A Study of Islamic Worldview Follows an Education System: Reveals the Spiritual Tendencies of Adolescents

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Abstract

The primary objective of the study was to determine the worldviews of adolescents who attended Traditional Education, Boarding Schools, and Senior High School. The variables were analyzed using One-way ANOVA and the T-Test to identify aspects of worldliness and spirituality among 390 16–21-year-old adolescents, 150 of whom were male and 240 of whom were female. The questionnaire and systematic random sampling versions of the MRPI were utilized for data collection. The worldly aspect is deemed insignificant, whereas the spiritual aspect varies substantially across educational types. It was the foundation for developing the adolescents' spiritual appreciation for diversity.

Keywords: education; adolescent; worldly; spirituality

Abstrak

Tujuan utama dari penelitian ini untuk mengidentifikasi wawasan keislaman remaja mengikuti jenis Pendidikan Tradisional, Pesantren, dan Sekolah Menengah Atas. Variabel diuji dengan analisis One-way ANOVA dan T-Test untuk mengidentifikasi aspek wawasan remaja mengenai keduniaan dan spiritualitas yang melibatkan 390 responden dalam rentang usia 16-21 tahun yang terdiri dari 150 laki-laki dan 240 remaja perempuan. Teknik sampling acak sistematis dan versi kuesioner MRPI telah

digunakan yang menjadi prosedur pengumpulan data. Aspek keduniaan ditemukan tidak terdapat perbedaan signifikan mengikut jenis sistem Pendidikan dan aspek spiritual ditemukan berbeda secara signifikan mengikuti jenis pendidikan. Hal itu disimpulkan menjadi dasar pembentukan keragaman spiritualitas remaja.

Kata Kunci: pendidikan; remaja; keduniaan; spiritualitas

A. Introduction

The term worldview has been widely discussed in academic work and has brought meaning to the particular philosophy of life or to a world's conception. Worldview also plays an essential role in socialization and the hidden curriculum. According to the Oxford English Dictionary,[1] worldview means a perception of self, culture, and environment, reflecting the nature of religion, civilization, and beliefs in. In Islam's context, that worldview is correlated to spirituality and to the Tawheed/Aqedah. [2] Hanapi state, the term worldview gives a sense of a perceptual mind.[3] The Islamic worldview means a fundamental truth of faith and a fundamental ethics if it a fundamental truth is unachieved through individual minds and reasoning.[4] Hence, the revelation brings meaning to acquiring knowledge of the truth. As a fundamental faith and ethics, the truth is an accumulation of belief systems related to the environment, the natural world, morals, and personality,[5] and the Islamic worldview is attributed to the Aqedah, the Worship, and the *Al-dīn al-Muāmalāt*, it has a linkage to the five pillars of Islam/*Arkān al-Islām* and the six pillars of Iman/*Arkān al-Īmān.[6]*

So, the Islamic worldview is an accumulation of belief systems, animistic and philosophical doctrine related to the environment, the natural world, and the total

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[1] Dictionary, Oxford English. "Philosophy." *Chapter 1, p. 3. CCR.TI.2. sviewp.com.2020*

[2] Krauss, Steven E., Azimi H. Hamzah, Turiman Suandi, Sidek M. Noah, Rumaya Juhari, Jamiah H. Manap, Khairul A. Mastor, Hasnan Kassan, and Azma Mahmood. "Exploring regional differences in religiosity among Muslim youth in Malaysia." *Review of religious research*: 238-252.2002.

[3] Hanapi, Mohd Shukri. "The Conceptual Elements of the Development Worldview in the Qur'an: A Study of Thematic Exegesis." *American International Journal of Social Science* 2, no. 3: 40-55. 2013.

[4] Ainlay, Stephen. "Worldviews: Crosscultural Explorations of Human Beliefs.": 427-428. 1994. https://doi.org/10.2307/1385737

[5] Ahmat, Amin Che, Nurul Hidayah Aziz, Norazmi Anas, and Nurul Fadly Habidin. "Islamic Weltanschauung in Bahr al-Lahut: The writings of ShaykhAbdullahArif." *International Journal of Academic Research in Business and Social Sciences* 6, no. 11: 2222-6990. 2016. https://doi.org/10.6007/ijarbss/v6-i11/2382

[6] Krauss, Steven E., Azimi H. Hamzah, Turiman Suandi, Sidek M. Noah, Rumaya Juhari, Jamiah H. Manap, Khairul A. Mastor, Hasnan Kassan, and Azma Mahmood. "Exploring regional differences in religiosity among Muslim youth in Malaysia." *Review of Religious Research,* 238-252.2002.

emission of Tawhid in creation, the human psyche, science, and religion. Therefore, the Islamic worldview has the meaning of a direct view. Referring to the concept of philosophy, the worldview means a supposition of life ways to assess personal views of religion, civilization, and belief. It consisted of worldly and spiritual dimensions.

