



Exploring Religiosity as Mediator of The Association Between Democratic Parenting, Peer Support, and Self-Concept Among Adolescent Moral Literacy

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Abstract

This study aims to examine the influence of democratic parenting, peer support, and self-concept on moral literacy through the mediator of religiosity in adolescents. By using a quantitative approach, data collection methods through scale techniques, namely: moral literacy scale, religiosity scale, democratic parenting scale, peer support scale, and self-concept scale. The sampling technique was based on purposive sampling, the research respondents totaled 688. Data analysis using Structural Equation Modeling (SEM) with the help of the AMOS software computer program. The results showed: that (1) Democratic parenting, peer support, and self-concept have a positive and significant effect on religiosity. (2) Democratic Parenting, Peer Support, and Self-Concept have a positive and significant effect on Moral Literacy. Likewise, Religiosity has a positive and significant effect on Moral Literacy. Thus the researcher's hypothesis is accepted that religiosity is the right mediator to be able to improve adolescent moral literacy which is influenced by the 3 variables tested. This study recommends parents' attention to increasing adolescent religiosity in addition to choosing to use democratic parenting for adolescents to develop adolescent moral literacy.

Keywords: Democratic Parenting, Peer Support, Self-concept, Religiosity, Moral Literacy.

Abstrak

Penelitian ini bertujuan untuk menguji pengaruh pola asuh demokratis, dukungan teman sebaya, dan konsep diri terhadap literasi moral melalui mediator religiusitas pada remaja. Dengan menggunakan pendekatan kuantitatif, metode pengumpulan data melalui teknik skala, yaitu: skala literasi moral, skala religiusitas, skala pola asuh demokratis, skala dukungan teman sebaya, dan skala konsep diri. Teknik pengambilan sampel berdasarkan purposive sampling, responden penelitian berjumlah 688 orang. Analisis data menggunakan Structural Equation Modeling (SEM) dengan bantuan program komputer software AMOS. Hasil penelitian menunjukkan: bahwa (1) Pola asuh demokratis, dukungan teman sebaya, dan konsep diri berpengaruh positif dan signifikan terhadap religiusitas. (2) Pola Asuh Demokratis, Dukungan Teman Sebaya, dan Konsep Diri berpengaruh positif dan signifikan terhadap Literasi Moral. Begitu juga dengan Religiusitas berpengaruh positif dan signifikan terhadap Literasi Moral. Dengan demikian hipotesis peneliti diterima bahwa Religiusitas merupakan mediator yang tepat untuk dapat meningkatkan Literasi Moral remaja yang dipengaruhi oleh 3 variabel yang diuji. Penelitian ini merekomendasikan perhatian orang tua untuk meningkatkan religiusitas remaja selain memilih menggunakan pola asuh demokratis bagi remaja untuk mengembangkan literasi moral remaja.

Kata Kunci: Pola Asuh Demokratis, Dukungan Teman Sebaya, Konsep Diri, Religiusitas, Literasi Moral

INTRODUCTION

The current phenomenon shows that there is a problem in the moral problems of teenagers. News about brawls, bullying, theft, and many problems that occur to teenagers is no longer strange in the news in Indonesia. Moral issues are troubling parents, teachers, and all stakeholders. So, it is important to pay attention to moral issues that are not only a concept but morals that can be implemented in daily life which is called moral literacy. Some of these cases are quoted from Detik¹ there was an arrest of 9 *Begal* in Palembang who were still children. Komnas PA added data on reports of 112 cases involving children that occurred in Depok City Throughout 2018.² The Indonesian Child Protection Commission (ICPC) noted that the number of children who become perpetrators of crime has increased every year.³ From 2011 to the end of 2018, as many as 11,116 children in Indonesia were involved in criminal cases. This data is reinforced by Sindonews⁴ where as many as 122 children were secured by the West Jakarta Metro Police over the past year. Hundreds of these children had to deal with the police because they were involved in a series of crimes ranging from theft, and brawls, to murder.

ICPC commissioner for children in conflict with the law, said sexual crime cases dominate the field, with children as perpetrators and victims.⁵ Regarding situations where children become perpetrators and have to deal with the law, he said various factors contribute to this occurrence. According to research conducted by ICPC in 15 juvenile prisons in Indonesia, the driving factors for these crimes range from socialization to social media. For example, the case of Renggo Khadafi, 11, who died after being molested by his classmate Sy on April 28, 2014.⁶ The act of persecution was carried out in the classroom and witnessed by his friends in Class V of SDN 9 Makassar. Some of the cases mentioned above illustrate the moral decline caused by the absence of moral literacy skills. This is supported by several studies that examine moral literacy.

Previous research has shown that democratic parenting, peer support, and self-concept play an important role in the development of adolescents' moral literacy.⁷ Hussain⁸ and Rosyidul⁹ highlighted that democratic parenting helps adolescents develop social skills and self-confidence, while peer support strengthens self-identity and internalizes moral values.

¹ News.detik.com, "Polisi Tangkap 9 Begal Di Palembang, Statusnya Masih Anak-Anak," 2017.

² DetikNews, "Depok Dinilai Tak Ramah Anak, Ini Kata Wali Kota," 2018.

³ Sindonews.com, "Dalam 1 Tahun, 122 Anak Di Jakarta Barat Tersangkut Kriminalitas," 2019.

⁴ Sindonews, "KPAI Catat 11.116 Anak Tersangkut Tindak Kriminalitas," 2019.

⁵ Kompas.com, "Kasus Anak Berhadapan Dengan Hukum Tertinggi, Didominasi Kejahatan Seksual," 2019.

⁶ Kompas.com, "Lihat Renggo Dianiaya, Teman Sekelas Diancam Pelaku," 2014.

⁷ Azizah Rohmalimna, Olie Yeau, and Puiry Sie, "The Role of Parental Parenting in the Formation of the Child's Self-Concept," *World Psychology* 1, no. 2 (2022): 36–45, <https://doi.org/10.55849/wp.v1i2.99>; Marta Miklikowska and Helena Hurme, "Democracy Begins at Home: Democratic Parenting and Adolescents' Support for Democratic Values," *European Journal of Developmental Psychology* 8, no. 5 (2011): 541–57, <https://doi.org/10.1080/17405629.2011.576856>.

⁸ Muhammad Hussain et al., "Examining the Long-Term Effects of Authoritative Parenting on the Development of Adolescents' Self-Esteem and Emotional-Regulation," *Journal of Population and Therapeutics and Clinical Pharmacology*, October 25, 2023, <https://doi.org/10.53555/jptcp.v30i18.3221>.

