The Mediating Role of Social Environment on Student's Personality: Examining Islamic Values in Adolescents Post-Covid-19

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Abstract

The moral delinquency of adolescents after Covid-19 has been recorded by the government of Aceh. This moral delinquency is pervasive in the social setting where adolescent behavior is harmed. This investigation examines religious and spiritual values considering the effect size of social conditions as a mediator variable. This study highlights the possibility that there is a relationship between Islamic religious and spiritual beliefs and the social environment, as well as how these factors affect students' personalities. The structural model consisting of religiosity, spirituality, environment, and Islamic personality contains five hypotheses. 381 participants aged 16 to 19, were involved in the study with 39.9% were male and 60.1% were female. 32 items of questionnaire were used in this study, incorporating indicators from the Psychological Measure of Islamic Religiousness (PMIR), Islamic Worldview and Righteous Behavior (IWRB) model, and Spiritual Attitude and Involvement List (SAIL) for social environment indicators. All selected indicators were assessed using a Likert Scale and analyzed with exploratory factor analysis via SEM-PLS. The validity of the chosen indicators was confirmed. The study discovered that adolescent personalities are unaffected by spiritual values and that Islamic religious values are related to the social environment. Consequently, a decline in the comprehension of spiritual values is the cause of adolescent moral instability.

INTRODUCTION

Juvenile delinquency is a significant problem in many communities around the world, including developing countries. The government has recorded a notable increase in moral decadence among adolescents in the last five years, particularly after the Covid-19 pandemic. Adolescence is a critical and stressful period that often leads to changes in behavior. To prevent further harm to our communities, we must urgently address this issue and take decisive action. Research has shown that adolescence is a critical and stressful period (Datta et al., 2021; Greca et al., 2021), that often results in changes in behavior (Uzun, 2021). It is important to recognize that adolescents undergo daily social transformations that can suppress their individuality. However, it is crucial to remember that social values also have a significant impact on an individual's psychology. Reports of moral delinquency in Aceh, such as brawls, theft, and drug abuse, are contrary to cultural norms (Fadilah et al., 2022; Husniati et al., 2023). As Zikri (2017)

asserts, social changes experienced by adolescents are closely related to their personalities. Amiruddin et al. (2021) argue that moral decadence stems from a lack of comprehension of religious and spiritual values. The number of criminal cases involving adolescents in this region may be relatively low compared to other parts of Indonesia, but it has significantly increased, particularly after the Covid-19 pandemic. The juvenile moral delinquency rate published by the Government of Aceh, as recorded by the Central Bureau of Statistics in Figure 1.
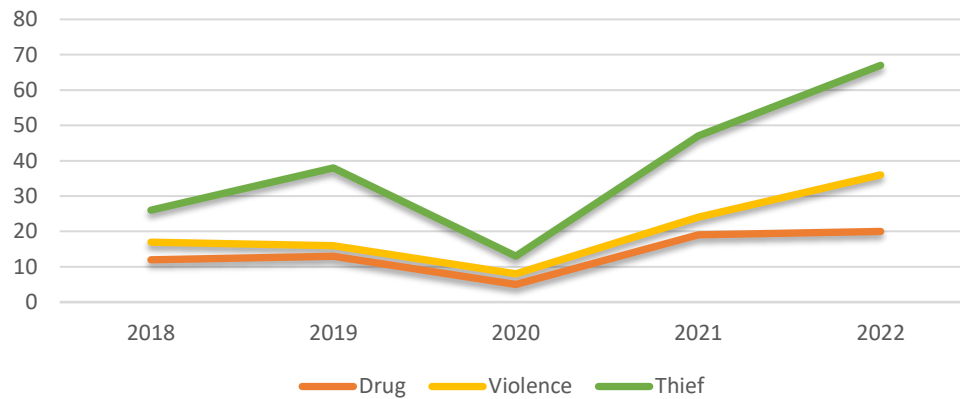

Figure 1. Number of criminal records in area of study
Source: https://www.acehprov.go.id and www.aceh.bps.go.id