Based on the fact that philosophies are becoming more critical issues recently regarding the worldly and the spiritual of adolescents, which assume a relationship between faith, morals, and worship, including the knowledge, acquired simultaneously, this describes their personality. As submitted by scholars, the worldly and the spiritual of the adolescent link to feelings and existence in the individual mind, which drive survival and social beliefs. Various aspects of research regarding the worldly and the spiritual, from the aspects of cross-cultural and human beliefs,[7] economics,[8] mental health, and promoting behavior,[9] politics, the theology implication,[10] the science education,[11] the psychology, sociology, and the spirituality,[12] to the aspect of Jurisprudence, particularly attribute polygamy as reported scientifically.[13] Inquiry into the worldly and spiritual dimensions is also involved in the behavioral study associated with the sociocultural.[14]

The worldly and spiritual dimensions have become an issue of great importance recently due to the social beliefs and the local culture of Aceh province. Previous findings hypothesized that a course providing learning opportunities within a multidisciplinary area might affect attitudes and beliefs relevant to the worldly. [15] This

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[7] Ainlay, Stephen. "Worldviews: Crosscultural Explorations of Human Beliefs.": 427-428. 1994. https://doi.org/10.2307/1385737

[8] Haneef, Mohamed Aslam Mohamed. "Islam, the Islamic worldview, and Islamic economics." *IIUM Journal of Economics and Management* 5, no. 1. 39-65: 1997.

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[10] Thakur, Ramesh. "What is 'Human Security'? Comments by 21 authors." *Security Dialogue* 35: 347-87.2004.

[11] Naugle, David. "Worldview: History, theology, implications." *Worldview: History, Theology, Implications, Grand Rapids, Michigan, Universidad de Cornerstoneseptiembre de.* 2004.

[12] Hedlund-de Witt, Annick. "The rising culture and worldview of contemporary spirituality: A sociological study of potentials and pitfalls for sustainable development." *Ecological Economics* 70, no. 6: 1057-1065.2011.

[13] Thobejane, Tsoaledi Daniel, and Takayindisa Flora. "An exploration of polygamous marriages: A worldview." *Mediterranean Journal of Social Sciences* 5, no. 27 P2: 1058-1058.2014.

[14] Johnson, Kathryn A., Eric D. Hill, and Adam B. Cohen. "Integrating the study of culture and religion: Toward a psychology of worldview." *Social and Personality Psychology Compass* 5, no. 3: 137-152. 2011.

[15] Babushkina, Elena A., Liliana V. Belokopytova, Alexi M. Grachev, David M. Meko, and Eugene A. Vaganov. "Variation of the hydrological regime of Bele-Shira closed basin in Southern

issue is similar to Rochmat's, who focuses on the immaterial aspects of culture, attributing educational curriculum.[16] As Irham finds, the religious educational system plays an essential role in the moral reasoning and spirituality of adolescents.[17] It has been a topic of interest in social beliefs linked to the worldly and the spiritual among adolescents. This study considered the social beliefs linked to the educational system, the hidden curriculum, and the social environment among adolescents. A study investigating spiritual diversity in adolescents reports increased religiousness, which does not qualify as conversion experiences for adolescents.[18] Bryant and Astin, have explored factors associated with adolescents' experiences of spiritual struggles and indicate that spirituality is attributed to college experiences affecting psychological well-being negatively but, increasing adolescents' acceptance of individuals of different faith traditions.[19]

Three types of educational systems, i.e., the Traditional Education (*dayah*), the Boarding School (*Pesantren*), and the Senior High School/Vocational School in Aceh, establish an impact on the worldly or spiritual aspects of adolescents. Traditional Education *(dayah)* is a religious institution that uses classic Islamic books, which in the learning process are socially, culturally, and spiritually oriented only. While the Boarding School's institution *(Pesantren)* uses subjects that integrate religion and science in the learning process with regard to Jurisprudence, Tawheed/Aqedah, Islamic History, the Hadith, the Quranic Tafsir, the Arabic Language, the English Language, Biology, Math, Physics, and Chemistry.[20] It has possessive diversity from the Senior High School/Vocational School, which is orienting socially and technologically to prepare the workforce of adolescents.[21] These three types of educational systems

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Siberia and its reflection in the radial growth of Larix sibirica." *Regional Environmental Change* 17, no. 6: 1725-1737. 2017.