⁹ Muhammad Rosyidul 'Ibad et al., "Relationship Between Parenting Style with Adolescent Identity Development in Karangploso District, Malang Regency Indonesia," *Jurnal Keperawatan* 14, no. 01 (January 28, 2023), <https://doi.org/10.22219/jk.v14i01.23156>.

Where a positive self-concept is also associated with good moral behavior.¹⁰ However, there are still limitations in understanding how religiosity plays a mediator in this relationship.^{11,12} This study aims to fill the gap by exploring the interaction between democratic parenting, peer support, self-concept, and religiosity in influencing adolescent moral literacy, especially in the context of Indonesian culture.

Many factors influence moral literacy. However, in this study, three factors will be examined, namely democratic parenting, peer support, and religiosity. Several reasons can explain why these factors have a significant influence in shaping a person's moral literacy.¹³ Overall, democratic parenting, peer support, and self-concept are three important factors in shaping one's moral literacy. Parenting provides a foundation of moral values, peer support influences views and behaviors, self-concept can affect moral literacy by influencing one's views, values, and moral judgments while religiosity can affect one's level of awareness of moral and ethical issues.¹⁴ Combining the positive influence of these three factors and increasing awareness of important moral values can help individuals develop strong moral literacy. The purpose of this study is to examine the influence of democratic parenting, peer support, and self-concept on moral literacy through religiosity.

METHOD

The research design is used to answer the problems that have been formulated, the research objectives to be achieved and at the same time testing the hypothesis. This research is *expost-facto* research using a survey approach and is associative research that intends to explain the position of the variables studied and the relationship between one variable and another.¹⁵ ¹⁶ The population in this study amounted to 964 students from 7 schools in Medan. This study uses exogenous variables, consisting of; X1 = Democratic Parenting, X2 = Peer

¹⁰ Nini Sri Wahyuni, Istiana, and Janah Safira Asri, "The Correlation between Self-Concept and Optimism among Psychology Faculty of College Students Who Compiled on Thesis at University of Medan Area," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 3 (2021): 4458–64; Natalie Christner, Carolina Pletti, and Markus Paulus, "How Does the Moral Self-Concept Relate to Prosocial Behaviour? Investigating the Role of Emotions and Consistency Preference," *Cognition and Emotion* 36, no. 5 (2022): 894–911, <https://doi.org/10.1080/02699931.2022.2067133>.

¹¹ Natris Idriyani, "Religiosity As a Mediator Variable Influence Between Character Strength and Parent Attachment On The Resilience Of Adolescent Victims Of Earthquake and Tsunami Living On The Coastal, Banten," *Psikis : Jurnal Psikologi Islami* 7, no. 1 (2021): 71–78, <https://doi.org/10.19109/psikis.v7i1.7911>.

¹² N. Pauzi et al., "Religiosity as a Mediator in the Relationship between Perceived Behavioural," *Food Research* 6, no. 5 (2022): 300–309.

¹³ Whitney A. Brechwald and Mitchell J. Prinstein, "Beyond Homophily: A Decade of Advances in Understanding Peer Influence Processes," *Journal of Research on Adolescence* 21, no. 1 (2011): 166–79, <https://doi.org/10.1111/j.1532-7795.2010.00721.x>; Khasanah et al., "Development of STEAM-Based Video Learning Media for Early Childhood Education with the Inclusion of Religious and Moral Values," *Tajkeir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (February 27, 2024): 136–52, <https://doi.org/10.31538/tijie.v5i1.717>; Amalia Rabiatal Adwiah, Aulia Faraz Tantia, and Intan Asyikin Rantikasari, "Implementation of Storytelling Method with Folktales in Instilling Character Values in Children: A Study at ABA Warungboto Kindergarten," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 1 (March 31, 2023): 47–57, <https://doi.org/10.14421/jga.2023.81-05>.

¹⁴ Sjeddie Rianne Watung et al., "School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (November 25, 2023): 424–36, <https://doi.org/10.31538/ndh.v8i3.4078>; Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>.

¹⁵ Earl Babbie, *The Basic Of Social Research* (Amerika Serikat: Earl Babbie, 2008).

¹⁶ Gerard Guthrie, *Basic Research Methods: An Entry to Social Science Research*, *Basic Research Methods: An Entry to Social Science Research* (India: Sage Publications, 2010), <https://doi.org/10.4135/9788132112082>.

Support, X3 = Self-Concept, Mediator Variable = Religiosity, and Endogenous Variable = Moral Literacy. In the Operational Definition of Variables analyzed, Democratic Parenting, Peer support, Self Concept, Religiosity, and Moral Literacy.

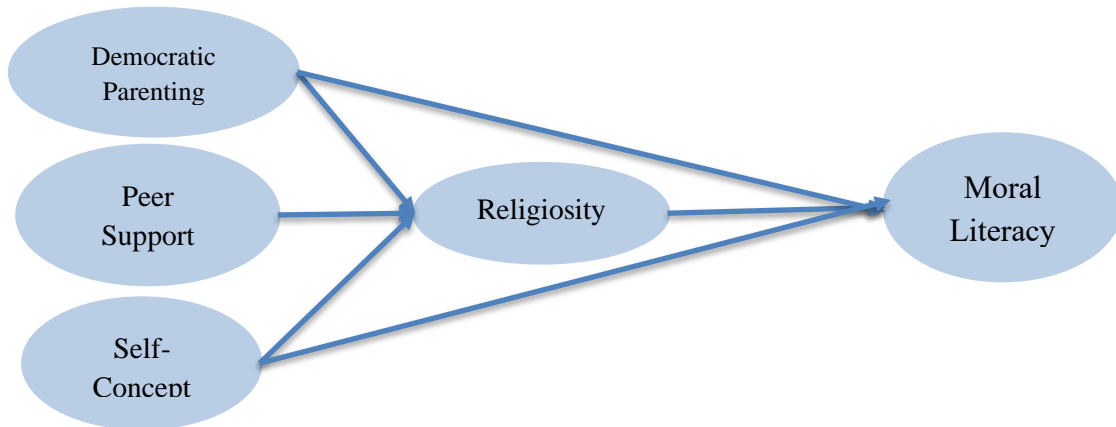


Figure 1: Theoretical Model of Moral Literacy in Adolescents

The data collection technique used is by using survey methods, questionnaires, or questionnaires. Validity and Reliability Tests testing content validity requires expert opinion so expert judgment is needed.¹⁷ This expert judgment assessment is then calculated using Aiken's V formula to obtain the content validity coefficient following the construct being measured. The Aitem Discrimination Power Test testing of item discrimination power is done by calculating the correlation coefficient between item scores whose correlation is less than 0.30 is declared to have low differentiation power and should not be used as part of the research instrument. Test item discrimination power using the Corrected item and Total correlation. In the Reliability Test, the results of a measurement will be reliable if, in several measurements of the same group of subjects, relatively the same results are obtained.¹⁸

Data analysis techniques using *Structural Equation Modeling (SEM)*.^{19,20} The advantages of SEM are due to its ability to display a comprehensive model along with its ability to confirm the dimensions of a construct or factor and its ability to measure the influence of theoretical relationships.