Figure 1 shows an increase in the number of criminal cases involving Acehnese juveniles. However, several factors may have accelerated the social changes reflected in juvenile behavior over the past decade. These include reports on the influence of electronic media (Daniels et al., 2021; Kurniasih, 2017), advances in information technology (Chukwuere & Chukwuere, 2021), educational curriculum (Thompson & Nigg, 2021), family institutions (Adler et al., 2019), social environment and peers (Ma, 2003; Zhong et al., 2022), and even their understanding of spiritual principles are all associated with reports of moral delinquency, both nationally and internationally (Obregon et al., 2022). Although information technology brings positive benefits to human activities, it can also cause harm to those who are unable to choose information on the Internet. It is admitted that information flowing through the Internet can have a very strong socio-psychological influence (Panov et al., 2021), such as lifestyle and behavior that are contrary to Acehnese cultural values and Islamic religion. However, it is hypothesized that changes in the behavior of certain groups of youth are closely related to their religious and spiritual beliefs. An example of this is the study conducted by Alexandra (2019), in which the spiritual and religious principles taught in schools shape the attitudes and personalities of students, moral delinquency has a strong connection with their spirituality (Daniel, 2020; Justich Zabala, 2020; Moulin-Stożek, 2020). Thus, possessing an adequate knowledge of religious principles affects how one acts and behaves in social situations.

Natil (2019) and French et al. (2022) note that the social changes that emerge from adolescent behavior are significantly correlated with social control. Social control, which seems to have disappeared from community life, is believed to have contributed to the increase in moral delinquency among Acehnese adolescents. This is due to the fact that adolescents between the ages of 16 and 19 are in a period of individual reflective faith, where their thoughts are still dependent on the opinions of others, although they are beginning to realize that there are religious and spiritual values that must be followed (Schnitker et al., 2021), and in this situation, the spiritual gradually develops according to the values they understand (Porter et al., 2019).

On the other hand, the assimilation between the cognitive and social environment forms an autonomous morality (Prentice et al., 2019). As stated by Piaget, psychological conditions influence individual activities through an experiential process that forms behavioral schemas. Piaget mentions that cognitive development is also behavioral development (Asokan et al., 2023). This is seen by Kohlberg as an internal state that influences the development of morality (Arnold, 2000). Therefore, continuous treatment is necessary to maintain/control the harmony of life and the peace of the social environment to develop the personality of an adolescent from an Islamic perspective in Aceh.

A growing number of studies agree that there is a close relationship between religious and spiritual values and adolescent personality (Bahrun et al., 2023; Schnitker et al., 2021), as well as the social environment (Alexandra, 2019). Directly or indirectly, these reports serve as a basis for the assumption that the increase in the number of criminal cases reflects a recent decline in the understanding of religious and spiritual values in social life.

Nuriman and Fauzan (2017) investigated the influence of Islamic moral values on students' behavior, and found that students' morality was related to the values they learned in school. Ismail et al. (2019) discovered behavioral changes in the actions of Acehnese adolescent groups after the tsunami. Recent studies have shown an increase in moral delinquency in the social environment over the past decade (Husein 2019; Padzil et al., 2020; Setiawan et al., 2020; Zaituni et al., 2021; Amiruddin et al., 2021). However, previous research has overlooked the potential influence of religiosity and spiritual values on the behavioral and cognitive patterns of students in Aceh.

Although the National Narcotics Board (BNNP) in Aceh strives to prevent adolescent drug abuse. According to Husniati et al. (2023), educational institutions have implemented programs to cultivate religious, integrity, and humanistic character traits in students through their curricula. The Ministry of Religion of the Republic of Indonesia has taken the initiative to launch programs to reduce the rate of juvenile crime in the social environment.

This important effort has been relatively unsuccessful, as evidenced by the increase in community violence. This is due to the lack of regular and consistent monitoring of the effectiveness of the program, regardless of its success or failure in reducing crime rates in the social environment, as well as the lack of academic research on the subject. Therefore, issues of religious and spiritual values need to be studied scientifically. Few reports on the psychological situation of adolescents in Aceh Province justify us to scientifically reveal whether there are aspects of religious and spiritual values that influence adolescent personality. Religiosity and spirituality values are measured through social environment mediator variables among adolescents aged sixteen to nineteen years.

The previous model according to this study was successfully traced, which strengthens our assumption that there is a role for social environment variables in shaping the personality of adolescents. Four models have been discussed in the literature for the development of variables for the present study. These models provide valuable insight into appropriate methods for variable development. It is important to note that the selection of the appropriate model should be based on the specific context and research goals. Therefore, researchers analyze the advantages and disadvantages of each approach and adapt it to the specific context when studying Islamic values such as religiosity, spirituality, social environment, and Islamic personality. The models are the Religiousity of Islam Scale (RoIS) by Jana-Masri and Priester (2007), the Psychological Measure of Islamic Religiousness (PMIR) model by Raiya et al. (2008) and the Brief Arabic Religious Coping Scale (BARCS) model by Amer et al. (2008), Spiritual Attitude and Involvement List (SAIL) by Meezenbroek et al. (2012), and the Islamic Worldview and Righteous Behavior (IWRB) model by Nuriman (2018). All these models support a variety of religious values, spiritual values, social environment, and Islamic personality.

