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Measuring Validity and Reliability of the Model of Islamic Religious-Personality and Social Environment as a Mediator

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MEASURING VALIDITY AND RELIABILITY OF THE MODEL OF ISLAMIC RELIGIOUS-PERSONALITY AND SOCIAL ENVIRONMENT AS A MEDIATOR

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Abstract

This study aims to measure the validity and reliability of the Islamic Religious-Personality and Social Environmental (IRPS) model. Religiosity and spirituality mediated by social environment variables were measured by SEM-PLS. Cognitive development by Piaget and the spiritual development theory by Fawler were applied in this study. The quantitative approach as a data analysis tool for the five hypotheses developed in the model. To ensure the validity and reliability of the converger validity instrument, Deverger validity and Construct Reliability test were involved with 32 items, and indicators that were valid and reliable were used to measure the Religiosity and Spirituality mediated by the social environment towards the personality of the adolescent. A total of 381 samples had been taken with systematic random sampling. The sample consisted of high school students, vocational schools, and Islamic senior high schools. The age of the respondents consisted of 16-19 years consists of 112 males and 169 females. The IRPS model that was developed has gone through a predictive relevance test and it turns out that it can be used to measure Islamic Religion-Personality through a Social Environment. The study found that there was an influence of Islamic religiosity on adolescent personality and adolescent personality not influenced by Islamic spirituality. Islamic religiosity and spirituality correlated with the social environment and positively influencing the personality of adolescents.

Keywords: *Validity, Reliability, Religious, Personality, Environmental*

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A. Introduction

Adolescents are individual that is experiencing various psychological developments and changes into the mentality often lead to problems of social behavior. The adolescent's behavior in the social environment in this decade described their personality in Aceh. As one of the social elements that are developing the adolescents play an important role in nation building. The description of adolescent behavior is often exposed to online media or print media (AcehCom, 2016) and issues with behavioral release reflect the personality of Acehnese adolescents (Purwadi, 2011).

The involvement in adolescents, especially students of educational institutions in serious crimes or even lightly in the social environment is an interesting fact studied (Musmualim, 2016). Reports on the global and national of juvenile moral liquidity relate to information technology (Peslak, 2008), although information technology has positive benefits of human activities, it can have a negative impact on adolescents because they are in the midst of storm and stress. Correlation between personality with religious values and spiritual values has become an academic issue in the scientific discipline of psychology. Generally, the issue of associative moral morality is with educational institutions, family institutions, social environments, peers, and mass media. These factors are assumed to correlate with the adolescent's personality (Yaljan, 2003) and the values pursued in educational institutions (Rahman & Hamid, 2011).

Although the flow of behavior change is associated with individual cognitive, changes in adolescent behavior are believed not only to be related to factors of religious values but also believed to be related to the social environment. The phenomenon of changes in adolescent behavior is feared to have a negative impact on national development, social harmony, and peace of life. According to the behaviorism theory associative personality traits on individual intrinsic values (McLeish, 1986). The increase in crimes in Aceh that plunged teenagers was recorded by the Central Statistics Agency as shown in Figure 1 below:

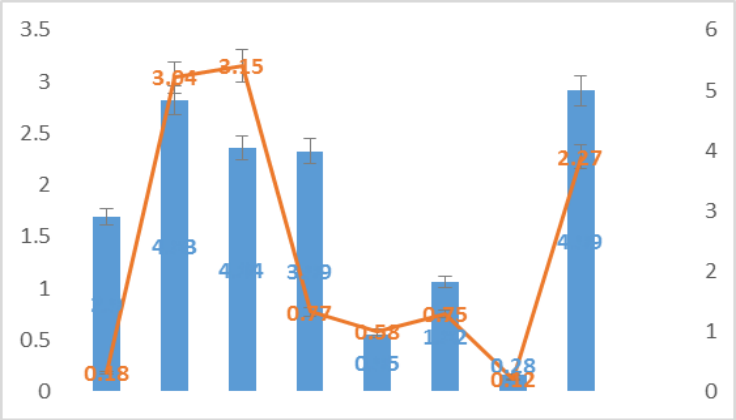

Figure 1: Adolescent Moral Juvenile
Source: http//: www.aceh.bps.go.id

Figure 1 above describes moral diligence significantly increasing. The theory of spiritual development explains that there are connotative religious values and spiritual values with individual psychology (Fowler, 2001). It can be believed that spiritual development goes hand in hand with age growth as well as the development of psychology (Fowler & Dell, 2006). Besides that, the social environment aspects are also believed to have an effect on individual behavior (Bandura, 1999), as well as underpinning this research. Some scholars report that adolescent moral diligence is related to religious values (Abdel-Khalek, 2007), spiritual values (Amrai, Farahani, Ebrahimi, & Bagherian, 2011) and cultural values (Church et al , 2008).