¹⁷ Saifuddin Azwar, *Penyusunan Skala Psikologi* (Yogyakarta: Pustaka Pelajar, 2000).

¹⁸ Saifuddin Azwar, *Reliabilitas Dan Validitas* (Yogyakarta: Pustaka Pelajar, 2013).

¹⁹ Rachmat Hidayat and Patricia Wulandari, "Structural Equation Modelling (SEM) in Research: Narrative Literature Review," *Open Access Indonesia Journal of Social Sciences* 5, no. 6 (2022): 852–58, <https://doi.org/10.37275/oaijss.v5i6.141>.

²⁰ K. C. Vinu Prakash and K. Yogeswari, "A Structural Equation Modelling (SEM) Approach on Construction Noise Related Perception and Behavior among the Workforces," *Civil Engineering Journal (Iran)* 8, no. 12 (2022): 2721–33, <https://doi.org/10.28991/CEJ-2022-08-12-04>.

RESULTS AND DISCUSSION

Democratic Parenting

Based on the results of the trial on democratic parenting, it is known that the valid democratic parenting instrument is 24 items. After that, a trial calculation is carried out with a blueprint that has been rearranged, to get results such as table 1.

Table 1. Items of the Democratic Parenting Instrument

Aspect	Indicator	Item Number	Total
Responsive	Responding to the child	1, 10, 18	3
	Understand the child's needs	2, 11, 19	3
	Understanding children's psychological needs	3, 12, 20	3
	Understanding children's social needs	4, 13, 21	3
Demands	Define rules and norms	5,	1
	Have reasonable expectations	6, 14	2
	Teaching responsibility	15	1
	Teaching discipline	22	1
	Teaching important family values		
Engagement	Active interaction	7, 16, 23	3
	Academic and social development support	8	1
	Positive supervision of children's associations and activities	9, 17, 24	3
	Total		24

In the trial conducted on the religiosity variable on democratic parenting, the results of the calculation of all items were valid because the value of the difference power range was > 0.3. To take research data, the items used were 24 items. Based on the results of the initial CFA analysis of the multidimensional model of democratic parenting, it was found that the multidimensional model fit with the GoF value as follows:

Table 2. Goodness of Fit Value of Democratic Parenting

<i>Goodness of Fit Indeks</i>	<i>Cut off Value</i>	Results	Model Evaluation
<i>Chi-Square</i>	≤ 286,808 (df = 249)	250,530	Good Fit
<i>Probability</i>	≥ 0,05	0,461	Good Fit
RMSEA	≤ 0,08	0,024	Good Fit
GFI	≥ 0,90	0,971	Good Fit
AGFI	≥ 0,90	0,965	Good Fit
CMIN/DF	≤ 2,00	1,006	Good Fit
TLI	≥ 0,90	1,000	Good Fit
CFI	≥ 0,90	1,000	Good Fit

Based on the table above, it is known that the value of RMSEA = 0.024, RMR = 0.011, CFI = 1.000, TLI = 1.000, GFI = 0.971, AGFI = 0.965. All six criteria used are declared a good fit.

Peer Support

Based on the results of the trial on peer support, it is known that there are 24 valid instruments. After that, a trial calculation was carried out with a blueprint that had been rearranged, so that the results were as shown in Table 2.

Table 3. Peer Support Instrument Items

Aspects	Indicator	Item Number	Total
Emotional support	A sense of security	1, 12, 23	3
	Sympathy and care	2, 13, 24	3
	Empathy	3, 14, 25	3
	Spirit	4, 15, 26	3
Instrumental support	Providing facilities	5, 16, 27	3
	Material support	6, 17, 28	3
Information Support	Giving hints	7, 18, 29	3
	Giving Advice	8, 19, 30	3
Friendship Support	Study with a group of friends	9, 20, 31	3
	Involved in the group	10, 21, 32	3
	Positive regard for the individual	11, 22, 33	3
Total			33

In the trial conducted on the peer support variable in the first round, the results of the calculation of all items were valid because the value of the difference power range was > 0.3 . To take research data, the items used were 24 items. Based on the results of the initial CFA analysis of the multidimensional model of peer support, it was found that RMSEA = 0.005, CFI = 0.999, TLI = 0.999, GFI = 0.958, AGFI = 0.955. These results found a multidimensional model that is not fit. Then a model change is made by removing items with high covariance values and or covarying with many other items. So that the fit model is obtained with the GoF value as follows:

Tabel. 4. Goodness of Fit Peer Support

<i>Goodness of Fit Indeks</i>	<i>Cut off Value</i>	Results	Model Evaluation
<i>Chi – Square</i>	$\leq 448,691$ (df = 401)	421,576	Good Fit
<i>Probability</i>	$\geq 0,05$	0,230	Good Fit
RMSEA	$\leq 0,08$	0,009	Good Fit
GFI	$\geq 0,90$	0,961	Good Fit
AGFI	$\geq 0,90$	0,955	Good Fit
CMIN/DF	$\leq 2,00$	1,051	Good Fit
TLI	$\geq 0,90$	0,988	Good Fit
CFI	$\geq 0,90$	0,988	Good Fit

Based on the table above, it is known that the value of RMSEA = 0.009, RMR = 0.010, CFI = 0.988, TLI = 0.988, GFI = 0.961, AGFI = 0.955. All six criteria used were declared a good fit.

Self-concept

Based on the results of the trial on the self-concept instrument, there are 23 valid items. After that, a trial calculation is carried out with a blueprint that has been rearranged, which can get results as in Table 5.

Table 5. Itemized Self-Concept Instrument

Aspects	Indicator	Item Number	Total
	Physical	1, 9, 16	3
	Social	2, 10	2
	Moral	3	1
	Spiritual		
Knowledge	Physical	4, 11	2
	Social	5, 12	2
	Moral	6, 13	2
	Spiritual		
Assessment	Physical	14, 17	2
	Social	7, 18	2
	Moral	8, 15, 19	3
	Spiritual		
Total			19

In the trials conducted on the self-concept variable in the fourth round, the results of the calculation of all items were valid because the value of the difference power range was > 0.3. To take research data, the items used were 24 items. In addition to getting the results of item discrimination, the reliability results of the data constructs from the existing trials were also obtained, the reliability results of each construct.