Rationale of the study

A study was conducted in Aceh to investigate the exciting relationship between religious beliefs, the local social environment, and adolescent personality in response to the increase in juvenile delinquency. Previous studies have suggested a strong link between religious and spiritual values that greatly influence adolescents' personalities. The study confidently utilized specific models to address the issue with precision and expertise. The models used require the inclusion of social and environmental variables as mediators.

All mentioned models also support variables that have a mutual correlation to explain the significance of the effect for each variable. Therefore, the structural model, designed with effect size mediators, ensures accurate prediction of the effect of significant variables on the personality of adolescents. According to Satz et al. (2011), the mediator variable in the structural model plays a crucial role in determining the effect of exogenous on endogenous variables.

We are thrilled to present the findings of this study, which aims to measure the effect size of the social environment as a mediator variable on the personality of adolescents aged sixteen to nineteen years old in Aceh province. We are confident that these findings will have a significant impact on future research in this field. The results are in, and they show that the social environment has a significant and positive impact on personality, providing strong support for the variable view. These exciting findings greatly contribute to our understanding of the interplay between social environment and personality development. Our research aims to confidently identify the powerful influence of religious and spiritual values on the social environment and their relationship with the personality of adolescents. This groundbreaking research will shed light on the crucial role that religious and spiritual values play in shaping the social environment and ultimately, the personality of adolescents. Based on a number of recommendations from previous studies, the following are the hypotheses:

1. A significant correlation between Islamic religious values and the social environment.
2. A significant correlation between Islamic spiritual values and the social environment.
3. A significant influence of Islamic religiosity values on adolescent personality.
4. A significant influence of Islamic spirituality values on adolescent personality.
5. A significant influence of the social environment on adolescent personality.

METHODS

Participants

This research was conducted in three districts; North of Aceh, Bireuen, and East districts of Aceh province. The area of study selection is based on the facts of adolescent moral delinquency in the community in Aceh, as well as being based on the cultural and religious values of the respondents in the study location. The total population of the study was 40793 students consisting of 30,146 high school students and 10,647 students from vocational schools. The sample was determined from several populations by using the formula Krejcie and Morgan (1970) by using systematic random sampling totaling 16 of the 84 schools.

The systematic random sampling is select samples at certain predetermined intervals. A regular interval number was used to select which members of the target population were included in the sample (Bhardwaj, 2019; Laerd Dissertation, 2012). This sampling technique is carried out by selecting a starting point 1 randomly. The sample every 5th in a list of 84 schools, namely: (84/16=5). The number of samples chosen was 381 respondents aged 16 to 19 years. 39.9% of male respondents and 60.1% of female respondents are still active as students.

The research variables consist of X_1; Religiosity, X_2; Spirituality and Y; Personality, as well as variable M; Social Environment. All the variables selected in the study are described in the Figure 2.
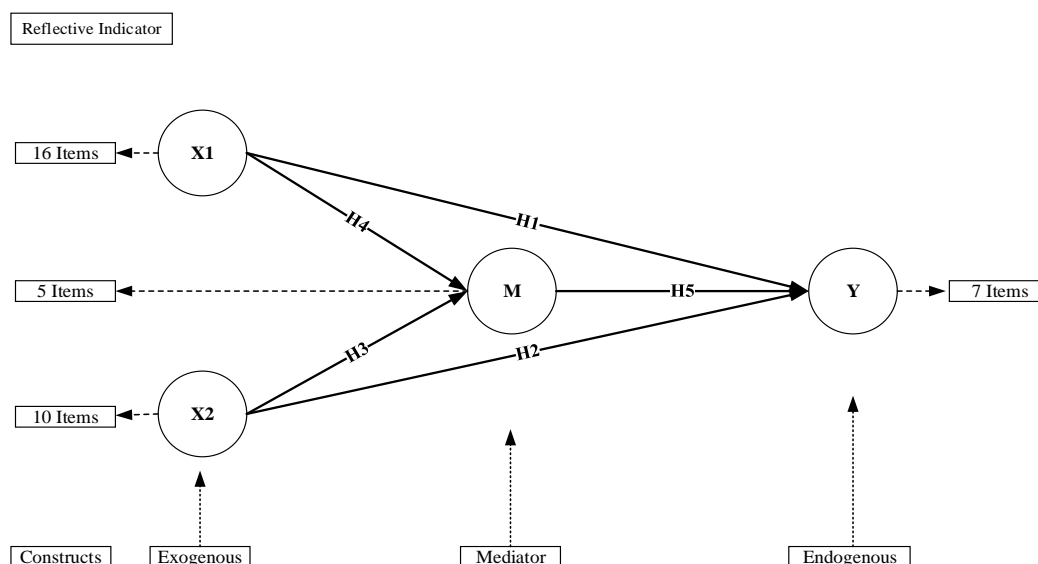
Figure 2. Development of variables

