Moral Reasoning of Adolescents Following the Mentorship of Islamic Religion at University X

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Abstract: This study aims to determine the dynamics of moral reasoning in adolescents who take part in the Islamic mentoring program at University X. This study used a qualitative case study approach involving three subjects who had been participated in mentoring program for more than one year. The data collected by using interview and observation. The Data coded by using thematic approach. The results shows moral reasoning of the subjects at the level of post-conventional at the stage of orientation of social contract legality and moral orientation with universal ethical principles. The moral reasoning of the subjects are formed from several factors, namely religious education at home and at school, mentoring curriculum, mentoring environment, exemplary and continuity of the mentoring program.

1 INTRODUCTION

It's no secret that youth are the main agent of nations changing. History also records, countless numbers of youths who carve the gold history of success. Adolescents – as we know – Save the spirit of steel, dynamic and revolutionary soul tendencies; the base capital became the successor to the nation's development relay (Anwar, 2004).

There are times when the burning spirit not coupled with the concept of maturity and a clear understanding of the direction and purpose of change. The spirit tends to be less directed and supported by institutions both families and the environment, caused so many adolescents are weak in morality and vulnerable to demoralized floods such as brawl, drugs, free sex, Consumerism, hedonism and so on (Rusmiyati, 2003).

Meanwhile in the future, there are a lot more challenges to be faced. On of them is the challenge to recover the nation from the chaos that is happening knowadays. In the other hand, the challenge were born from a global situation that developed at this time and in the Future (Budiningsih, 2004).

Indonesian people who are increasingly facing multi-crisis conditions, desperately need the potential generation of young and strong personality and have sublime character (which has been forgotten by many people), to bring Indonesia out of this multidimensional crisis. Because the youth quality is a reflection of the nation's future. A nation that failed to build his youth (morality and its capabilities) would be a nation that failed in the future (Widiyantoro, 2003).

The hope and demand to adolescence sometimes adds the burdens and problems tehat already exist in their age. This is because adolescence is a time of the transition from childhood to adulthood, so this period is often referred to as "overlapping" and transition between being children or becoming adults. At this period, adolescence often become confused, when on the one hand parents and the environment require them to be more mature. Meanwhile at the same time, they are also still considered and treated like children, not free to choose and define their own attitudes (Hurlock, 1980).

Adolescence is also referred to the "Storm and Sress" period, where adolescent emotions become unstable, labil, stormy and pressured, resulting from changes in themselves, both physically and psychologically, while adjusting changing in their new role as children who become adults (MÖnks, 1984).

Stress and conflict also occur throughout adolescence. This is because all problems they faced are largely resolved by parents when their are in the childhood period. Most of parents, teachers, and

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other adults have less experience in overcoming the roblems that faced by adolescence. This situation is exacerbated by the stubborn nature of adolescents, where they feel they can be self-reliant and want to overcome their own problems, so that they refuse the actual help they need from parents, teachers, and other adults (Hurlock, 1980).

Havighurst also said that one of the important developmental tasks that adolescence have to master is to learn what the group expected from them and then adjusted their behavior to fit the social expectations without being tutored, supervised, encouraged and threatened as a child (Hurlock, 1980).

The condition is exacerbated with the increasingly "devastating" moral crisis attacking Indonesian adolescence. Various cases of adolescent moral deviations are increasingly marbling. Then the question arises, is there a solution? What can be done to overcome the various moral damages that occur in the generation of the nation's successors?

Sianawati (1992) said that, the concept of moral is usually based on religious education, whether from parents, teachers, or other adult around the environments. But ironically, in the present day, we find the moral coaching in the core institution (family) becoming degraded. Parents are getting busy with working and sometimes forget the role and function of moral education in the family.

The lack of moral education also occurs in institutions such as school, community which are also expected to be supporting system in educating adolescence. Although there have been moral lessons in the school such as Pancasila Moral education and Islamic religious education, but still not able to develop the ability of adolescence "Moral reasoning". This is because the moral learning methods in the school still tend to rely on the unidirectional teaching Method (monologues) so as to give students the opportunity to "test" the truth. Though the process of sincerity of the situation and the "testing" of truth is a process toward the achievement of moral maturity and stimulated the development of moral reasoning (Nashori, 1995). Therefore, the better approach of moral education is supposed to be done by emphasizing the improvement of moral reasoning, not only the knowledge itself.