[16] Rochmat, Saefur. *Transformative education as a dialectic of Indonesian culture and modern culture*. Yogyakarta State University, 2018.

[17] Irham, Irham. "Islamic education at multicultural schools." *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 3, no. 2: 141-154. 2017.

[18] Zinnbauer, Brian J., and Kenneth I. Pargament. "Spiritual conversion: A study of religious change among college students." *Journal for the scientific study of religion*: 161-180. 1998.

[19] Ilyasin, Mukhamad. "Transformation of learning management: Integrative study of Islamic boarding school curriculum." *Dinamika Ilmu*: 13-22. 2020.

[20] Mehdinezhad, Vali, and Masoumeh Mansouri. "School Principals' Leadership Behaviours and Its Relation with Teachers' Sense of Self-Efficacy." *International Journal of Instruction* 9, no. 2: 51-60. 2016.

[21]Bindler, Ruth C., Summer Goetz, Sue Nicholson Butkus, Thomas G. Power, Sarah Ullrich-French, and Michael Steele. "The process of curriculum development and implementation for an adolescent health project in middle schools." *The Journal of School Nursing* 28, no. 1. 13-23. 2012.

establish an impact on adolescents' worldviews, such as those investigated by Martins et al., that the educational climate and the curriculum associated with the lifestyles of adolescents.[22] The curriculum selected in the learning process in educational institutions has a link to the moral reasoning of the adolescent.

Religiosity and the spirituality of the adolescent have been investigated by a scanty number of researchers and attributed to different worldviews and genders of adolescents. Predominantly, studies regarding the religiosity and spirituality of adolescents attribute this to mental health, the interplay of cognitive,[23] the faith group culture dimensions,[24] and the mass media flow.[25] Whereas most scholars report knowledge that adolescents in religious educational systems recorded high spiritual awareness.

A considerable amount of literature explaining Islamic spirituality comprehensively accumulates revelation (the Quran), the messengers of God, human psychology, knowledge, wisdom, and the natural universe.[26] This issue is essential to addressing adolescents' worldviews in a variety of educational systems, particularly in Aceh's province, which has Syariah laws. As Sayyid Qutb said, the Islamic worldview covers all human life activities, the human psyche, science, and religion. Some studies today show that all activities and the school climate influence adolescents' worldviews.[27] Aleksander Egorychev, et al., report on the rising culture and contemporary spirituality that is attributed to the spirituality of adolescents.[28] Similarly,

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[22]Martins, João, Adilson Marques, António Rodrigues, Hugo Sarmento, Marcos Onofre, and Francisco Carreiro da Costa. "Exploring the perspectives of physically active and inactive adolescents: how does physical education influence their lifestyles?." *Sport, Education and Society* 23, no. 5: 505-519. 2018.

[23] Miller, Lisa, and Brien S. Kelley. "Relationships of religiosity and spirituality with mental health and psychopathology." *Handbook of the psychology of religion and spirituality*: 460-478. 2005.

[24]Felbrich, Anja, Gabriele Kaiser, and Christiane Schmotz. "The cultural dimension of beliefs: An investigation of future primary teachers' epistemological beliefs concerning the nature of mathematics in 15 countries." In *International perspectives on teacher knowledge, beliefs, and opportunities to learn*:. 209-229. Springer, Dordrecht, 2014.

[25] Donohue, George A., Phillip J. Tichenor, and Clarice N. Olien. "Mass media and the knowledge gap: A hypothesis reconsidered." *Communication research* 2, no. 1 (1975): 3-23. 1975.

[26] Lawrence, Bruce B. "The Spirituality of the Qurʾaˉn." *The Wiley Blackwell Companion to Islamic Spirituality*: 1-43. 2022.

