the Tolerance Value and its opposite, Variance Inflation Factor (VIF). If the tolerance value < 0.10 or $=$ VIF value > 10 , it indicates multicollinearity (Ghozali, 2006:91). The results of the VIF and Tolerance tests from the regression model in this study can be seen in table 4.25.

Table 13. Multicollinearity Test Results

No.	Independent Variables	Tolerance	VIF
1.	Level of Religiosity of Peer-to-Peer Santri	0.953	1,050

Source: Primary Data Analysis, 2024

The results of table 13 above the calculation of the Variance Inflation Factor (VIF) value show that the VIF value of the Religiosity Level of Peer Santri is 0.953. This means that there are no independent variables that have a Tolerance value of less than 0.1. So according to the Tolerance value, there is no multicollinearity in the regression model.

2.3.3 Heteroscedasticity Test

The heteroscedasticity test using the glejser test is if the significance value (Sig.) Is greater than 0.05, then the conclusion is that there is no symptom of heteroscedasticity in the regression model. Conversely, if the significance value (Sig.) Is less than 0.05, then the conclusion is that there is a symptom of heteroscedasticity in the regression model. A good regression model should not have symptoms of heteroscedasticity. The results of the heteroscedasticity test in this study can be seen in the following table:

Table 14. Heteroscedasticity Test Results

No.	Independent Variables	Sig.	Critical Limit
1.	Level of Religiosity of Peer Santri	0.694	0.05

Source: Primary Data Analysis, 2024

Based on table 14 above shows the results of the calculation of the significance value of each variable, namely the Level of Religiosity of Peer Santri of 0.694. This means that there are no independent variables that have a significance value of less than 0.05. So it can be concluded that there is no symptom of heteroscedasticity in the regression model.

2.4 Simple Linear Regression Analysis

Based on the calculation of multiple regression between the level of discipline of administrators, the level of teacher role models, and the level of religiosity of peer santri, on the level of morality of santri using the SPSS For Windows version 26.0 program, the following results were obtained:

2.4.1 Hypothesis Testing with t-Test

The first step in hypothesis testing with the t-test is to determine the hypothesis formulation, then determine the 5% confidence level ($\alpha = 0.05$) of t count and t table. The next step is to determine the conclusion based on the following determination:

- (1) If the t_{value} is positive
If $t_{\text{count}} > t_{\text{table}}$ then H_0 is rejected and H_a is accepted (Has an effect). If $t_{\text{count}} < t_{\text{table}}$ then H_0 is accepted and H_a is rejected (Has no effect).
- (2) If the t_{value} is negative
If $-t_{\text{count}} < -t_{\text{table}}$ then H_0 is rejected and H_a is accepted (Influential)
If $-t_{\text{count}} > -t_{\text{table}}$ then H_0 is accepted and H_a is rejected (No effect)

Decision making is determined in advance using the ttable formula to find the degree of freedom as follows:

$$\begin{aligned} Df &= n - k \\ Df &= 83 - 4 \\ Df &= 79 \end{aligned}$$

Information:

Df = degrees of freedom
n = number of respondents
k = number of research variables

Based on the results of the calculation of the degree of freedom, the t table result is 1.664.

Hypothesis testing with the t-test using the SPSS For Windows version 26.0 program obtained the following results:

Table 15. Hypothesis Testing Results with t-Test

No.	Independent Variables	Sig.	count
1.	Level of Religiosity of Peer Santri	0,000	-3,779

Source: Primary Data Analysis, 2024

Based on table 15 above, it is known that the significance value for the influence of the Level of Religiosity of Peer Santri (X) on the Level of Morality of Santri (Y) is $0.000 < 0.5$ and the value of $-t_{\text{count}} -3.779 > -t_{\text{table}} 1.664$. The calculation shows that H_a is accepted, meaning that the variable of

the level of morality of santri partially has a positive and significant effect on the level of morality of santri.