Based on the results of the initial CFA analysis of the multidimensional model of self-concept, it was found that the multidimensional model fits the model with the following GoF values:

Table 6. Goodness of Fit Self-Concept

<i>Goodness of Fit Indeks</i>	<i>Cut off Value</i>	<i>Results</i>	<i>Model Evaluation</i>
<i>Chi-Square</i>	≤ 178,485 (df = 149)	162,278	Good Fit
<i>Probability</i>	≥ 0,05	0,216	Good Fit
RMSEA	≤ 0,08	0,011	Good Fit
GFI	≥ 0,90	0,976	Good Fit
AGFI	≥ 0,90	0,969	Good Fit
CMIN/DF	≤ 2,00	1,089	Good Fit
TLI	≥ 0,90	0,998	Good Fit
CFI	≥ 0,90	0,998	Good Fit

Based on the table above, it is known that the value of RMSEA = 0.011, RMR = 0.011, CFI = 0.998, TLI = 0.998, GFI = 0.976, AGFI = 0.969. All six criteria used were declared a good fit.

Moral Literacy

Moral literacy is a complex achievement that involves the ability to navigate complex moral situations and respond appropriately to moral considerations²¹. It is not simply knowing and applying moral rules but also involves the ability to recognize and handle moral considerations in changing situations, to think about moral issues, to imagine alternative moral possibilities, and to manage one's own emotions and empathize with others. Says that moral literacy is the ability to evaluate moral issues from various points of view, the ability to assess differences and provide other views on a matter²². Explains that moral literacy is a standard of the ability to make decisions that are considered right or wrong. According to Clifford, this is a basic requirement in moral literacy²³. A moral actor cannot be considered literate if he cannot make decisions. Moral literacy is not just a collection of facts, but rather a level of competence in both moral judgment (interpretation of facts) and action (behavior)²⁴.

Table 7. Moral Literacy Instrument Items

Aspects	Indicator	Item Number	Total
Sensitivity to ethics	Ability to determine situations involving ethical issues	8, 17	2
	Awareness of the moral intensity of an ethical situation	1, 9,	2
	Ability to identify moral values	2, 10, 18	3
Ethical reasoning ability	Understanding of ethical frameworks	11	1
	Ability to identify the truth	12, 19	2
Moral imagination	Ability to assess ethical issues	3, 13, 20	3
	Empathy	4, 14, 21	3
	Ability to help others	5, 15, 22	3
	Ability to understand others	6, 23	2
	Responsible	7, 16, 24	3
Total			24

In the trial conducted on the moral literacy variable in the second round, the results of the calculation of all items were valid because the value of the difference power range was > 0.3. To take research data, the items used were 24 items.

²¹ Nancy Tuana, "Conceptualizing Moral Literacy," *Journal of Educational Administration* 45, no. 4 (2007): 364–78, <https://doi.org/10.1108/09578230710762409>.

²² Tuana.

²³ Michael Clifford, "Moral Literacy," *Teaching Ethics*, 2011.

²⁴ Katja Maria Vogt, "Moral Literacy," *Ethics* 118, no. 4 (2008): 726–30, <https://doi.org/10.1086/590176>.

Religiosity

Based on the results of the trial on the Religiousness Instrument, it is known that the valid religiosity instrument is 22 items. After that, the calculation of the trial in the second round with the blueprint that has been rearranged can get results as in Table 8.

Table 8. Items of the Religiosity Instrument

Aspects	Indicator	Item Number	Total
Confidence	Having faith in every belief that has been established by religion	5, 14	2
	Confident in carrying out every command or prohibition that has been established by religion	1, 6, 15	3
Religious Practices	Always follow the rules that have been commanded by religion	2, 7, 16	3
Appreciation	Having comfort in every act of worship	8, 17	2
	Restlessness every time you don't worship	9, 18	2
Knowledge	Understand the meaning of every act of worship performed	3, 10, 19	3
	Knowing the consequences of not performing acts of worship	4, 11, 20	3
Experience	Carry out every commandment for the sake of Allah	12, 21	2
	Always perform obligatory and sunnah acts of worship	13, 22	2
Total			22

In the trials conducted on the religiosity variable in the third round, the results of the calculation of all items were valid because the value of the difference power range was > 0.3 . To take research data, the items used were 22 items.

Table 9. Cronbach's Alpha Instrument Reliability Test Value

Instrument	Cronbach Alpha
Moral Literacy	0.824
Religiousness	0.833
Democratic Parenting	0.926
Peer Support	0.972
Self-Concept	0.855

It is known that all instruments have a high-reliability value because they are in the range of 0.70 - 0.95, so it can be said that the instrument shows good consistency and stability (Sugiyono, 2010) (Sugiyono, 2013) (Yusuf, 2014) (A. Muri Yusuf, n.d.) (Hardani et al., 2020).

Correlation Test

Correlation between Constructs

The correlation test is intended to obtain the magnitude of the variable relationship value and the direction of the relationship, positive or negative. Researchers conducted a correlation test as an initial analysis before conducting regression and SEM analysis. The construct correlation image and its value can be seen in the following:

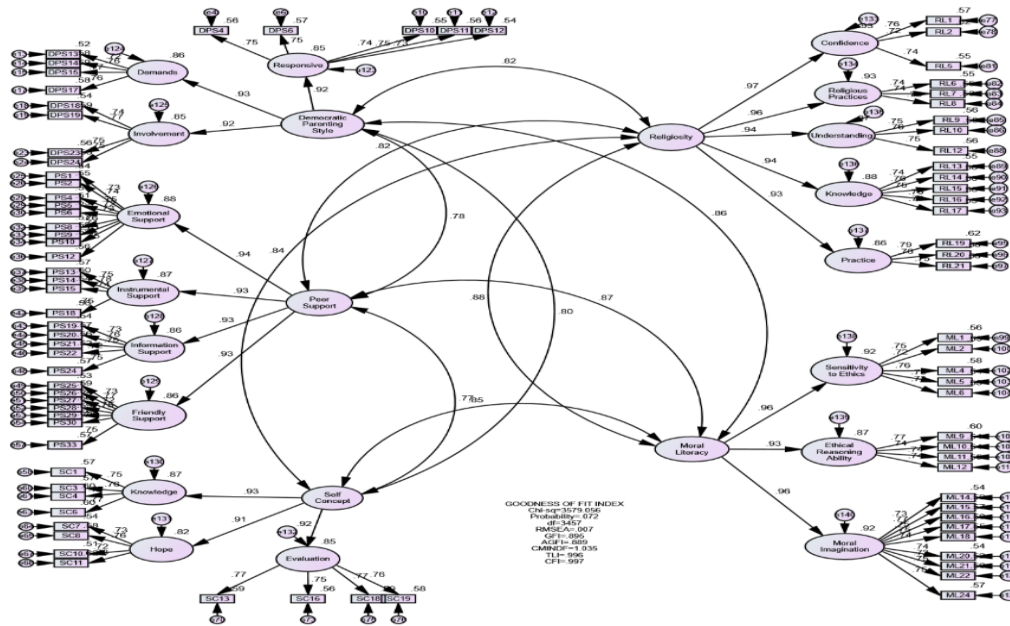


Figure 2: Construct Correlation Test

In this figure, it is known that each variable is correlated with the number of items that have been discarded during the analysis of the constructed model per variable and then which are also discarded at the correlation test stage so that they are fit. The study also found that between variables have a significant relationship because the value of $r_{count} > r_{table}$.