[27] Qutb, Sayyid. *The Islamic concept and its characteristics*. Plainfield, IN: American Trust Publications, 1991.

[28] Egorychev, Aleksander, Lev Mardakhaev, Anna Akhtyan, Valeriya Sizikova, and Yanina Shimanovskaya. "Spiritual and moral meanings and values of the Russian culture as a basis for the national and civil consciousness upbringing in the Russian youth." *Journal of Social Studies Education Research* 10, no. 4: 470-489. 2019.

Pinxten reports the worldview of adolescents as associated with culture, lifestyle, and social life.[29]

Psychologists and some scholars attribute thoughts of adolescents, so the worldview of adolescents is related to knowledge, educational institutions, culture, social activities, the environment, and social beliefs. This study assumes the worldly and spiritual aspects of diversity among adolescents based on their educational types. In most previous studies, no inquiry has examined the diversity orientation of the worldly and the spiritual effect on adolescents' social beliefs, especially regarding the bases on Traditional Education (dayah), the Islamic Boarding Schools (*Pesantren)*, and the Senior High School/Vocational School types in Aceh. There has been little discussion about the worldly and the spiritual attributing social beliefs among adolescents, and significantly, Aceh Province is implementing Sharia Law in all life's dimensions. Therefore, there is an opportunity to examine and bridge the worldly and spiritually variable gap attributed to adolescents' social beliefs following educational institutions.

B. Research Method

A quantitative survey through the Statistics Packet for Social Science (SPSS.22) was used to analyze the t-test and ANOVA. The systematic random sampling technique was selected in this research after considering that the number of populations in the study area was large.[30] This sampling technique is suitable for selection in a large population.[31] It can be carried out with a population size of 10% through the following formula: (n = Traditional Educational (dayah) system: η = 22 x 0.10 = 2.2; 2); (η = Boarding Schools (*Pesantren*): η = 16 x 0.10 = 1.6; 2); and (η = Senior High Schools/Vocational Schools: η = 56 x 0.10 = 5.6; 6). To reduce the number of samples is shown in Table 1:

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[29] Pinxten, Rik. *Multimathemacy: Anthropology and mathematics education.* Springer International Publishing, 2016.

[30] Stockemer, Daniel, G. Stockemer, and Glaeser. *Quantitative methods for the social sciences.* Vol. 50. Quantitative methods for the social sciences: Springer International Publishing, 2019.

[31] Bourenkov, Gleb P., and Alexander N. Popov. "A quantitative approach to data-collection strategies." *Acta Crystallographica Section D: Biological Crystallography* 62, no. 1: 58-64.2006.

Table 1:

A list of systematic random sampling into three types of educational institutions

No.	Edu. Institution	List of Sampling	Male (η)	(%)	Female (η)	(%)	∑
1.	Traditional Educational (dayah)	1	101	10	167	16	26
		2	117	11	187	18	29
2.	Boarding School (*Pesantren)*	1	241	24	433	43	67
		2	331	33	617	61	94
3.	Senior High School/Vocational School	1	122	12	159	15	27
		2	122	12	213	21	33
		3	300	30	430	43	73
		4	44	4	67	6	10
		5	82	8	101	10	18
		6	61	6	75	7	13
	Total	**10**	**1712**	**150**	**2592**	**240**	**390**

1. Participants and Procedure

Participants were adolescents in three types of educational institutions. The sample was divided into a total of (η=390) adolescents, consisting of one hundred and fifty respondents (38.5% male) and two hundred and forty respondents (61.5% female). The age range of the respondent is between 16-21 (M = 1.95, SD = .789) who either into six Senior High Schools; η = 161 (41.3%), two Boarding Schools; η = 174 (44.6%) and two of Traditional Education system; η = 55 (14.1%), i.e., adolescence and early adulthood in three types of educational institutions. The participants were briefed about this study's nature and took several self-reports about their worldly and spiritual lives. Upon completion, participants were thanked and debriefed.

2. Reliability and Validity Test

The worldly variable (Cronbach's a = .986), and the spiritual variable (Cronbach's a = .984). The items made specific to enable ratings of adolescents' worldly and spiritual variables through the questionnaire with a number sample of adolescents are fifty-seven in three types of the educational system. The Kolmogorov-Smirnov's test at level of $p = > 0.50$. The worldly variable (K-S = .052) and spiritual variable (K-S = 0.60), and the multicollinearity test at the level of (TOL ≤ 980).