Many countries have developed moral education techniques that lead to increasing moral reasoning, including moral discussions, moral training, and moral simulations. Colby, Erits, and Kohlberg (1974) reveal that moral discussions play a role in stimulating increased moral reasoning.

In modern psychological terminology, moral stimulation is a form of inter-individual activity that combines elements of play and discussion, where activities that have an element of the game are always preferred (Nashori, 1995). Paul Suparno et al (2002) presents four models of moral learning delivery, namely; (1) Models as individual subjects, (2) models integrated in all fields of study, (3) models outside the teaching, and (4) combined models.

The models outside of teaching can be done through activities beyond teaching. This Model prioritizes processing and moral planting through an activity to discuss and analyze life's values. Students deepen moral values through concrete experiences, so that the moral values are embedded and biodegraded in their lives. But if the implementation of this kind of activity is only done once a year or twice, then it is lacking optimal results. Such moral learning must be routinely or intensively held (Budiningsih, 2004).

In line with the opinion above, Paul Suparno et al (2002) stated that another effective approach to increase moral reasoning process is a model outside the teaching, and then in this case there is a method of coaching/education that meets the criteria, namely Mentoring Islam. Widiyantoro (2003) says that there are 3 main reasons explaining the importance of mentoring Islam for adolescence are effective, massif, and strategic.

So that the moral learning system and the development process of moral reasoning with the mentoring system can be used as an alternative coaching for adolescence, because in the system there are important elements of education, such as curriculum (*Manhaj*), role model of the coach (*Uswah*), good Environment (*Bi'ah*), and the sustainability of the coaching process (*istimroriyah*). These four elements are expected to assist and increase the moral development process of the adolescence.

2 LITERATURE REVIEW

2.1 Moral Reasoning

The moral development according to Kohlberg evolved through certain stages. This stage of moral reasoning is one of the factors that contribute to determining one's moral behavior. Based on empirical research conducted by Kohlberg in 1969, he formulated the developmental stages of moral reasoning, as follows (Papalia 2001):

2.1.1 Pre-Conventional level

At this level, the child is aware of the cultural rules and to the cultural expressions of good bad, right wrong. But this is merely interpreted in terms of physical consequences or the enjoyment of deeds (punishment, gain, exchange, and goodness/external control). This level can be divided into two phases:

Stage 1. The orientation of obedience and punishment. The physical consequences of a deed determine the good of the deed, regardless of the meaning and value of the human being of the consequence. The child is obedient to the law and the rules solely for wanting to avoid punishment and submit to power without the introduction of them.

Phase 2. The Relativistic vs Instrumental orientation. The right deeds are deeds that are a way or a tool to satisfy their own needs and sometimes also the needs of others. Children are obedient to the rules with the consequences that they will get a reply like the deeds they do, if he gives good to others, then one will give the good also for him, and vice versa.

2.1.2 Conventional level

At this level the child only obeyed the hopes of family, group or nation. The child sees that it is of value to them self, without heed to the immediate and real consequences. This level has two stages:

Stage 3. The Orientation of the agreement between the personal self vs orientation. Good behavior is a pleasant behavior and helps others as well as those approved by them. At this stage the child learns how to be Obey and follow to the situation around them and follows the behavior of the majority of the people around and the behaviors deemed "natural".

Stage 4: The Orientation of social attention and conscience. Good behavior is solely to do its own obligation, respect the authority and maintain the existing social order, as something of value in them self.

2.1.3 Post-Conventional level

At this level there is a clear effort to formulate the values and moral principles that have the validity and workable, regardless of the authority of the group or the person adhering to those principles and apart from the identification of Individual with the group. Behavioral control is internal, where good and bad standards are based on reasoning. It is the highest level in the moral reasoning phase. There are two stages at this level:

Stage 5. The orientation of social contract legality. Good deeds tend to be formulated in a framework of rights that have been critically tested and agreed upon by the whole community. There is a moral contract between individuals and the public about the rights and obligations of individuals, and democratically receive punishment when he violates a contract. There is a clear awareness of the relativity of value and personal opinions tailored to the value.