Research Model Test

Researchers then tested the research model with SEM analysis by the theory used. The fit model image is as follows:

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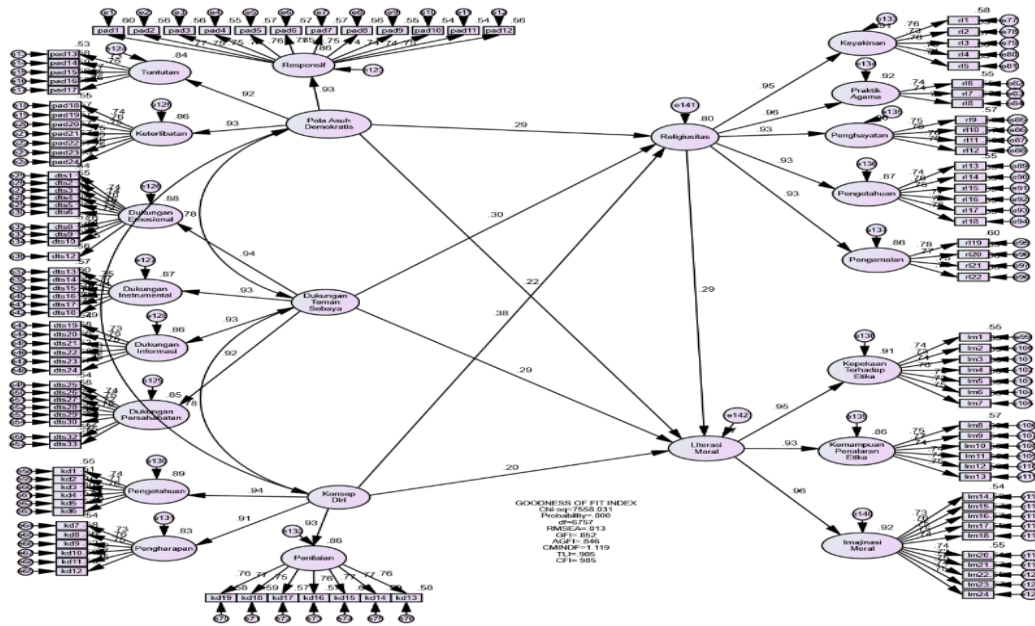


Figure 3: Research Model

In this figure, it is known that the shape of the model and the number of model items are still the same as the shape of the correlation test model, only the direction of the arrows is different, which describes the role of variables or influences both direct and indirect roles. The GoF analysis is summarized in the table below:

Table 10. Research Model Fit Test

<i>Goodness of Fit</i> Indeks	<i>Cut off Value</i>	Results	Model Evaluation
<i>Chi-Square</i>	≤ 6949,344 (df = 6757)	7558,031	Poor Fit
<i>Probability</i>	≥ 0,05	0,000	Poor Fit
RMSEA	≤ 0,08	0,013	Good Fit
GFI	≥ 0,90	0,852	Marginal Fit
AGFI	≥ 0,90	0,846	Marginal Fit
CMIN/DF	≤ 2,00	1,119	Good Fit
TLI	≥ 0,90	0,985	Good Fit
CFI	≥ 0,90	0,985	Good Fit

Discussion

This study has proven the measurement model and structural model of the influence of democratic parenting, peer support, and self-concept on moral literacy mediated by religiosity in adolescents. The measurement model test has been analyzed and the results show that the items of each indicator used can measure one construct, as evidenced by the multidimensionality value of the indicator through *confirmatory factor analysis* (CFA), the results of construct validity and construct reliability have good values; as well as the structural model.

The influence of democratic parenting on moral literacy

Democratic parenting promotes the development of children's critical skills, including the ability to analyze moral situations, assess the consequences of actions, and make responsible decisions. Children raised in a democratic environment tend to be more open to different values and beliefs, allowing them to develop an inclusive moral literacy. Open communication and constant dialog in democratic parenting can help children interpret moral situations, understand value conflicts, and build a deeper understanding of ethics. The results of this study are supported by research conducted ²⁵, found that democratic parenting applied by parents can facilitate the development of moral literacy ²⁶, added that democratic parenting can control children to always do good. Reported that democratic parenting balanced with religious values can strengthen the understanding of moral values in children ²⁷. Where democratic parenting based on religious values can improve the ability to understand morals in children. Found that democratic parenting integrated with religious values can mediate the relationship between religiosity and moral literacy in children.²⁸

Examined the effects of democratic parenting based on religious values on the development of moral literacy in children.²⁹ See that democratic parenting linked to religion can improve moral literacy in children across cultures.³⁰³¹ Explored the relationship between democratic parenting, religiosity, and moral literacy in adolescents.³² Found that democratic parenting based on religious values can mediate the relationship between religiosity and moral literacy in children.³³ Reported that democratic parenting linked to religious values can suggest that increasing moral literacy in children in complex moral situations³⁴. Showed that

²⁵ A Brown, B Smith, and C Johnson, "Peer Support and Moral Literacy in Adolescents," *Journal of Adolescent Psychology* 15, no. 15 (2018): 205–2020.

²⁶ Harbeng Masni, "Peran Pola Asuh Demokrais Orangtua Terhadap Pengembangan Potensi Diri Dan Kreativitas Siswa," *Jurnal Imiah Dikdaya*, 2021, 58–74; Saifuddin Herlambang, Bayu Suratman, and Abdel Kadir Naffati, "The Role of Javanese Women in Domestic and Public Spheres: Challenges, Trade Motives, and Parenting Practices," *Al-Athfal: Jurnal Pendidikan Anak* 9, no. 2 (December 28, 2023): 153–68, <https://doi.org/10.14421/al-athfal.2023.92-07>; Satriawati Satriawati et al., "The Parenting of Single Parents in Forming Discipline for Ibtidaiyah Madrasah Students," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (July 22, 2023): 401–13, <https://doi.org/10.31538/tijie.v4i3.506>.