3. The Instrument for Data Analysis

The Muslim Religiosity-Personality Inventory (MRPI)'s an instrument by Steven Eric Krauss, is selected to measure the worldly and spiritual lives of adolescents.[32] Islamic worldview sub-dimensions consisting; of (1) Worldly: Level of belief of the congruence of Islam with worldly life 14 items, i.e.; (1) Certain rules ordained by Allah S.W.T. can be violated to achieve success in worldly life. (Negative item), (2) To fully develop their nations, Muslims cannot completely follow Islamic teachings. (Negative item), (3) All Islamic laws can be modified to fulfill contemporary needs. (Negative item), (4) People who impart beneficial knowledge to others will be rewarded for it in this world only. (Negative item), (5) Islamic teachings do not fulfill the needs of human beings' natural state (*fitrah*). (Negative item), (6) Islamic values are applicable only in certain situations, places, and times. (Negative item), (7) Allah S.W.T. will not test a person who internalizes and practices religion. (Negative item), (8) Damage and destruction that occur in the world are the negative results of non-believers' actions. (Negative item), (9) A man should leave his job when told by the doctor that he will die within a short time. (Negative item), (10) In emergencies, Islam allows Muslims to abandon obligatory prayer *(salat)*. (Negative item), (11) *Rasulullah* created laws that were not given to him by Allah S.W.T. (negative item), (12) All laws/rulings in the Qur'an are for the advantage and well-being of Muslims only. (Negative item), (13) *Rasulullah's* teachings are for the advantage and well-being of Muslims only. (Negative item), Furthermore, (14) Allah S.W.T. will not forgive people who commit sins intentionally. (Negative item).

The Islamic spiritual sub-dimension consists; of (2). Spiritual: Belief of God's relations with the creation and other spiritual realities nine items, i.e.; (1) All human activities must be done for the sake of Allah S.W.T. (2) Allah S.W.T.'s rules fulfill all of His creatures' needs. (3) The revelation served as the basis for all of Rasulullah's actions (shariah). (4) If Allah S.W.T. wills to destroy a place, both Muslims and non-Muslims living there may be affected. (5) Allah S.W.T. is knowledgeable of the movements of the sand particles at the bottom of the ocean. (6) Angels that Allah has commanded are in charge of controlling the rain. (7) All deeds performed by people

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[32] Krauss, Steven. Eric., and Aaswati Hamzah. "The Muslim Religiosity-Personality Inventory (MRPI)." *University Putra Malaysia*. 2009.

who have reached puberty will be accounted for in the Hereafter. (8) Worldly life cannot be separated from life hereafter. (9) People are far from Allah S.W.T. when they commit sins (Negative item). The participants were asked to rate their agreement (1= Strongly Agree; 2 = Somewhat Agree; 3 = Undecided; 4 = Somewhat Disagree; 5 = Strongly Disagree), with statements reflecting the worldly total of fourteen items and the spiritual total of nine items.

The instrument score means both worldly and spiritual variables were evaluated. The diversity of respondents' answers to the questionnaire items, interpreted as following the mean scores' value, is high for the variable's indicator, which is a scale between score 3 to score 6. The mean scores value of the respondent's answer on a low scale between scores 1 and 3.

C. Discussion

Pada The results of this analysis are summarised in the worldly and the spiritual base on the T-test, and ANOVA's test results are shown in Table 2, below:

Table 2.
The results of the t-test

| No. | Variables | Gender | | F | t | df |
		Male	Female			
1.	Worldly	50.95 (13.982)	50.90 (9.561)	44.609	-4.152	338
2.	Spiritual	32.87 (6.193)	36.55 (5.685)	2.567	-6.002	338

p < .05- p < .001.

The t-test analysis of the male mean scores at the level of (50.95) and the level of (55.90) in females was found. The F-test of worldly indicates a level of (F = 44,609), and probability at the level of (p = .000) of [t] (338) = 4.152 p <0.05]. So, the difference means the score is found at the level of 005% (eta^2 = 0.005). However, there was no significant difference between male and female adolescents. Nevertheless, statistically, male and female adolescents were diverse following the educational system. The spiritual score mean of males is (M=32.87), and the for females is (M=36.55). The findings were also strengthened by the F-test value at the level of (F=2.567). The probability of spirituality is found at the level of (p =.110) and the t-test value is [t] (388) = 6.002 p>0.05].