Instruments

The Likert-scale instrument adopted from the PMIR model consists of 16 indicators, and IWRb adopted a total of 17 indicators, and 5 indicators have been adopted from SAIL. Indicators from the PMIR, IWRb, and SAIL models have been used to measure the religiosity, spirituality dan Islamic personality of adolescents. The indicators in the model were used to quantify the religiosity, spirituality, and personality of Islamic adolescents. Hence, the models employed to determine the personality of Islamic adolescents can effectively measure the Islamic values of adolescents who share the same religious affiliations as those found in Aceh, Indonesia.

The English Language version of the PMIR was translated by the Center of Language at the University of Malikussaleh. The instrument is driven by a Likert Scale with scores ranging from 1 to 5. The text describes a study that includes 60 items. These items consist of (a) Islamic domains that are relevant to mental health, which were identified through theory and semi-structured interviews with 25 Muslims, (b) the validation of the PMIR, which was tested with 64 Muslims from the United States and Israel, and (c) the desired psychometric qualities, which are based on an international sample of 340 Muslims collected via the Internet. This research produced 16 indicators that make up the religiosity construct in the model.

IWRb was created to fulfill the requirements of a Doctor of Philosophy program on Social Studies education, with a focus on moral, ethical, and religious studies. The IWRb was originally developed in Malay Language and has since been translated into Bahasa Indonesia by the IAIN Lhokseumawe Language and Literature Institute. The IWRb was developed using 56 indicators adapted from the Muslim Religiosity-Personality Inventory (MRPI) model by (Krauss et al., 2005) This instrument was created to understand differences in Islamic religiosity among students in Malaysian.

IWRb instrument is developing based on Piaget's Cognitive Development Theory (Barrouillet, 2015; de Ribaupierre, 2015), Conception of Moral of al-Ghazali (Alavi, 2007; Alhaib & Ali, 2022), Information Processing Theory by Gagné (1984), and Theory of Reasoned Action (Bell & Stephenson, 2014; Boster et al., 2014; Zhang et al., 2014). The study involved a sample of 390 students in Aceh's province which includes of domains related to aspect of (a) worldly, (b) spirituality, (c) emotion, (d) motivation (e) intrapersonal attitude, and (f) intersocial attitude. The normality of the IWRb was tested using various methods, including P-Plot, Kolmogorov-Smirnov, Multicollinearity, and Heteroskedasticity via *IBM-SPSS 22*. To ensure reliability and validity, we tested convergent validity (CV), discriminant validity (DV), and

composite reliability (CR) via SEM-PLS. The results showed that there are 40 valid items (Nuriman, 2018). The constructs of spirituality and Islamic personality were generated by this IWRb instrument.

The Malikussaleh University Language Center translated the SAIL instrument from English to Indonesian for this study. SAIL measures spiritual life attitudes using a Likert scale with scores ranging from 1 to 5. It consists of 42 items and was tested on 294 respondents to measure two domains: (a) self-efficacy, and (b) social environment. The SAIL instrument includes indicators for (1) caring for others (2) connectedness with nature and connectedness with the environment, and (3) appreciation of life and spiritual activities by De Jager Meezenbroek et al. (2012). It is important to note that the SAIL instrument may elicit socially desirable responses. The SAIL instrument was uses for first time in Netherlands, and next study in Taiwan by Chou et al. (2016), and the last inquiry among students in Philippines by Tao-Tao (2022).

The validation of SAIL with an internal locus of control is also noteworthy. To indicate the convergent and discriminant validity of the SAIL, the correlation between the aspects of spirituality should be higher than each individual aspect ($r \geq .40$) (Meezenbroek et al., 2012).

Additionally, the multitrait multimethod test should be used to assess the convergent and discriminant validity of the SAIL instrument. To generate the construct of the social environment in the model of this study using the SAIL instrument. A scanty of indicators generated by selecting items possessive highest validity level values were adopted. This treatment activities are developing of Muslim Personality and Social Environment (MPSe) model in the study. The indicators selected as described in the paragraph above.

These instruments consist of a score (1 = strongly disagree, 2 = disagree, 3 = unsure, 4 = agree, and 5 = strongly agree). Data analysis by using SEM-PLS version 0.2. A few of the instruments from the models have enriched scientific and Islamic treasures, especially in the design of this structural model. Thus, the design of this research model can measure the influence and correlation between variables in a structural form to measure adolescent personality in the Islamic context. The data be homogeneous in terms of religion of the students, culture, and their age.