²⁷ D Johnson and R Jones, "Peer Support and Moral Decision Making in High School Students," *Educational Psychology Review* 28, no. 3 (2019): 335–51.

²⁸ Matías Martínez et al., "Longitudinal Study of Peer Victimization, Social Support, and Mental Health during Early Adolescence," *Psychological Medicine* 38, no. 1 (2024): 1–16, <https://doi.org/10.1017/S0033291724000035>.

²⁹ Ling Xu et al., "The Impact of Self-Regulated Learning Strategies on Academic Performance for Online Learning during COVID-19," *Frontiers in Psychology* 13 (2022), <https://doi.org/10.3389/fpsyg.2022.1047680>.

³⁰ Widya Masitah and Juli Maini Sitepu, "Development of Parenting Models in Improving Children's Moral Development," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (2021): 769–76, <https://doi.org/10.31538/nzh.v4i3.1692>.

³¹ Yoesoep Edhie Rachmad et al., "The Analysis of Parenting Patterns in Instilling Morals of Early Childhood," *Journal of Childhood Development* 3, no. 1 (2023): 13–21, <https://doi.org/10.25217/jcd.v3i1.3247>.

³² Dewinta Ariani, Machmuroch, and Nugraha Arif Karyanta, "Hubungan Antara Pola Asuh Demokratis Dan Religiusitas Dengan Kecerdasan Emosi Pada Siswa Kelas VIII SMP Negeri 26 Surakarta," *Jurnal Ilmiah Psikologi Candrajawa*, 2018, 1–13.

³³ Johnson and Jones, "Peer Support and Moral Decision Making in High School Students."

³⁴ Brown, Smith, and Johnson, "Peer Support and Moral Literacy in Adolescents."

democratic parenting reinforced by religious values has a significant effect on children's moral literacy across different cultural contexts.³⁵

The influence of peer support on moral literacy

The influence of peer support on moral literacy can have a significant impact on the development of one's moral values and ethical behavior. Here are some ways in which engagement with peers can influence moral literacy. Through interactions with peers, individuals can observe and learn from the moral behavior of their peers. Peers who demonstrate positive attitudes, honesty, empathy, and tolerance can be inspirational models for moral value development.³⁶ Through shared activities and social experiences with peers, one can encounter moral situations that require decision-making. This process can help hone moral literacy skills in understanding and responding to ethical challenges. Peers can be an important source of moral support. The existence of healthy and supportive friendships can provide a space for individuals to share values, moral concerns, and life experiences. Interaction with peers allows one to better understand the feelings and perspectives of others.

This can develop empathy skills and help in the formation of more mature moral values. Through discussion and exchange of ideas with peers, individuals can be exposed to a variety of moral values and perspectives. This can stimulate personal reflection and enrich moral literacy with a deeper understanding of the complexity of values. Peers are often part of a social environment that establishes shared norms and rules. Engaging in this environment can help one understand and adhere to the moral norms of the group. Interaction with peers can help individuals form their moral identity. In this process, values received from peers can become an integral part of how individuals interpret and internalize moral principles. The research results obtained in this study are supported by other studies that have been conducted. Research by Brown and Dewi found that peer support significantly correlates with the development of moral literacy in adolescents.^{37,38} Examined the relationship between peer support and the level of moral decision-making in high school students.³⁹

The influence of self-concept on moral literacy

Self-concept, or an individual's perception of his or her own identity and values, can have a significant influence on moral literacy. How a person sees himself and how he understands his values and moral principles can shape ethical behavior and moral decisions. Here are some of the influences of self-concept on moral literacy. Individuals with a strong and cohesive self-concept are more likely to maintain their integrity. They have a clear

³⁵ Brown, Smith, and Johnson.

³⁶ Fitriah M. Suud, Abd. Madjid, and Sutrisno, "The Study Of Educational Honesty Stages Implementation in an Indonesian School," *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 502–10, <https://doi.org/10.18510/hssr.2019.7467>.

³⁷ Brown, Smith, and Johnson, "Peer Support and Moral Literacy in Adolescents."

³⁸ Ayurisma Dewi and Fithria, "Teman Sebaya Dengan Perkembangan Moral Pada Remaja," *Jurnal Ilmiah Mahasiswa Fakultas Keperawatan* 2 (2017): 1–6.

³⁹ R Johnson, D., & Jones, "Peer Support and Moral Decision Making in High School Students," *Educational Psychology Review* 28, no. 3 (2016): 335–51; Miftachul Huda et al., "Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review," *At-Tadzkiir: Islamic Education Journal* 3, no. 2 (June 7, 2024): 83–103, <https://doi.org/10.59373/attadzkiir.v3i2.62>.

understanding of their moral values and are committed to adhering to those principles. A self-concept that is sensitive to moral values can enhance moral awareness. Individuals may be more likely to consider the ethical consequences of their actions and strive to act according to held values. Individuals with a strong self-concept may be more likely to have moral courage, which is the ability to make decisions that are in line with their moral values, even in the face of social pressure or negative consequences. If an individual sees themselves as having high moral values, this may motivate them to act by moral norms and pay attention to ethical aspects in their daily lives.

A solid self-concept can provide a basis for moral resilience.⁴⁰ Individuals who have a good understanding of their moral identity may be better able to cope with moral pressures and conflicts. A good self-concept can also help individuals understand themselves and others more deeply. This understanding can enrich moral literacy by recognizing the diversity of moral values and perspectives. A dynamic self-concept and openness to moral growth can encourage individuals to constantly consider and reflect on their moral values over time. Some studies that support the results of this study are research conducted by Brown found that positive self-concept correlates with better moral behavior in children.⁴² Sani & NRH examined the relationship between self-concept and moral decision-making in adolescents.⁴³ Research conducted by Ranny explores how self-concept influences moral judgments in adolescents.⁴⁴ Respati showed that a strong self-concept in early adolescence can predict consistent moral behavior in adulthood.⁴⁵ Research by Zulfadrial shows that self-concept has a universal impact on the development of moral literacy.⁴⁶ Research O'Mara suggests that interventions that promote positive self-concept can improve moral understanding in children and also usually positive thinking.⁴⁷ Meta-analysis research by Brown concluded that there is

⁴⁰ Hambali, "Students' Reaction Towards Nation Characters Education and the Impacts on the Practice of Nationalist Characters," *Journal of Applied Sciences* 15, no. 9 (2015): 1167–75, <https://doi.org/10.3923/jas.2015.1167.1175>.