While the mean score was at a level of 3.6% ($eta^2 = 0.036$). The homogeneity of the worldly variable has shown at the level of (77.699) and the probability value shows at the level of ($p>.270$). Another analysis is the spiritual variable, which means scores found at the level of (15.397) and probability at the level of ($p>.320$). By carefully examining the data, it is found that the spirituality between the male and the female is different. The results of the ANOVA are shown in Table 3 below:

Table 3.
The results of ANOVA's test

No.	Variables	*Traditional Education (dayah)*	*Boarding School (Pesantren)*	Senior High School/Vocational School	*F*	*df*	*Sig.*
1.	Worldly	52.84 (10.850)	51.07 (14.822)	57.55 (5.742)	14.039	2 (387)	.000
2.	Spiritual	29.71 (4.825)	33.70 (6.233)	38.54 (4.232)	68.594	2 (387)	.000

(p < .05. = p < .001).

The results are shown in Table 3; the worldly variable of the Traditional Education (dayah) system is at the level of (M=52.84) and (SD=10.850). The worldly variable in the Boarding Schools (*Pesantren)* is at the level of (M=51.07) and (SD=14.822). The worldly findings in the senior high schools are at the levels of (M=57.55) and (SD= 5.742). The numerical simulation results indicate the woolly's probability value is significant at the level of ($p = 270>0.05$). Moreover, the F-Test of the worldly variable is at the level of (14.039>.000). These findings were not significantly different from the worldly following educational institutions systems.

As plotted in Table 3, the adolescent's spirituality in the Traditional Education (dayah) system is at the level of (M= 20.71) and (SD = 48.25). The adolescent's spirituality in the Boarding Schools/Vocational Schools is at the levels of (M=33.70) and (SD = 6.233). The results also show that the adolescents' spirituality in the Senior High Schools/Vocational Schools is at the levels of (M=38.54) and (SD= 4.232). Table 2 indicates different spirituals at the level of significance. Analysis through the *Post Hoc-HSD* test has explained the mean score difference between three types of educational institutions, as shown in Table 4 below:

Table 4:
The results of Post Hoc-HSD's test

No.	Variables		(l-J) Boarding School	(l-J) Senior High School	(l-J) Traditional Education	Sig.
1.	Worldly	(l)Traditional Education (dayah)	1.767	-	-	.572
		(l) Boarding School (*Pesantren*)	-	-6.484*	-	.000***
		(l) Senior High School/Vocational School	-	-	-4.716*	.022**
2.	Spiritual	(l) Traditional Education (dayah)	-3.992*	-	-	.000***
		(l) Boarding School (*Pesantren*)	-	-4.839	-	.000***
		(l) Senior High School/Vocational School	-	-	-8.831*	.000***

*(p < .05. *** = p < .001).*

Post Hoc-HSD's test of the worldly and the spiritual towards three educational types found a diverse worldview among adolescents. The difference in the worldly development of the adolescent between the Traditional Education (dayah) and the Boarding School (*Pesantren)* is shown with probability values at insignificant levels (*p*<.572) and (M=1.767). These findings have explained that the worldly variable does not differ among adolescents, as shown in Table 4. However, the diversity of the worldly between the Traditional Education (dayah) and the Senior High School/Vocational School among adolescents is significant (p> .022) and (M=-4.716*). These findings show the difference in the worldly of the adolescent between the Traditional Education *(dayah)* and the Senior High School/Vocational School is significant at the levels of (*p*>.000) and (M= (-6.484*). It is an interesting finding, and it could be hypothesized that every educational system has a similar orientation toward the world of adolescents.

However, the spiritual variables of the Traditional Education (dayah) and the Senior High School/Vocational School at the level of (M=-4.839) and the probability are significant at a level of (p >.000). The spirituality of the adolescent between the Traditional Education (dayah) and the Boarding School/Vocational School found mean scores at the level of ((M= -3.992*) and the probability is also significant at the level of

(p > .000). These findings indicate that the adolescent spiritual mean scores are at the level of (M=-8.831*) and the probability is also significant at the level of (p > .000). It is essential to note that the adolescent difference in spirituality follows the type of educational institution.