Reliability Test Stages

The stages of the reliability and validity test are: *(1)* Exploratory Factor Analysis (EFA) test; to measure the validity and reliability described by the value of convergent validity (CV) through reflective indicators forming variables latent. According to J. Hair & Alamer, (2022) and Henseler et al., (2015) indicators need to be measured to ensure that the instrument is valid and reliable before the data is analyzed. Convergent validity (CV) test with reflexive indicators based on outer loading factor values, through the original sample estimate. If the outer loading value is (>0.7), then the indicator is accepted and rejected if the outer loading value does not reach the rule of thumb value (<0.7). *(2)* Discriminant Validity (DV); to measure the sufficient discriminant of the variables. According to Hair et al. (2017) the loading value of the variable factor must be greater than the loading value of the latent variable. The Average Variance Extracted (AVE) value is accepted at the level (> 0.50) and the Cronbach Alpha value (α) is accepted at the level (> 0.6). *(3)* Composite Reliability (CR) to measure the internal consistency of instruments produced by SEM with model estimation accepted at the level (>0.7).

Effect Size for Mediator Test

Measuring the level of fit is critical in model design because it determines whether there is a structural relationship between the integrated variables. This step evaluates the appropriateness of the model developed by the researcher. Effect size indicates the practical

significance of a research finding by measuring how meaningful the relationship between variables or the difference between groups is.

However, the practical applications of research findings are limited when the effect size is small. Effect size measures the meaningfulness of the relationship between variables or the difference between groups, indicating the practical significance of research outcomes. It is important to note that subjective evaluations should be excluded unless clearly marked as such.

This test for the purpose is indicating the indirect influence of a construct or exogenous latent on an endogenous latent through an endogenous intermediary variable. As stated by J. Hair and Alamer (2022) and Henseler et al. (2015), the indirect influence of exogenous latent variables on endogenous latent variables through endogenous intermediary variables needs to be tested for reliability. The path model for this study is X_1 on Z through Y and the indirect influence of X_2 on Z through Y. The effect size of the relationship between religious and spiritual values and their impact on the social environment is displayed in following Figure 3:
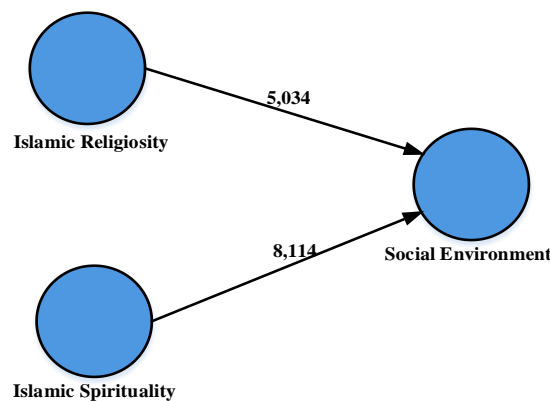

Figure 3. The results of the mediation effect test
Source: SEM-PLS

Figure 3 shows the influence of religious and spiritual values on adolescent personality because of the mediation effect test of the variables as in the Table 1.

Table 1. Test results of the effects of mediators

Variables	O	M	T Statistics
Islamic Religiosity => Islamic Personality	.78	.79	15.602
Islamic Spirituality => Islamic Personality	.09	.11	1.805
Islamic Religiosity => Social Environment	.36	.37	5034
Islamic Spirituality => Social Environment	.55	.56	9.113

Table 1 shows the result of the first mediator effect test which explains the significant influence of religious values on adolescent personality. The T-statistic value has been found at the level (15.602>.00) and the estimated value significant sample at the level (.78) of religious values affect the personality of adolescents, and the value of the t-statistic (1.805>.00) and the original value estimate sample is also significant at the level of (.09). This finding explains that only 9% of spiritual variables affect adolescent personality. The second test of the mediator effect was made because the results of the first mediator effect test were found to be significant.

Table 1 also explains that the influence of religious and spiritual values on the social environment is significant. The results of the mediator effect size test found the t-statistic value of the religious variable on the social environment at a significant level (5.034 >1.96) and the original value estimate sample is significant at the level of (36%). The t-statistical value for spiritual influence on the social environment is also significant at the level (9.113>1.96) and the original value estimate sample at the level (55%). Thus, it is possible to simultaneously