⁴¹ Ilham Hudi, "Pengaruh Pengetahuan Moral (Moral Knowing) Terhadap Prilaku/Perbuatan Moral (Moral Action) Pada Siswa SMP Kota Pekanbaru Berdasarkan Pekerjaan Orang Tua," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 6671–74.

⁴² C Smith, E., & Brown, "The Impact of Peer Support Groups on Moral Understanding in Elementary School Children," *Journal of Moral Education* 24, no. 4 (2019): 487–502.

⁴³ Fitriana Sani and Frieda NRH, "Konsep Diri Dan Pengambilan Keputusan Menjadi Santri Di Pondok Modern Assalaam Temanggung," *Jurnal Empati* 4, no. 4 (2015): 163–72; Maidahtus Sholihah, Cholil, and Yusria Ningsih, "Qur'anic Counseling with Motivational Guidance QS. Al-Baqarah Verses 155-156, in Overcoming Anxiety in One of the Students," *Dirasah International Journal of Islamic Studies* 2, no. 1 (June 18, 2024): 87–95, <https://doi.org/10.59373/drs.v2i1.32>; Luluk Asmawati, "The Development of Puzzle Games for Early Childhood Based on the Banten Local Culture," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 531–50, <https://doi.org/10.26811/peuradeun.v11i2.895>; Muhammad Iqbal Juliansyahzen et al., "Between Sharia, Gender, and Science in the Construction of 'Iddah: The Response of Banyumas' Ulama," *El-Mashlahah* 14, no. 1 (June 30, 2024): 189–210, <https://doi.org/10.23971/el-mashlahah.v14i1.7917>.

⁴⁴ Ranny et al., "Konsep Diri Remaja Dan Peranan Konseling," *Jurnal Penelitian Guru Indonesia* 2, no. 2 (2017): 40–47.

⁴⁵ Winanti Siwi Respati, Aries Yulianto, and Noryta Widiana, "Perbedaan Konsep Diri Antara Remaja Akhir Yang Mempersepsi Pola Asuh Orang Tua Authorian, Permissive Dan Authoritative," *Jurnal Psikologi* 4, no. 2 (2006): 119–38, <http://digilib.esaunggul.ac.id/public/UEU-Journal-4977-ibuwin.pdf>.

⁴⁶ Zulfadrial, "Perkembangan Nilai, Moral Dan Sikap Remaja," *Al-Hikmah* 8, no. 2 (2015): 29–48, <https://doi.org/10.24260/al-hikmah.v8i2.77>.

⁴⁷ Alison J. O'Mara, Jasmine Green, and Herbert W. Marsh, "Administering Self-Concept Interventions in Schools: No Training Necessary? A Meta-Analysis," *International Education Journal* 7, no. 4 (2006): 524–33.

a significant positive relationship between positive self-concept and moral literacy across age ranges.⁴⁹ Where is the relationship between self-concept and moral attitudes in adolescents? Research by Johnson found that increased self-concept in children also contributes to improved moral behavior.⁵⁰ A strong self-concept can help individuals to maintain consistent moral behavior in challenging situations.

The Influence of peer support on moral literacy through mediators of Religiosity

The influence of peer support on moral literacy through mediators of religiosity can play an important role in shaping an individual's moral values. Here are ways in which peer support can affect moral literacy through the influence of religiosity as a mediator.⁵¹ Peer support that exhibits positive religious behavior can serve as a model for individuals. Observation of peers who practice religious values can motivate and shape an individual's moral understanding. Through interaction and exchange of religious values and beliefs with peers, individuals can deepen their understanding of moral literacy. Shared discussion and reflection can help internalize moral values. Peer support can create a sense of solidarity in religious values. Jointly applying these values in everyday life can strengthen moral literacy through mediators of social and spiritual experience.

A social environment made up of peers who support religious values can create social norms that promote moral literacy. This social climate can provide support and reinforcement in the development of moral consciousness. Peers who engage in religious communities together can deepen the religious experience. Participation in joint religious activities can be a mediator that enriches moral literacy. Moral and ethical support from peers in religious contexts can reinforce moral values.^{52, 53} Peers who provide support in defending religious principles can contribute to moral literacy through social support mediators. Self-conformity with peers who share similar religious values can create a shared identity and understanding. It can act as a mediator that strengthens moral literacy in the context of religious values.

Social exchange theory suggests that peer support can be a positive driver for adopting religious values and building moral literacy through positive social interaction and mutual support. Smith, E., & Brown found that peer support grounded in religious values can

⁴⁸ Fitriah M. Suud, Kana Safrina Rouzi, and Faisal bin Huesin Ismail, "Proceedings of Eighth International Congress on Information and Communication Technology : ICICT 2023, London. Volume 1," in *Proceedings of Eighth International Congress Information and Communication Technology*, vol. 3 (London, 2023), 1116.

⁴⁹ Brown, Smith, and Johnson, "Peer Support and Moral Literacy in Adolescents."

⁵⁰ Johnson, D., & Jones, "Peer Support and Moral Decision Making in High School Students."

⁵¹ Nur Aisyiah Yusri, Mariah Kibtiyah, and Thoat Hamim, "Emotional Intelligence with Learning Achievements Reviewed from Islamic Education," *International Journal of Islamic Educational Psychology* 1, no. 2 (2020): 112–25, <https://doi.org/10.18196/ijiep.v1i2.9672>.

⁵² Eniwati Khaidir et al., "Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau," *International Journal of Islamic Educational Psychology* 1, no. 1 (July 1, 2020): 50–63, <https://doi.org/10.18196/IJIEP.1105>; Hasan Basri et al., "Modern Education Management: Challenges, Strategies Towards a Future of Continuing Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (July 2, 2024): 260–69, <https://doi.org/10.31538/munaddhomah.v5i3.875>.