Stage 6. The Moral Orientation with universal ethical principles. Someone does something that he thinks is right regardless of the prohibitions or opinions of others. The right is determined by an inner voice decision, in accordance with self-selected ethical principles and that refers to the comprehensively logical, universality, and logical consistency. They did something with the internal standards of good and bad they believed, and they would punish themselves for wrongdoing. Rules in society are subjective.

2.2 Adolescence

Elizabeth B. Hurlock (1980) divides the age range of adolescents into several parts, which are early adolescents: ages between 13/14 years and 17 years old, and late adolescents: age 17 years old to 21 years old. It is thus apparent that the age range of adolescents according to Hurlock is age 13 – 21. While the United Nations itself sets the age of 15 – 24 years as youth age in the course of their decision to establish the year 1985 as the International Youth Year (Sanderowitz & Paxman; Haneefah, in Sarwono 2003).

Based on the above opinion, the researcher took the limit on the range of teenagers for this study between 17 – 22 years of age, or the late adolescence according to Hurlock.

In the psychosocial development theory, in the "Identity vs Role confusion" phase of Erikson, where the adolescence were in the quest for identity and confused about the direction of self-identity that he wanted to achieve. In the search process of his identity, teenagers experience "identity crisis" or commonly called ego identity problems in Adolescents (MÖnks, 1984).

Adolescence is also referred to as the "Storm and Stress" period, where adolescent emotions become unstable, labile, stormy and pressured, resulting from changes in themselves, both physically and psychologically, while adjusting to The changing environment, and the change of their new role as adult children (MÖnks, 1984).

The developmental tasks in adolescence according to Havighurs are:

- Achieve new relationships that are more mature with peers both male and female;
- Achieve the social roles of men and women.
- Accept his physical state and use his body creatively;
- Expect and achieve responsible social behaviour;
- Achieve emotional independence from parents and other adult people;
- Preparing family marriage;
- Acquire a device of value and ethical system as a grip to behave-developing ideology (Papalia, 2001).

Carballo (in Sarwono, 2003) says in the age limitation of teenagers above, there are 6 adjustments he must do, namely:

- To receive and integrate body growth in his personality;
- To determine its sexual role and function that is adequate in the culture in which it resides;
- Attain maturity with self-reliance, confidence, and the ability to confront life;
- Reach the position received by the community;
- Develop a conscience, responsibility, morality and values that are appropriate to the environment and culture;
- Solving real problems in their own experience and in relation to the environment.

2.3 Mentoring Islam

2.3.1 Definition of Mentoring

Mentoring is a pattern of self-development that continues to evolve over time. In the years 1970 to 1980, mentoring was a process only given to the career-saving process. But as time goes on, mentoring to date is also applied in the world of Education (Ingrid, 2005).

Mentoring is a guidance given through demonstrations, instruction, challenges and encouragement on a regular basis over a period of time. Mentoring is usually done by older individuals to improve their competence as well as younger individual characters. During this process, the Pementor and mentee developed a bond of mutual commitment involving emotional character and tinged with respect and loyalty (Santrock, 2007). The essence of the mentoring process is establishing interpersonal relationships that relate to the context of a particular job or skill (Belle & Rose, 2007).

2.3.2 The Notion of Mentoring Islam

Satria (2010) said that the mentoring of Islamic religion is an effective method of Islamic education done for college students. In Islam, the term mentoring Islam is better known by the term Halaqah or Usroh. A term related to Islamic education and teaching. Mentoring consists of a small group of individuals who routinely examine the teachings of Islam. The number of participants in the small group ranged from 3-12 people. They studied Islam with a specific curriculum. Usually the curriculum is derived from the institution that oversees the mentoring.

Widiyantoro (2003) said that the Islamic Mentoring. Mentoring Islam is a study group with a maximum number of 12 people (limited group), with a relatively permanent membership within a certain period of time. This limited amount will facilitate the intensive delivery of materials, behaviour supervision, and development of participants.

There are 3 components that influence the course of the mentoring process, namely:

1. Mentor. The mentor is a person who is appointed as a coach in the process of mentoring. Normally, the mentor is a class or senior elder of a level that has participated in the training and selection of the developer at the previous campus level (Ridwansyah, 2008).

2. Curriculum. Collection and order of material to be conveyed to the mentoring Group (mentee) periodically. Usually the curriculum comes from an organization that oversees mentoring such as through an institution in each college (Satria, 2010).