measure the hypothesis because the results of the second stage of the mediation effect test found that the t-statistic value was significant. Figure 4, is the result of the simultaneous mediator effect size test.
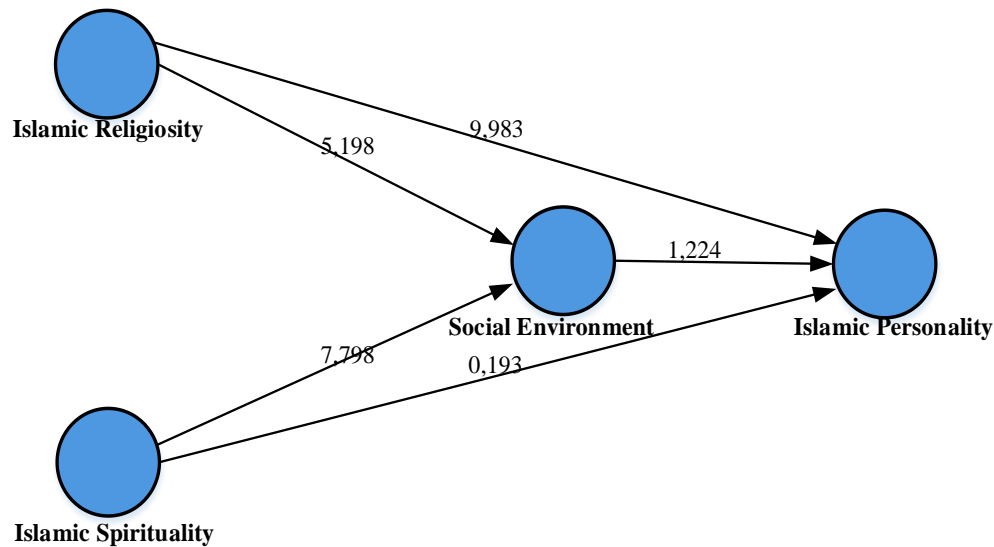

Figure 4. The simultaneous test effect of mediator variables
Source: SEM-PLS

Simultaneous mediation effect size test shows that the indicators in the model have reached the rule of thumb value (>.07) which the value of R^2 for endogenous variables is predicted exogenous through mediators when the R^2 value for the social environment is significant at the level (.39). This finding explains that religious and spiritual variables can predict personality variables based on values at a significant level ($R^2 > .39$).

The results of the predictive relevance test or predictive sample reuse (Q^2), for the religious variable on personality at the (.22) level, and the value of f Square at the (.34) level. Test results for religious variables to the environment are found at the level of f Square (.34) and R Square (.39) and Q Square (.13). The results of the spiritual variable test on adolescent personality are explained by the value of f Square (.19) and the value of R Square at level (.41) along with the value of Q Square at level (.23). Correlation test results between spiritual and social environment variables obtained f Square values at level (.23) and R Square values at level (.24) along with Q Square values at level (.17). Thus, the structural model can be used to measure the personality of adolescents as shown by the results of the blindfolding test as presented in Table 3.

Tabel 3. Results of the blindfolding test per variable

Variables	f Square	R Square	Q Square
Islamic Religiosity => Islamic personality	.34	.40	.22
Islamic Religiosity => Social Environment	.35	.39	.13
Islamic Sprituality => Islamic personality	.19	.41	.22
Islamic Sprituality => Social Environment	.23	.24	.17

Validity and Reliability Test

The validity and reliability tests conducted on the instrument revealed that certain indicators did not meet the recommended rule-of-thumb values (J. F. Hair et al., 2017). Table 4 lists the indicators that did not meet the SEM-PLS rule of thumb values in the first-order model.