Therefore, It can be understood that one's internal state is connected with religious values and spiritual values. Global and national research relevant to this research were reported by several scholars such as Afiatin (2009) on Subjective well-being of Aceh after adolescents after the tsunami; The meaning of disaster and adolescent happiness, Hartini (2011) about Aceh Darussalam's adolescent's post-tsunami disaster. Some empirical studies of personality involve constructing mediators of emotions, motivation, and attitudes. According to Costa Jr. and McCrae (1990) and Goldberg (1998) personalities include openness, extroversion, and agreeableness which are also related to pro-social behavior, and neuroticism developed in the Big Five Personality (BFP) model.

BFP was developed to measure the perspective personality of traits. Loehlin, McCrae, Costa Jr. and John (1998) mention aspects of personality have differences based on individual thought patterns. Generally, personality models are developed to measure personality-based BFP models. After several decades of research carried out by personality psychologists succeeded in developing the NEO-FFI model. NEO-FFI has been used to measure personalities by Van Hiel, Cornelis, and Roets (2007) in personality psychology research. The rapid development of post-modern psychology, especially the study of personalities, focuses on emotional and motivational elements (Zwingmann, Klein, & Bussing, 2011).

Personal research in the Islamic context also emphasizes emotional and motivational elements (Abdel-Khalek, 2007), Including in research (Koltko-Rivera, 2004). In the Islamic model Worldview and Righteous-Behavior and personality as a mediator by Nuriman (2018) involve constructs of emotional mediators, motivations, and attitudes. Although some studies on personality, but the elements of the social environment in the model are also not involved in predicting adolescent personality.

Therefore, the validity and reliability of the developed religious-personality models are involved in constructing the social environment to measure the personality of adolescents that are believed to be able to predict adolescent personality in a comprehensive manner. This is also believed to reduce the bias in assessing personality because existing models need to be adjusted to the environment and culture of the people in Aceh. Indeed, it is a gap to develop a compatible model to measure teenagers' personalities scientifically in this study through measurement of validity and reliability model.

An important objective of this research is to develop a model of Islamic Religiosity-Personality which is mediated by the construct of the social environment. This study also aims to measure the influence of Islamic religiosity towards the personality of adolescents who are immersed; the development of Islamic Religiosity-Personality models is also to ensure the validity and reliability of constructs used in the model.

B. Conceptual Framework

The conceptual framework is an explanation of research variables, namely the concept of Islamic religiosity, the concept of social environment and personality. Cognitive development theory is used to justify the values of knowledge understood by individuals. The process of cognitive development includes; assimilation, accommodation and adaptive. Interactions between knowledge and cognitive that shape behavior, whether as followers or creators of behavior (Piaget & Inhelder, 2015). Cognitive individuals are able to achieve ideas at a high level due to the values they understand (Piaget & Inhelder, 2015). Therefore, the values studied are associative with the behavior that must be practiced in their lives. Cognitive development is transformative which starts from pre-operational thinking towards operational thinking.

The first stage is still a motto activity, which occurs in children; therefore the activities carried out by children are not based on their thoughts. The second stage is awareness of the rules appeared but still focused on him. The third rules stage is considered to be a social activity, the ego-centric nature gradually begins to be abandoned and they begin to faithfully follow the rules. Stage's fourth thoughts are still abstract and they consider regulation as a consensus that must be followed. Stage fifth, during the development of cognitive autonomous morality; they assume that there is an agreement that must be obeyed together, while late adolescence is oriented towards consideration when doing something (Piaget, 1981). Therefore, the cognitive development theory is relevant to the behavior of adolescents in the social environment. While the spiritual development theory that relevant to spiritual values that exist in adolescents. This is in line with transpersonal psychology which gives serious attention to a person's potential through understanding and awareness of spiritual values (Fowler, 2001).