3. Mentee, is a mentoring participant or better known by the term Mentee is a group of individuals who get the mentoring treatment from the mentor in the amount ranging between 3-12 people (Satria, 2010).

3 RESEARCH METHOD

The study used a qualitative research methodology for case studies using observation methods and interviews for data collection. The subjects of the study were two students of the faculty of Psychology University of X in the city of Medan who were 20 years old and already participated in a mentoring program for more than 1 year. Data analysis using

thematic analysis, where researchers seek to understand specific domains according to the focus of the problem or research objectives. Each domain is deeply understood, and divided into sub-domains, and from the sub-domain it's broken down into more specialized sections until no more data is left, the alias is exhausted (exhausted).

4 RESULT AND DISCUSSION

Kohlberg (1969) which mentions moral reasoning is a reason used in assessing good or bad behavior, so it is apparent that the reason is a reflection of one's moral structure. Kohlberg also said that interactions with social environments have an important role in the development of moral reasoning. In such interactions, one learns to take more complex socio-moral values. The education system of mentoring Islam can be used as an alternative coaching and education to develop moral reasoning of adolescents. It is because in the system of mentoring Islam itself there are important elements of education. There are four important elements that can form the personal qualities of a student (mentee), namely:

1. Curriculum. A neat and systematic curriculum that contains the whole concepts sourced from the Qur'an and the Sunnah of Rasulullah raises its consciousness as a human and the self-esteem as Muslims. The teaching process conveyed in mentoring leads to the understanding of the Muslim (universal), complete and perfect and this is a role in the success of the Islamic Mentoring program at the Faculty of Psychology of the University of X.

2. The example. In the process of mentoring, the aspect of the transparency becomes very important to make the students (mentee) directly digest Islam from the educator's behavior, because the emphasis here is real charity, not just a lot of knowledge about Islam. One of the reasons that causes of the existing education system now fails is because educators are not able to total an example. They just talk, but are unable to apply it, either for the personal or the nearby environment.

3. Good environment. The participants, coaches/mentors and alumni mentoring usually always try to realize Islamic values by forming a community and identity that reflects the Islamic atmosphere. All part of the dress style, the way to interacted with others; the attributes used are sought sterile from the values of ignorance. Although, they still mingle with the environment. Borrowed the term Sayheed Qutb, a scholar from Egypt, the adolescence keep mingles but has the privilege of being a Muslim.

4. Sustainability coaching. The development of the younger generation through the Islamic Mentoring program is conducted in a relatively long period (sustainability). The longer the mentoring period, the more age and the change in status of teenagers to maturity phase will increasingly be personal and improve the moral reasoning quality of a mentoring participant continuously.

The results show that there is a process of moral reasoning that develops and grows better and more mature after the respondents follow the process of mentoring the education of Islam. This is because their interactions with the environment and the mentoring education system have added to their knowledge and a reference to choosing a good attitude and behavior for them. Mentoring also felt the respondent could become their controller, so it could make them better by feeling the supervision of the God who knows all that is happening in the heavens and on earth.