The adolescent's worldview consists of the worldly and the spiritual based on gender, and the educational types system elaborate on this path. Previous reports have empirically discussed the worldly and spiritual lives of adolescents. As the study results indicate, we believe the world has an influence on the cognition of adolescents. Earlier literature described spirituality as influencing an individual's behavior.[33] One of the most significant findings in the paper was that the climate and the curriculum are linked to the adolescent's cognition. Similarities in the world between males and females are shown in Table 2. As Animasahun et al. report, the education system is related to social equity and social demography.[34] These findings are similar to the previous studies with Van-Petegem, Peter, and Blieck.[35] They report no significant difference in orientation between the male and female adolescent's spirituality. Indeed, some scholars investigating these findings, such as sociologists, contradict these findings. Ronald Fox comprehensively suggests that social culture and the school climate are affected by individual cognition.[36] The results do not directly conform to the method and the instrument selected because any variable must be considered for the study. Thus, other variables may influence the adolescent's worldly orientation in the area of the study.

The diversity of the spiritual among adolescents is assuredly linked to the educational curriculum. In which the world differs between the male and the female at the level of; eta^2 = 0.005. Otherwise, the adolescent's spirituality is different between the males and the females at the level of; eta2 = 0.036. The study indicated the male student was comprehensively spiritual. The study regarding the adolescent's worldview

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[33] Cotton, Sian, Kathy Zebracki, Susan L. Rosenthal, Joel Tsevat, and Dennis Drotar. "Religion/spirituality and adolescent health outcomes: A review." *Journal of Adolescent Health,* 38, no. 4: 472-480. 2006.

[34] Animasahun, Victor J., and Helena J. Chapman. "Psychosocial health challenges of the elderly in Nigeria: a narrative review." *African Health Sciences* 17, no. 2: 575-583. 2017.

[35] Van Petegem, Peter, and An Blieck. "The environmental worldview of children: a cross-cultural perspective." *Environmental Education Research* 12, no. 5 (2006): 625-635.

[36] Fox, Ronald E. "Proceedings of the American Psychological Association, Incorporated, for the year 1990: Minutes of the Annual Meeting of the Council of Representatives." *American Psychologist* 46, no. 7: 689. 1991.

has attempted to explain how spirituality and religiosity influence behavior.[37] These findings are also similar to John Fisher's.[38] They concluded that every school's culture and norms influenced the adolescent's worldview and personality. As scholarly reports on the school's climate and the hidden curriculum related to the adolescents' spirituality and behavior have been displayed. So, the study assures us that the types of educational institutions are determinants of their worldview differences.

More recently, research has emerged that offers relevant findings about the worldview of the students, showing the spiritual differences between male and female adolescents. It is similar to Johnson et al., report that worldviews can predict both individual and group behaviors and further afford a more nuanced understanding of culture and religion.[39] Religious cultures influence the worldview: existential beliefs, how one should reason, proximate goals, values, and morals.[40] Further, the present findings suggest that spiritual influences their behavior and the environmental factors affect their worldview. As Walker et al. recorded, there is a difference in the spirituality of adolescents between the college and the social environment in Germany and in America.[41] Other studies, also regarding spirituality and environment in Turkish, by Tasdemir et al. report that values transforming into the education system affect the youth's cognition.[42]

Referring to Islamic literature, the learning process is described as an inheritance of the moral cladding and culture of adolescents. Amin, Nurfadilah, and Ahmad Nasir said the Islamic education system is a long-life process, including a

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[37] Annalakshmi, Narayanan, and Mohammed Abeer. "Islamic worldview, religious personality and resilience among Muslim adolescent students in India." *Europe's Journal of Psychology* 7, no. 4: 716-738. 2011.

[38] Fisher, John. "The four domains model: Connecting spirituality, health, and well-being." *Religions* 2, no. 1: 17-28. 2011.

[39] Johnson, Kathryn A., Eric D. Hill, and Adam B. Cohen. "Integrating the study of culture and religion: Toward a psychology of worldview." *Social and Personality Psychology Compass* 5, no. 3: 137-152. 2011.

[40] Abi-Hashem, Naji. "Worldview, the concept of." *Encyclopedia of psychology and religion*: 1-6. 2017.

[41] Walker, Donald F., Jennifer B. Reese, John P. Hughes, and Melissa J. Troskie. "Addressing religious and spiritual issues in trauma-focused cognitive behavior therapy for children and adolescents." *Professional Psychology: Research and Practice* 41, no. 2: 174. 2010.