According to Fowler (2001), the element of spirit wants to achieve noble values. Similarly, Al-Ghazali once said that human nature tends to be spiritual. According to Koltko-Rivera (2004), spiritual development is related to understanding religious values. Spiritual develops based on

individual spiritual experiences (Dykstra & Parks, 1986). Fowler (1991) describes the stage in faith; intuitive-projective faith; focused on things that can be achieved by reason based on the image of an adult, mythical-literal faith, is a period of fantasy that leads to things that are concrete, poetic-conventional faith; trust depends on consensus and opinions of people who are more experts, but trust is not entirely in its own perspective, individuating-reflective faith, has found new experiences because they are still dependent on people's opinions, but they begin to consider their beliefs obtained from others, paradoxical-consolidation faith; begin to be able to understand rituals, and believes he believes in and universalizing faith; has let go of his ego and leads to the source of confidence in God. Obviously, spiritual development in adolescents is still influenced by other people, because of that; spiritual adolescents are correlated with the social environment. Models and theories relevant to the problem are used to rationalize the constructs developed in the Islamic Religiosity-Personality and Social-Environment (IRPS) model.

The mindset aims to reinforce the concepts used in the model to be measured in research. Justification for development of the IRPS with the models described by several scholars. According to George, Bennett, Lynn-Jones, and Miller (2005) and D'Amour, Ferrada-Videla, San Martin Rodriguez, and Beaulieu (2005) co relational constructs developed in structural models can explain the effect size of the construct mediator with endogenous constructs and exogenous structures. Edwards and Lambert (2007) stated that the mediator construct in the structural model serves to determine the impression of exogenous constructs on endogenous constructs. Some structural models involve constructing mediators to predict personality. Therefore, a structural model based on the mediator construct is used to test its significance statistically. Research by Western psychologists has been the basis of research on this personality. It is believed that it can strengthen the way in which direct relations and indirect relations between each construct in the IRPS model are developed.

The efforts of some scholars to develop a compatible model for measuring personality in Islamic context have not succeeded in revealing

the uniqueness relatively (Abu Raiya, Pargament, Mahoney, & Stein, 2008). To justify the development of the IRPS model conceptually it is associated with the model of the Religiosity of Islamic Scale (ROIs) model (Jana-Masri & Priester, 2007). Some constructs are used in the Psychological Measure of Islamic Religiousness (PMIR) model (Abu Raiyam et al., 2008). Another model that can also be correlated with the variables of this study is the Brief Arabic Religious Coping Scale (BARCS) (Amer, Mona M., et al. 2008). The BARCS model involves constructing a cultural orientation and construct a religious orientation to assess individual behavior. The cultural orientation construct can be correlated with the construct of the social environment in this IRPS model.

1. The Concept of Islamic Religiosity

Generally, religiosity is understood as someone's religion that comes from the word "religious" that is the religious values that exist in someone (Gall, Malette, & Guirguis-Younger, 2011) or something related to religion. Religiosity elements and values are religious values that exist in the individual (Haneef Khan, Watson, & Habib, 2005). Islamic religiosity comes from Islamic faith as well as being the religious basis of Islam which correlates with revelation, His creation, and happiness of the world and the hereafter as a reference for one's personality. Religion itself is a life guide that leads individual behavior to deeds of divine value in the social environment.

Islamic religious values include religious values and spiritual values. Spiritual values include the value of worship, whether it is compulsory worship or a *sunnah* worship (Krauss et al., 2005), which is described in someone's person. Islamic religiosity includes feelings and thoughts that function as moral drivers. The mind itself is a fabric of positive reality and orientation, and humanity that exists in individuals. He also as an understanding of the success of life, Islamic teachings is seen as basic needs in the lives of individuals in accordance with changing times. Whereas spiritual Islam is an understanding of the six pillars of the pillars of faith and the five pillars of the pillars of Islam. Individuals who believe in Islamic spiritual values see all activities of life in the world connotative in the afterlife.

Spiritual Islam relates to an individual's understanding of God as the creator and carries out guidance and obligations in his daily life. Spiritual Islam as a religious doctrine related to monotheism comprehensively. This includes the belief in Allah SWT as the creator, owner, and maintainer of the universe. Activities carried out by individuals are always connected with revelation, recognizing that no god has the right to be worshiped other than Allah SWT and the rules or the Shari'a of Allah SWT are seen as demands of human nature. Therefore, Islamic religiosity contains aspects of spiritual and rituals.