Table 4. Outer loading first order

Items	Loading			AVE	Cronbach's Alpha	Remarks
	CV	DV	CR			
Islamic Religiosity (IR)						
I believe that Allah (SWT) is eternal (IR1)	.78	.95	.95	.58	.95	accepted
I believe in the Oneness of Allah and there is no resemblance to Him (IR2)	.82					accepted
I strongly believe in Allah`s presence at all times (IR3)	.83					accepted
I believe that Allah (SWT) is Almighty (IR4)	.81					accepted
I know that Allah (SWT) loves all of us and his creations regardless of race, ethnicity, and color (IR5)	.77					accepted
I am certain that all Prophets are both bringers of good news and a warner (IR6)	.82					accepted
I am aware that all Prophets follow the path of humanity (IR7)	.71					accepted
I am very sure that all Prophets used the pleasantest way to tell people about God (IR8)	.83					accepted
I strongly believe that the morals of Prophet Muhammad (SAW) are in total harmony with the Qur'an (IR9)	.75					accepted
I love all prophets sent by Allah (SWT) (IR10)	.81					accepted
I work meticulously to live all my life according to Islamic teachings (IR11)	.75					accepted
My whole approach to life is based on Islam (IR12)	.78					accepted
I follow the Prophet Muhammad's teachings and traditions all the time (IR13)	.82					accepted
I feel that I have a positive feeling towards myself (IR14)	.80					accepted
On the whole, I am happy with myself (IR15)	.51					rejected
I feel that I possess good personal characteristics (IR16)	.48					rejected
Islamic Spirituality (IS)						
I strive for both worldly and afterlife affairs as suggested by Prophet Muhammad (PBUH) (IS1)	.92	.97	.97	.77	.96	accepted
I avoid behavior that will be punished hereafter. (IS2)	.92					accepted
The more knowledge I have, the humbler I should be humble. (IS3)	.92					accepted
I teach my family members the greatness of God. (IS4)	.93					accepted
I feel bad doing something that is prohibited even if I know other people also do it. (IS5)	.92					accepted
I try to follow my aql (rationality) more than my *nafs.* (IS6)	.93					accepted
I am happy with what I have. (IS7)	.92					accepted
Because of fear of God, I will always tell the truth (IS8)	.94					accepted
I teach my family members to always remember God (IS9)	.65					rejected
In every second of my time in life, I can strengthen my relationship with God (IS10)	.63					rejected
Social Environmental (SE)						
Religious studies taught in practice in worship activities at school (SE1)	.91	.95	.95	.82	.94	accepted
Tolerance between students at school (SE2)	.90					accepted
Having a habit of discipline in learning (SE3)	.90					accepted
Appreciate friends in getting along at school (SE4)	.89					accepted
Help each other and advise each other's (SE5)	.91					accepted
Islamic Personality (IP)						
I invite other people to pray (IP1)	.12	.94	.94	.74	.92	rejected
I provide time to read the holy verses of the Qur'an even though it is busy (IP2)	.94					accepted
I make sure my family practices the Sunnah of the Prophet Muhammad (IP3)	.92					accepted
I started saving money for the Hajj long ago (IP4)	.94					accepted
I like to look for opportunities/opportunities to explore Islam with my family (IP5)	.93					accepted
I am looking for opportunities to give alms (IP6)	.90					accepted
I set aside money for charity every year (IP7)	.93					accepted

Table 4 shows a list of outer loading values for variables that have been tested for reliability and validity for the first order in the model. Indicators that does not reach the outer loading value in the first-order test will immediately be removed from the model. Religious

value indicators totaled 16 items and two items were rejected, namely: IR15 and IR16 items. The indicators in the social environment variable (M) have met the suggested rule of thumb values (Chin & Wynne, 1999). The indicators in the spiritual variable, namely: items SE9 and SEI0 must also be excluded from the model because the outer loading value does not reach the rule of thumb required by SEM-PLS. Meanwhile, the IP1 indicator for personality variables that did not reach the rule of thumb value was also immediately removed from the model. After the indicators that did not reach the rule of thumb values were removed from the model, there were a total of 5 items, then the model was tested again in the second order. The outer loading value for the indicators after being tested in the second order does not reach the rule of thumb as shown in Table 5.

Table 5 shows a list of the values of the outer loading variables that have been tested for the reliability and validity of the instrument. However, after the second order test, it turned out that there were still SE8 item, namely: indicators that does not reach the value of the rule of thumb. Thus, the SE8 indicator was removed from the model and the model was measured again in third order with a total of 32 items declared valid and reliable. Internal consistency loading factor test for third order with a total of 32 items in Table 6, the above results in outer loading values who have reached the rule of thumb for the variables of Religiosity, Spirituality, Islamic Personality, and Social Environment involved in this study.

Table 5. Outer loading second order

Variables	Items	Loading			AVE	Cronbach's Alpha	Remarks
		CV	DV	CR			
Islamic Religiousity	IR1	.80	.96	.96	.65	.95	accepted
	IR2	.80					accepted
	IR3	.86					accepted
	IR4	.82					accepted
	IR5	.76					accepted
	IR6	.83					accepted
	IR7	.73					accepted
	IR8	.85					accepted
	IR9	.78					accepted
	IR10	.84					accepted
	IR11	.77					accepted
	IR12	.78					accepted
	IR13	.84					accepted
	IR14	.80					accepted
Islamic Spirituality	IS1	.93	.97	.97	.82	.97	accepted
	IS2	.93					accepted
	IS3	.93					accepted
	IS4	.94					accepted
	IS5	.93					accepted
	IS6	.93					accepted
	IS7	.94					accepted
	IS8	.61					rejected
Social Environment	SE1	.91	.95	.95	.82	.95	accepted
	SE2	.90					accepted
	SE3	.90					accepted
	SE4	.89					accepted
	SE5	.91					accepted
Islamic Personality	IP2	.94	.97	.97	.87	.97	accepted
	IP3	.93					accepted
	IP4	.94					accepted
	IP5	.93					accepted
	IP6	.90					accepted
	IP7	.93					accepted