⁵³ Daniel Poremski et al., "The Impact of Peer Support Work on the Mental Health of Peer Support Specialists," *International Journal of Mental Health Systems* 16, no. 1 (2022): 1–8, <https://doi.org/10.1186/s13033-022-00561-8>.

facilitate the development of moral literacy in adolescents.⁵⁴ Brown reports that peer support that occurs in religious contexts can strengthen the understanding of moral values in children.⁵⁵ Martínez found that peer support in religious communities can be a source of moral inspiration for adolescents.⁵⁶ Lee & Park found that peer support associated with religious activities can mediate the relationship between religiosity and moral literacy in adolescents.⁵⁷ Rochimah examined the effect of peer support based on religious values on the development of moral literacy in children⁵⁸. Lee & Park report that peer support in religious contexts can improve moral literacy in children in various cultures.⁵⁹ Where the relationship between peer support, religiosity, and moral literacy in adolescents, a religious context can mediate the relationship between religiosity and moral literacy in children. Smith & Brown report that peer support in religious contexts can result in increased moral literacy in children in complex moral situations.⁶⁰

The Influence of self-concept on Moral Literacy Through mediators of Religiosity

The influence of self-concept on moral literacy through mediators can create a complex relationship between self-perception and understanding of moral values. Here are some ways in which self-concept can affect moral literacy through mediators. A self-concept that includes moral integrity and consistency of values can be a mediator for moral literacy. If a person sees himself or herself as an individual who sticks to moral principles, this can influence their moral decisions and actions. Self-concept, which includes the perception of moral responsibility, can mediate the relationship between how a person sees himself or herself and the extent to which they or feels responsible for making moral decisions and acting according to those values, This is also to avoid bullying in adolescents.⁶¹ Self-awareness of the values and moral norms espoused can act as a mediator. If a person has a high moral awareness of his self-concept, this can strengthen moral literacy.

Self-acceptance in a moral context, including acceptance of moral strengths and weaknesses, can mediate the influence of self-concept on moral literacy. Self-acceptance can provide a basis for moral growth and improvement. A self-concept that understands the difference between good and bad can serve as a mediator. Self-understanding of moral aspects

⁵⁴ Smith, E., & Brown, “The Impact of Peer Support Groups on Moral Understanding in Elementary School Children.”

⁵⁵ Brown, Smith, and Johnson, “Peer Support and Moral Literacy in Adolescents.”

⁵⁶ Martínez et al., “Longitudinal Study of Peer Victimization, Social Support, and Mental Health during Early Adolescence.”

⁵⁷ J Lee, H., Kim, S., & Park, “Longitudinal Study of Peer Support and Moral Conflict Resolution in Early Adolescents,” *Developmental Psychology* 38, no. 1 (2020): 125–40.

⁵⁸ Rochimah Imawati Rochimah, “The Contribution of Social Support and Religious History on Religious Conversion: A Quantitative Study in South Tangerang,” in *International Conference on Diversity and Disability Inclusion in Muslim Societies*, vol. 153 (Atlantis Press, 2018), 67–72, <https://doi.org/10.2991/icddims-17.2018.15>.

⁵⁹ Lee, H., Kim, S., & Park, “Longitudinal Study of Peer Support and Moral Conflict Resolution in Early Adolescents.”

⁶⁰ Smith, E., & Brown, “The Impact of Peer Support Groups on Moral Understanding in Elementary School Children.”

⁶¹ Fitri Feliana et al., “Bibliometric Analysis: Research on Bullying and Relational Bullying,” *E3S Web of Conferences* 440 (2023), <https://doi.org/10.1051/e3sconf/202344003016>.

can guide individuals in making the right moral decisions.⁶² Self-concept that includes moral toughness, that is, the ability to remain true to moral values in the face of pressure or temptation, can be a powerful mediator for moral literacy. If a person identifies himself with a model of moral behavior, that self-concept can be a mediator between moral identity and understanding of moral values. This identification can motivate moral action and shape moral literacy. A self-concept that is open to moral growth and development can mediate the relationship between self-understanding and moral literacy.

The process of reflection and continuous learning can be a mediator in enriching moral literacy. The results of this study are supported by research conducted by Vitell found that a positive self-concept reinforced by religious values can facilitate the development of moral literacy in adolescents.⁶³ Blažek & Besta report that self-concept associated with religious values can strengthen the understanding of moral values in children.⁶⁴ Martínez found that self-concept reinforced by religious values can improve moral comprehension abilities in children.⁶⁵ From self-concept based on religious values to the development of moral literacy in children. Meanwhile, Lee & Park see that self-concept related to religious values can increase moral literacy in children in various cultures.⁶⁶ This self-concept also linked to religious values can result in increased moral literacy in children in complex moral situations. Self-concept reinforced by religious values has a significant effect on moral literacy in children in a variety of cultural contexts.

CONCLUSION

After conducting research, it was found that the assumption that authoritarian parenting can shape the morale of adolescents was refuted by this study which found that it is democratic parenting that can improve the ability of adolescents to respond well to moral problems. Positive peer support and positive adolescent self-concept have a good influence on improving adolescent moral literacy. In addition, religiosity was found to be a moderating variable between democratic parenting, peer support, and self-concept, where when students have good religiosity, they will be able to respond well to moral issues. Theoretically, this study describes how the results of previous research are related to the variables in the research so that a comparison is made from each previous research finding. Thus, the results of this study show that theoretically, the variables of democratic parenting, peer support, and self-concept can play a role in moral literacy and religiosity. It was also found that religiosity can be a mediator variable. Thus, the results of this study can be a reference for information and

⁶² Kahfi Hizbullah and Rina Mulyati, "The Role of Gratitude and Family Support on Psychological Well-Being of Mothers with Autistic Children," *International Journal of Islamic Educational Psychology* 3, no. 1 (2022): 2–18, <https://doi.org/10.18196/ijiep.v3i1.13190>.

⁶³ Scott John Vitell et al., "Religiosity and Moral Identity: The Mediating Role of Self-Control," *Journal of Business Ethics* 88, no. 4 (2009): 601–13, <https://doi.org/10.1007/s10551-008-9980-0>.

⁶⁴ Magdalena Blažek and Tomasz Besta, "Self-Concept Clarity and Religious Orientations: Prediction of Purpose in Life and Self-Esteem," *Journal of Religion and Health* 51, no. 3 (2012): 947–60, <https://doi.org/10.1007/s10943-010-9407-y>.

⁶⁵ Martínez et al., "Longitudinal Study of Peer Victimization, Social Support, and Mental Health during Early Adolescence."

⁶⁶ Lee, H., Kim, S., & Park, "Longitudinal Study of Peer Support and Moral Conflict Resolution in Early Adolescents."

theoretical recommendations in the study of educational psychology to consider the use of moral literacy and religiosity construct models in developing good moral attitudes.

This study has limitations related to the sample that only focuses on students in Muhammadiyah schools in Medan City. So that the results cannot be generalized to other teenagers. Therefore, further research is recommended to look at the problem of moral literacy in public school adolescents in other cities. In addition, this study does not see differences in gender so it equalizes as a whole and cannot provide different interventions while the character of adolescent boys and adolescent girls have different tendencies. Looking at the approach used, this study purely uses quantitative methods so it has not been able to find a deeper reason related to the problem of moral literacy. Therefore, for a more in-depth and comprehensive understanding, it is recommended to be able to conduct research with mixed methods.

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