2. The concept of social environment

The concept of social environment in cultural adopted by certain individuals. The term social environment has been commonly known in sociological literature and anthropology which is also connotative with everyday practiced values (Pedersen, Grønhøj, & Thøgersen, 2015). Emphasis on certain values such as mutual respect, tolerance, and help is connected with one's personality (Markus & Kitayama, 1991b). The culture that is followed by individuals impresses on his personality (Markus & Kitayama, 1991a). Cultural values are integrated into the behavior of a community to become their character or personality. Therefore, individuals who enter a cultural system will be affected by the cultural system through interaction and socialization.

3. Islamic Personality Concept

Psychologist is a scientific discipline that examines behavior and human personality. As a path of social science discipline the psychology of personality generally examines characteristics of individual. Psychology personality theory analyzes scientifically the character and a personal behavior (Goldberg, 1998). This theory has succeeded in parsing and exposing academically of the individual character, and human personality. The term Islamic personality is related to worship that reflect by individual. This is associative with the cognitive, affective and psychomotor (Walker, 1999). Islamic personality describes the principle that displays the character and personal whether having a noble such as obedience in carrying out religious rules in all places and times (Nuriman, 2018).

C. Method

The research was carried out in the three types of schools in the Aceh province of Indonesia in the Vocational Schools, Senior High Schools, and Islamic Senior High Schools. The instrument Likert-scale was adopted from the model of Development Initial Validation of Integrative Islamic Personality Inventory (Ismail & Tekke, 2015) and the model of Islamic Worldview and Righteous-Behavior (Nuriman, 2018). The questionnaire was distributed in the 20 of schools institution over 381 of respondents consisted of 112 male and 169 of the female students. The respondent's group in the range of age 16-18 years. The convergent validity test in two-stage that is first order and second order. According to Chin the value rule of thumb of outer loading factor is (> 0.7) and the value of Average Variance Extracted (AVE) at the level of (> .0.6) and the composite reliability (CR) at the level of (> 0.7) are accepted (Chin, 1998). Blindfolding; R Square, Q Square, and f Square tests that are comfortable or usefulness models are tested based on predictive relevant with the rule of thumb at the level (> .07).

The respondents involved in this study were 381 of the students. Statistically, age has been analyzed to ensure the character of the respondents in this study. Age of 16 to 17 years found 166 people or 59.1% and ages 18 to 19 years were 40.9%. Respondents consisted of male students totaling 112 or 39.9% and 169 were female or 60.1% students. The analysis shows more female students. Based on the type of school there were 118 respondents from high school or 42%, a total of 93 samples or 33.1% of SMKs, and 70 or 24.9% were students from MAN in the province of Aceh.

The associative hypothesis is used to ensure endogenous, exogenous, and mediator variables. The study on personality and behavior finds that caring thoughts and attitudes are related to personality traits (Church et al, 2008). Individual behavior is not only influenced by rational reason but also influenced by spiritual elements. The latest study report on religiosity has a positive effect on adolescent behavior (Amrai et al, 2011), and spiritual values have a positive effect on mental health, and individual life satisfaction (Rohrbaugh, 2017) as well as

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positive spiritual values towards personality (Smith, 2006). Azizah (2006) also reported understanding spiritual values to affect the social environment. Therefore, the hypothesis developed is:

H1: There is a positive influence of Islamic religiosity on adolescent personality.

H2: There is a positive influence on Islamic spirituality values on the personality of adolescents

H3: There is a positive correlation between Islamic religiosity values with the social environment.

H4: There is a positive correlation between Islamic spirituality values with the social environment.

H5: There are social environmental influences on adolescent's personality.