2.4.2 R² Test (Coefficient of Determination)

Testing the R² (Coefficient of Determination) test using the SPSS For Windows version 26.0 program obtained the following results:

Table 16. Hypothesis Testing Results with R2 Test (Coefficient of Determination)

No.	Independent Variables	Dependent Variable	R ²
1.	Level of Religiosity of Peer Santri	Morality Level of Santri	0.289

Source: Primary Data Analysis, 2024

The R² (Coefficient of Determination) test aims to determine how much the independent variable is able to explain its dependent variable. From table 16 above, the adjusted R Square value shows 0.289. This result shows that 28.9% of the morality level variable of santri can be explained by the religiosity level variable of peers of santri, while the difference of 71.1% is explained by other variables not examined in this study.

3. Discussion

This study shows that the santri of the same age at MA Al Muayyad Surakarta have a high level of religiosity, which is 77.1%. This is in accordance with the theory according to Glock & Stark (1969), namely religiosity is a form of supernatural belief in which there is an appreciation in everyday life by internalizing it and reflected in everyday life. The religiosity of santri of the same age refers to obedience and commitment to their religion, meaning that the religiosity of santri of the same age basically shows more about the processes of internalizing religious values which then unite in a person and then form everyday behavior.

This study also shows that the level of religiosity of peer santri partially and simultaneously has a positive and significant effect on the level of morality of santri. The results of the analysis of the research data are relevant to Emile Durkheim (1990), Durkheim further said that morality begins in life in a group, because only there do indifference and devotion have meaning. Moral life begins with membership in a group, no matter how small the group is, so it can be said that the group is ourselves or the best part of ourselves, because humans only become humans according to their level of civilization. Based on the context of this study, peer santri become one of the groups in the lives of santri themselves. The morality of santri begins in life in groups.

The level of religiosity of santri has an influence on the level of morality of santri, as evidenced by the results of the t-test where the sig. value is 0.000 < 0.5 and the -t_{count} value is -3.779 < -t_{table} 1.664. The religiosity of santri of the same age refers to santri of the same age performing the obligatory 5 daily prayers, santri of the same age performing the Ramadan fast, santri of the same age carrying out all the commands of Islamic teachings, santri of the same age being afraid of committing sins, santri of the same age knowing the Qur'an and its translation, santri of the same age knowing the meaning of the 5 daily prayers, santri of the same age trying to give alms, and santri of the same age trying to help people in need.

The results of this study indicate that the level of morality of santri at MA Al Muayyad Surakarta is in the high category, namely 77.1%. Morality according to Poespoprodjo (1998:118) is equality in human actions that indicates whether the action is right or wrong. The morality of santri refers to Novayanty (2021) who states that there are five moral indicators that must be formed and possessed by a student in order to be said to be a moral student. The five indicators include discipline in obeying the rules, concern in helping others, politeness, honesty and responsibility. Novayanty's statement is a requirement that must be possessed by a moral Islamic boarding school student. So it can be interpreted that morality is a human action that contains five indicators, namely discipline in obeying the rules, concern in helping others, politeness, honesty and responsibility.

This study, based on the results of the R² Test (Coefficient of Determination) shows that the level of morality of santri at MA Al Muayyad is influenced by the level of discipline of administrators, the level of teacher role models and the level of religiosity of fellow santri by 28.9% so that there are 71.1% other influences that can improve the morality of santri, for example the influence of the level of education of parents, the influence of the caretakers of Islamic boarding schools, influences that come from within oneself and so on.

CONCLUSION

Based on the results of the research that has been conducted with the results of the analysis and discussion, it can be concluded that the level of religiosity of peer santri and the level of morality of santri at Madrasah Aliyah Al Muayyad Surakarta are in the high category. In addition, there is a significant influence between the level of religiosity of peer santri on the level of morality of santri at Madrasah Aliyah Al Muayyad Surakarta. This influence is formed because morality begins in life in a group. So that peer santri become a group of santri themselves. Activities carried out by peer santri such as fasting Ramadan, carrying out all the commands of Islamic teachings, being afraid of sinning, knowing the Qur'an and its translation, knowing the meaning of the 5 daily prayers, trying to give alms, and trying to help people in trouble. These things affect the level of morality possessed by santri.

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