The interviews and observations have also been found that there is a change in character and personality after they have participated in mentoring, especially in appearance, attitude, and decision-making process of issues and problems Faced in daily life. Both respondents stated that they became better than before following mentoring in terms of attitudes, behaviors and mindsets in addressing a condition that occurred around it, including in addressing and filtration of various crisis situations increasingly moral in Indonesia. Dynamics of moral reasoning student Faculty of Psychology.
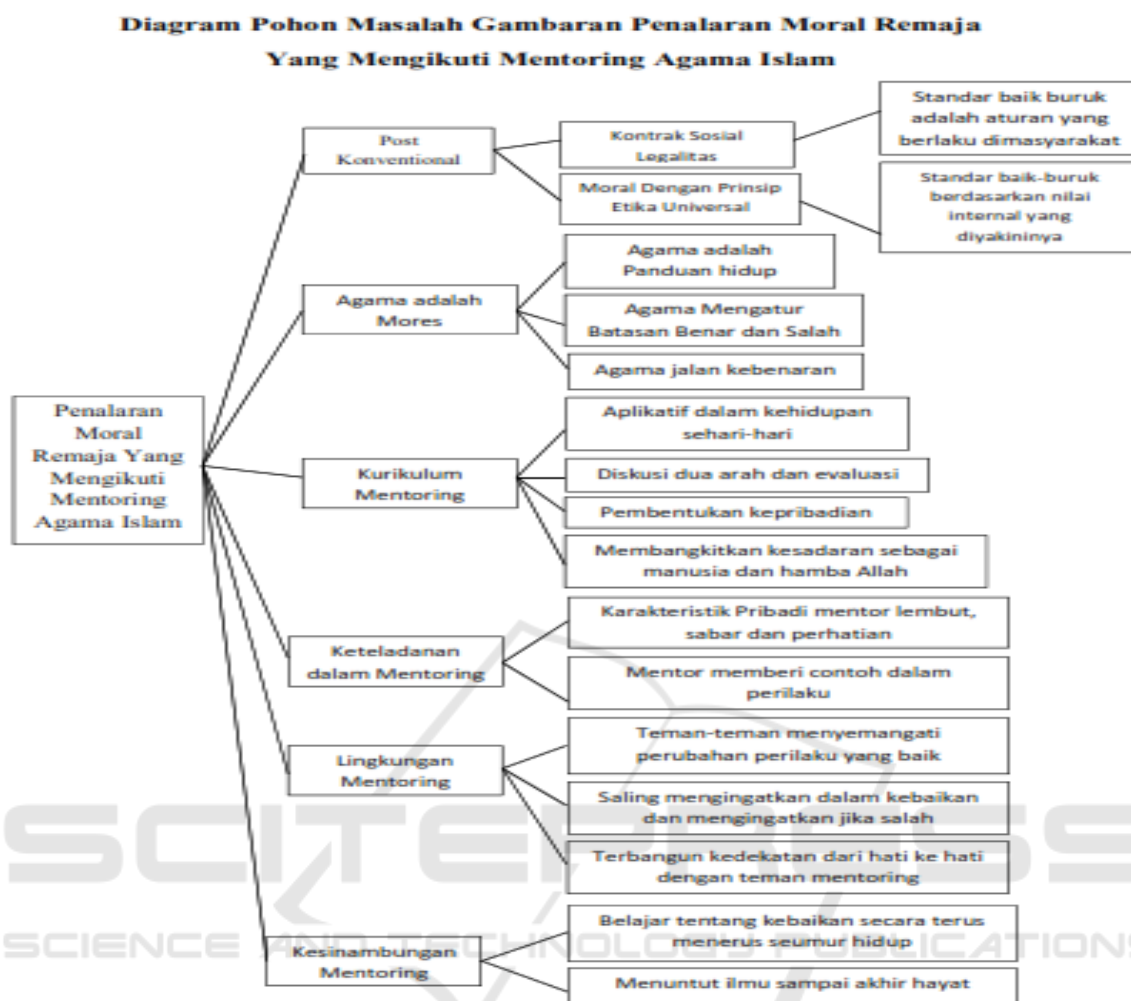
**Diagram Pohon Masalah Gambaran Penalaran Moral Remaja
Yang Mengikuti Mentoring Agama Islam**

Figure 2: Tree Diagram Issues Dynamics of description of student moral reasoning Faculty of Psychology University X.

5 CONCLUSION

Parental support for children in following mentoring is felt very important because parents are the primary responsibility in educating the moral and behavior of children. Parents who consider that mentoring activities are positive activities and bring positive changes in their children will likely provide support for the mentees especially in the habituation of good behavior.

In addition, interactions that occur in the process of mentoring are not merely formal interactions such as in the lessons of Islamic religion in schools. In the process of mentoring also occurs emotional proximity, among mentoring participants and also with the pementor, so that the attachment gives birth to a strong sense of brotherhood, mutual care, and a considerable tolerance between fellow Such mentoring components so that mentee is more motivated to be a better personal teenager and initiate a change of behaviour than themselves after following the mentoring of Islamic religion.

The moral education system in the present, such as the Pancasila Moral education and Islamic religious education is felt not yet effective enough to change their moral reasoning process and behavior. This is because the moral lessons in the school only emphasize the cognitive aspect alone, in the sense, as long as it can answer the test question, the student's value will be high, even if the value is obtained in a way that is less or not even Immoral.

In addition, the moral lessons taught in school today, yet, are able to change the behavior of teenagers for the better. The absence of personality formation processes, only transfer of value, without

exemplary and habitual, and conducive environment such as those in the mentoring process.

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