D. Finding and Discussion

1. Finding

The reliability and validity instrument test results are shown in the following Table 1:

Tabel 1: First order of outer loading

Items	Loading			AVE	*a*	Remark
	CV	*DV*	*CR*			
Islamic Religious						
1. I believe that Allah (SWT) is eternal	.78	**.95**	**.95**	**.58**	**.95**	Accepted
2. I believe in the Oneness of Allah and there is no resemblance to Him	.82					Accepted
3. I strongly believe Allah`s presence at all time	.83					Accepted
4. I believe that Allah (SWT) is Almighty	.81					Accepted
5. I know that Allah (SWT) loves all of us and his creations regardless of race, ethnicity and colour	.77					Accepted
6. I am certain that all Prophets are both bringer of good news and a warner	.82					Accepted
7. I am aware that all Prophets follow the path of humanity	.71					Accepted
8. I am very sure that all Prophets used the pleasantest ways to tell people about God	.83					Accepted

Items	*Loading*			AVE	*a*	Remark
	CV	*DV*	*CR*			
9. I strongly believe that the moral of Prophet Muhammad (SAW) is in total harmony with the Qur'an	.75					Accepted
10. I love all prophets sent by Allah (SWT)	.81					Accepted
11. I work meticulously to live all my life according to Islamic teachings	.75					Accepted
12. My whole approach to life is based on Islam	.78					Accepted
13. I sfollow the Prophet Muhammad`s teachings and traditions all the time	.82					Accepted
14. I feel that I have positive feeling towards myself	.80					Accepted
15. On the whole, I am happy with myself	.51					Rijected
16. I feel that I possess good personal characteristics	.48					Rijected
Islamic Spiritual						
1. I strive for both worldly and afterlife affairs as suggested by Prophet Muhammad (PBUH)	.92	**.97**	**.97**	**.77**	**.96**	Accepted
2. I avoid behavior that will be punished in the hereafter.	.92					Accepted
3. The more knowledge I have, the more I should be humble.	.92					Accepted
4. I teach my family members the greatness of God.	.93					Accepted
5. I feel bad doing something that is prohibited even if I know other people also do it.	.92					Accepted
6. I try to follow my aql (rationality) more than my *nafs.*	.93					Accepted
7. I am happy with what I have.	.92					Accepted
8. Because of fear of God, I will always tell the truth	.94					Accepted
9. I teach my family members to always remember God	.65					Rijected
10. In every second of my time in life, I can strengthen my relationship with God	.63					Rijected
Social Environmental						
1. Religious studies taught in practice in worship activities at school	.91	**.95**	**.95**	**.82**	**.94**	Accepted

Items	Loading			AVE	a	Remark
	CV	DV	CR			
2. Tolerance between students at school	.90					Accepted
3. Having a habit of discipline in learning	.90					Accepted
4. Appreciate friends in getting along at school	.89					Accepted
5. Help each other and advise each other's	.91					Accepted
Islamic Personality						
1. I invite other people to pray	.12	**.94**	**.94**	**.74**	**.92**	Rijected
2. I provide time to read the holy verses of the Qur'an even though it is busy	.94					Accepted
3. I make sure my family practices the Sunnah of the Prophet Muhammad	.92					Accepted
4. I have started saving money for the Hajj since long ago	.94					Accepted
5. I like to look for opportunities / opportunities to explore Islam with my family	.93					Accepted
6. I am looking for opportunities to give alms	.90					Accepted
7. I set aside money for charity every year	.93					Accepted

Table 1 above is a list of loading factors that have been tested on the first-order test. The indicators that do not have the factor value or the rule of thumb must be removed from the model. The first order test results show there are 5 indicators that must be removed from the model. The re-measured model has 33 items from 38 indicators in the IRPS model. The validity and reliability test of the instrument in the IRPS model is shown in the following Table 2:

Tabel 2: Outer loading second order

Items	Loading			AVE	a	Remark
	CV	DV	CR			
Islamic Religious						
1. I believe that Allah (SWT) is eternal	.80	**.96**	**.96**	**.65**	**.95**	Accepted

Items	*Loading*			AVE	*a*	Remark
	CV	*DV*	*CR*			
2. I believe in the Oneness of Allah and there is no resemblance to Him	.80					Accepted
3. I strongly believe Allah`s presence at all time	.86					Accepted
4. I believe that Allah (SWT) is Almighty	.82					Accepted
5. I know that Allah (SWT) loves all of us and his creations regardless of race, ethnicity and colour	.76					Accepted
6. I am certain that all Prophets are both bringer of good news and a warner	.83					Accepted
7. I am aware that all Prophets follow the path of humanity	.73					Accepted
8. I am very sure that all Prophets used the pleasantest ways to tell people about God	.85					Accepted
9. I strongly believe that the moral of Prophet Muhammad (SAW) is in total harmony with the Qur'an	.78					Accepted
10. I love all prophets sent by Allah (SWT)	.84					Accepted
11. I work meticulously to live all my life according to Islamic teachings	.77					Accepted
12. My whole approach to life is based on Islam	.78					Accepted
13. I follow the Prophet Muhammad`s teachings and traditions all the time	.84					Accepted
14. I feel that I have positive feeling towards myself	.80					Accepted
Islamic Spiritual						Accepted