RESULTS AND DISCUSSION

The Influence of religiosity and spirituality values on adolescent personality

The t-statistical value of the test results of religious influence on adolescent personality is significant at the level (1.027>1.96), and the original sample estimate value is at the level (0.76) which explains that adolescent personality is influenced by religious values. The t-statistical value of the test results for the effect of spiritual values on adolescent personality is at the level (0.129 <1.96), and the original sample estimate value is at the level (0.01), which explains that spiritual values does not affect adolescent personality. Thus, the emergence of adolescent moral delinquency in Aceh province is the result of a lack of appreciation and practice of spiritual values in their activities, so, the personality of adolescents reflects less commendable behavior in their relationships.

This finding suggests that religious values have an impact on the social climate. The statistical analysis indicates a significant relationship between religious values and the social environment (t-value = 4.373>1.96, original sample estimate value = 0.34). Additionally, a significant relationship between spiritual values and the social environment was found (t-value = 7.912>1.96). The estimated relationship is 0.55, suggesting that the practice of spiritual values in the social environment can influence the development of adolescent personality. The estimated relationship is 0.55, suggesting that practicing spiritual values in a social environment can impact adolescent personality development.

The t-statistic value of the test results of the influence of the social environment on adolescent personality is at the level (1.027>1.96), and the value of the original sample estimate is at a significant level. These research findings explained that the social environment significantly influences the formation of an adolescent personality. The results of the bootstrapping test for a few hypotheses in the study are as follows in the table:

Table 6. Bootstrapping test of path coefficients (mean, STDEV, T-values)

Variables	O	M	T Statistics
Social Environment => Islamic Personality	.09	.72	1.027
Islamic Religiosity => Islamic Personality	.76	.77	11.200
Islamic Religiosity => Social Environment	.34	.36	4.373
Islamic Sprituality => Islamic Personality	.01	.02	0.129
Islamic Sprituality => Social Environment	.55	.55	7.912

Discussion

Religious and spiritual values are aspects that are always considered psychologically important in shaping the personality of both individuals and communities, in addition to impressions from the social environment. In several studies, it was reported that spiritual values significantly affect the social climate. This study found that there was an influence of social environmental factors on adolescent personality, namely at the level of (.77), while spiritual factors were less visible in the activities of adolescent groups in Aceh, only 9%. The existence of a relationship between religious and spiritual values with the social environment makes it important to continue to enrich the social environment climate both with religious values and spiritual values.

Of course, this finding is no longer a supposition that there is an influence and relationship between values, both religious and spiritual, but becomes an academic fact that it is very important in shaping the personality of adolescents. Therefore, it is not wrong if the Ministry of Religion of the Republic of Indonesia made a launching program to add good while at the same time forming the character of religious teenagers, who have integrity, are honest and compassionate as well as tolerance in social life to portray adolescents' good citizens and have a sense of responsibility in their deed. In addition, an attitude that appreciates culture protects

the environment, obeys the law, is disciplined, respects differences in religion, culture, and tolerance, and stands firm is the main to suppress adolescent moral delinquency.

Thus, the values and personality of adolescents can characterize an attitude of honesty, commitment, and loyalty to human values in a social environment. Directly also emphasizing positive values through the education system and curriculum opens new opportunities and hopes in shaping the personality of adolescents who respect joint decisions, deliberation, mutual help, empathy and a sense of solidarity, anti-discrimination, anti-violence, and volunteerism. Because of this, adolescent moral deficiencies can soon be suppressed in the social environment both in Aceh and in many other provinces in Indonesia.

As with previous studies, the recommendation is that social climate, culture, and behavior influence each other in forming attitudes. Thus, other elements affect their personality. The lack of appreciation of spiritual values, namely at the level (0.01) is a factor that causes adolescent moral delinquency in the social environment. Therefore, it is only natural that the social situation tends to display a lifestyle that is contrary to the norms and culture in Aceh.

CONCLUSIONS

Empirically the research has explored the variables of religious, spiritual, social environment, and adolescent personality. Based on research findings, empirical literature has added content about the social environment and the formation of adolescent personality. Therefore, these research findings have implications for advancing programs initiated by the government that lead to improvements and promote solutions to improve the qualifications of adolescents through the curriculum of educational institutions. For further research, we recommended using a mixed method so that the accuracy of the research results is scientifically qualified, especially regarding the personality of adolescents.

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AUTHOR CONTRIBUTION STATEMENT

All authors equally contributed to conduct the research and write the article.

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