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Items	Loading			AVE	*a*	Remark
	CV	*DV*	*CR*			
1. I strive for both worldly and afterlife affairs as suggested by Prophet Muhammad (PBUH)	.93	**.97**	**.97**	**.82**	**.97**	Accepted
2. I avoid behavior that will be punished in the hereafter.	.93					Accepted
3. The more knowledge I have, the more I should be humble.	.93					Accepted
4. I teach my family members the greatness of God.	.94					Accepted
5. I feel bad doing something that is prohibited even if I know other people also do it.	.93					Accepted
6. I try to follow my aql (rationality) more than my *nafs*.	.93					Accepted
7. I am happy with what I have.	.94					Accepted
8. Because of fear of God, I will always tell the truth	.61					Accepted
Social Environmental						Accepted
1. Religious studies taught in practice in worship activities at school	.91	**.95**	**.95**	**.82**	**.95**	Accepted
2. Tolerance between students at school	.90					Accepted
3. Having a habit of discipline in learning	.90					Accepted
4. Appreciate friends in getting along at school day	.89					Accepted
5. Help each other and advise each other's	.91					Accepted
Islamic Personality						Accepted
1. I provide time to read the holy verses of the Qur'an even though it is busy	.94	**.97**	**.97**	**.87**	**.97**	Accepted
2. I make sure my family practices the Sunnah of the Prophet	.93					Accepted

Items	Loading			AVE	*a*	Remark
	CV	*DV*	*CR*			
Muhammad						
3. I have started saving money for the Hajj since long ago	.94					Accepted
4. I like to look for opportunities / opportunities to explore Islam with my family	.93					Accepted
5. I am looking for opportunities to give alms	.90					Accepted
6. I set aside money for charity every year	.93					Accepted

Table 2 above is the factor loading indicator in the IRPS model. The indicators that do not have the factor loading value in the test are the 8th indicator in the construct of spirituality. Therefore the indicator must be released from the IRPS model. The IRPS model tests again in third order as in the following Table 3:

Tabel 3: Outer loading third order

Items	Loading			AVE	*a*	Ket.
	CV	*DV*	*CR*			
Islamic Religious						
1. I believe that Allah (SWT) is eternal	.80	**.65**	**.96**	**.65**	**.96**	Accepted
2. I believe in the Oneness of Allah and there is no resemblance to Him	.80					Accepted
3. I strongly believe Allah`s presence at all time	.86					Accepted
4. I believe that Allah (SWT) is Almighty	.82					Accepted
5. I know that Allah (SWT) loves all of us and his creations regardless of race, ethnicity and colour	.75					Accepted
6. I am certain that all Prophets are both bringer of good news and a warner	.83					Accepted

Items	Loading			AVE	*a*	Ket.
	CV	*DV*	*CR*			
7. I am aware that all Prophets follow the path of humanity	.73					Accepted
8. I am very sure that all Prophets used the pleasantest ways to tell people about God	.85					Accepted
9. I strongly believe that the moral of Prophet Muhammad (SAW) is in total harmony with the Qur'an	.78					Accepted
10. I love all prophets sent by Allah (SWT)	.84					Accepted
11. I work meticulously to live all my life according to Islamic teachings	.77					Accepted
12. My whole approach to life is based on Islam	.80					Accepted
13. I follow the Prophet Muhammad`s teachings and traditions all the time	.86					Accepted
14. I feel that I have positive feeling towards myself	.82					Accepted
Islamic Spiritual						
1. I strive for both worldly and afterlife affairs as suggested by Prophet Muhammad (PBUH)	.92	**.80**	**.97**	**.80**	**.95**	Accepted
2. I avoid behavior that will be punished in the hereafter.	.70					Accepted
3. The more knowledge I have, the more I should be humble.	.91					Accepted
4. I teach my family members the greatness of God.	.92					Accepted
5. I feel bad doing something that is prohibited even if I know other people also do it.	.91					Accepted
6. I try to follow my aql (rationality) more than my *nafs*.	.93					Accepted
7. I am happy with what I have.	.92					Accepted
Social Environmental						

Items	*Loading*			AVE	*a*	Ket.
	CV	*DV*	*CR*			
1. Religious studies taught in practice in worship activities at school	.91	**.82**	**.95**	**.82**	**.94**	Accepted
2. Tolerance between students at school	.90					Accepted
3. Having a habit of discipline in learning	.90					Accepted
4. Appreciate friends in getting along at school day	.89					Accepted
5. Help each other and advise each other's	.91					Accepted
Islamic Personality						Accepted
1. I provide time to read the holy verses of the Qur'an even though it is busy	.94	**.87**	**.97**	**.87**	**.97**	Accepted
2. I make sure my family practices the Sunnah of the Prophet Muhammad	.92					Accepted
3. I have started saving money for the Hajj since long ago	.94					Accepted
4. I like to look for opportunities / opportunities to explore Islam with my family	.93					Accepted
5. I am looking for opportunities to give alms	.89					Accepted
6. I set aside money for charity every year	.94					Accepted

Table 3 above shows the factor loading has been at the level of rule of thumb. Based on the value of factors loading, the 32 valid and reliable indicators are used in the IRPS model because of the internal consistency loading factor of the indicators is valid and reliable.

2. Discussion

a. The effect Mediation Test on Religiosity, Spirituality, and Personality

Mediation effect tests are carried out to measure the significance of the influence of Islamic religiosity (X1) and Islamic Spirituality (X2)) on Islamic personality (Y). Table 4 is the result of the first stage mediation effect test shown as follows:

Tabel 4: The results of effect mediation test stage one

Constructs	O	M	T Statistics
Islamic Religious -> Personality	.78	.79	15,602
Islamic Spiritual -> Personality	.09	.11	1,805

Table 4 above shows the significant influence of the reliability of Islamic religiosity on Islamic personality. T-statistic value at level: (15.602> .00) and positive estimate sample value at level: (.78). It means 78% of the Islamic religious effects toward the personality. On the others hands, Islamic spiritual construct was found t-statistic at the level of (1,805> .00) and the positive original estimate sample value at level (.09) or 9% indicated that personality was influenced by Islamic spiritual variables. Therefore the second stage of the mediation effect test can be continued. Table 5 is the result of test the mediating effects of Religiosity and spirituality on the social environment such as:

Tabel 5: The results of effect mediation test stage two

Constructs	O	M	T-Statistik
Islamic Religious -> Personality	.36	.37	5.034
Islamic Spiritual -> Personality	.55	.56	9.113

Table 5 above explains that Islamic religiosity and spiritual Islam have a significant effect on the social environment. The t-value of Islamic religiosity statistics on the social environment is at the level of (5,034> 1.96) and the original estimate value is positive at the level (36%). The t-statistic value of Islamic spirituality towards the social environment is at the level of (9.113> 1.96) and the original value estimates a positive sample at the level of: (55%).

b. Test of the Use of the IRPS Model

The usefulness of the IRPS model shows that the indicator has reached the rule of thumb value (> .07). The R2 value of the endogenous variable can actually predict exogenous variables through mediator variables. The R2 values of positive social environment variables at level (.39) are (R2> .39). Predictive relevance or predictive sample reuse test (Q2), Religiosity variable for Personality variable produces Q2 value at level (.22), value f

Square at level (.34). For the Religiosity variable on the social Environment variable the value of f Square at the level (.34) and R Square (.39) and the Q Square value, namely; (.13). Besides that, the Spirituality to Personality variable is found to be the value of f Square at the level (.19) and the R Square value at the level (.41) and the Q Square value at the level (.23) and the Spirituality variable for the social environment value of f Square at the level (.23) and the value of R Square at the level (.24) followed by the value of Q Square at the level (.17). Based on the results of the predictive relevance or predictive reuse sample analysis, the IRPS model developed fulfills the requirements for adolescent personality measurements. The results of the analysis are presented in the following Table 6:

Constructs	*f Square*	*R Square*	*Q Square*
Islamic Religious -> Personality	.34	.40	.22
Islamic Religious -> Social environment	.35	.39	.13
Islamic Spiritual -> Personality	.19	.41	.22
Islamic Spiritual -> Social environment	.23	0.4	.17

Tabel 7: Path Coefficients (Mean, STDEV, T-Values)

Constructs	O	M	T Statistics
Social Environment -> Personality	.09	.72	1.027
Islamic Religious -> Personality	.76	.77	11.200
Islamic Religious -> Social environment	**Hypothesis Test Results** The associative hypothesis that explains the relationship and influence of endogenous variables with mediator variables on exogenous variables is analyzed based on the following: **The positive influence of Islamic religiosity values on personality** Hypothesis test results found a significant t-statistic value at the level (1.027> 1.96), the original sample estimate value was positive at the level (.76) which explained that 76% of adolescent personalities were influenced by Islamic religiosity. This finding explains the H1 hypothesis statistically: Accepted. **The positive influence of Islamic spirituality values on personality** The hypothesis test results found the t-statistic value at the	.36	4.373

level (0.129 <1.96), the original sample estimate value was positive at the level (.01) which explained that 1% of adolescents were influenced by Islamic spirituality values, the H2 hypothesis was statistically: Rejected.

Positive correlation of Islamic religiosity values with the social environment

The results of the hypothesis test found the t-statistical value at the level (4.373> 1.96), and the original sample estimate value at a positive level (.34) which means that 34% of the social environment is related to Islamic religious values. The findings have explained that the hypothesis H3 is statistically: Accepted.

Positive correlation of Islamic spiritual values with the social environment

The results of the hypothesis test found the t-statistical value at the level (7.912> 1.96), and the original sample estimate value at a positive level (.55) which means that 55% of adolescent personalities correlate with the values of Islamic spirituality. This finding proves that the H4 hypothesis is statistically: Acceptable.

Positive influence of the social environment on personality

The hypothesis test found the t-statistic value at the level (1.027> 1.96), and the original sample estimate value at a positive level (.09) which meant that 9% of the social environment had a positive effect on adolescent's personality. This finding has explained that the H4 hypothesis is statistically: Acceptable.

The results of boostrafing test show in the followings Tabel:

Ta.34

Islamic Spiritual -> Personality	.01	.02	0.129
Islamic Spiritual -> Social environment	.55	.55	7.912

E. Conclusion

The analysis conducted has identified the suitability and goodness of the IRPS model developed in this study. Inner model value analysis to determine the level of usefulness of the IRPS model structurally by means of mediation. Measurement of mediator social environment variables based on R2 test results. The Q2 and f2 Blindfolding test analysis shows that the developed model can predict correlative causality between

variables in addition to explaining the correlation between variables. Therefore, the IRPS model can be used to measure adolescent's personality, even mediator variables either weaken or strengthen their influence on personality have been analyzed and it turns out that the predictive value of relevance has reached a statically determined level. Based on the results of the research conducted it is known that adolescent schools have Islamic religiosity. In some literature, it was found that Islamic religiosity or individual behavior related to religion has an important role for adolescents because it can affect attitudes, perceptions, emotions and even personality. This finding is in line with the results of the reported there were a correlation and religious influence of Islam in individual personality (Warsiah, 2018). The functions and objectives of religious learning in schools develop student religiosity. According to Piaget's cognitive development theory and Fowler's spiritual development theory, there is a development of individual religiosity and spiritual. This research has found that adolescent religiosity and spirituality influence an adolescent's personality. Where 76% of religiosity affects adolescent's personality and only 1% of teenage school personality in Aceh is influenced by spirituality. Therefore, in Aceh understanding of religious knowledge but in terms of spiritual activity only 1% was applied in their daily lives from a total of 381 respondents who were sampled. The existence of psychological changes that include, emotions, interests, attitudes influence the formation of behavior through the spiritual values adopted by adolescents. Adolescent personality formation correlates with the development of their psychology.

Generally, this development of psychology is always associated with the social environment including the school environment. This study found the values of religiosity and spirituality values closely related to the social environment in which individuals socialize. The results of the study have strengthened previous research reports stating that there are close cognitive relationships between individuals and the social environment. The findings show there are 34% religiosity and spirituality correlated

with the social environment. However, 76% of the social environment correlates with other elements, both internal and external elements. Can be understood in addition to the internal elements it turns out external can also affect the personality of adolescents. This finding is an important reason that a good environment can affect an adolescent's personality.

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