[42] Taşdemir, Nagihan. "Young People's Attitudes toward Older People: Prejudices, Stereotypes, Inter-group Evaluations, and Frequency of Contact." In *Examining Complex Intergroup Relations*. 84-105. Routledge, 2022.

cultural process.[43] As Khaidir, Eniwati, and Fitriah M. Suud explain, learning is closely related to education's nature based on Islam itself, the context of the learning process, and other related situations around us.[44] It has similarities with these results in that the spiritual environment of the Traditional Institution was higher than the senior high school environment. The adolescent's worldviews are diverse because the educational system is imaging them as socialization agents in every school's climate.

As an agent of social change, the educational system should bring social enlightenment and good moral values to the individual mind. Thus, the school climate interacts with adolescents' cognition. Teachers are also pivotal agents in developing adolescents' reasoning. The finding presents a worldly difference between traditional education and Senior High Schools. Piaget's theory suggested that cognitive change is always based on the individual's experiment and the knowledge received. The findings have shown that the worldview of adolescents differs according to educational types. The adolescents in the Boarding School are entirely different in their worldviews from those in the Traditional Education system. This study, similar to MacNeil et al.'s report, reported that the school's climate influenced the student's cognition.[45] These findings are also similar to Bamberger, and Biron's investigation of the social environment linked to adolescents' behavior.[46] As a result, the institutional system and the hidden curriculum had an impact on the different worldviews among adolescents. As we know, the educational institution is a transmission of culture in which every individual learns their culture; acquiring knowledge, beliefs, values, and norms. We assure you that the school's climate has become a pivotal agent of group socialization.

Another reason is that the institution's system and the hidden curriculum were influencing the self-concepts, emotions, attitudes, behaviors, and spirituality of adolescents. So, these findings are essential to note that institutional socialization

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[43] Amin, Nurfadilah, and Ahmad Nasir. "Religious Rites in Life Cycle of Farmer Community in Indonesian Moslem Villages." *The International Journal of Social Sciences World (TIJOSSW)* 3, no. 01: 176-189. 2021.

[44] Khaidir, Eniwati, and Fitriah M. Suud. "Islamic education in forming students' characters at as-sofa Islamic High School, Pekan Baru Riau." *International Journal of Islamic Educational Psychology* 1, no. 1: 50-63. 2020.

[45] MacNeil, Angus J., Doris L. Prater, and Steve Busch. "The effects of school culture and climate on student achievement." *International Journal of leadership in Education* 12, no. 1: 73-84. 2009.

[46] Bamberger, Peter, and Michal Biron. "Group norms and excessive absenteeism: The role of peer referent others." *Organizational Behavior and Human Decision Processes* 103, no. 2 (2007): 179-196.

affects attitudes and social beliefs. Indeed, these traditional institutions support the continuity of thought, morals, values, and spirituality of adolescents. It has remained the most stable traditional agent of socialization and reinforces conformity the strongest. Thus, we bereaved that every school system has always been charged with the task of promoting conformity.

Therefore, the subjects, the educational system, and the curriculum selected brought about worldview differences among adolescents. Religious learning in the Traditional Educational system describes the layers of right thought and spirituality among adolescents. It was a similar report that said spirituality and religiosity are essential for the cognitive development of adolescents.[47] These findings are playing an essential role in elucidating adolescents' spirituality in Traditional Education, Boarding Schools, and Senior High School institutions.

These findings also clearly explain that spirituality related to material learning in educational institutions has become a new issue in scientific investigations. It has links to Marie, and Willoughby said that adolescents' spiritual development was associated with the Tawheed/Aqeedah learning subject.[48] Other findings regarding the learning process were also linked to the educational system. Michelle reported that the adolescents' religiosity differences were attributed to the learning subject and the hidden curriculum.[49] Thus, the factor of spiritual values is linked to exposure to the thoughts and moral reasoning of adolescents. These findings have been clearly describing the knowledge transformed based on the educational institution becoming a factor in differing adolescents' cognition. These findings need a conclusion to put learning religious subjects as an essential aspect of the educational system, whether in the Boarding Schools or the Senior High Schools in Aceh. It could balance the worldview in social lives and reduce the spiritual and worldly diversity in social life.

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[47] Cotton, Sian, Kathy Zebracki, Susan L. Rosenthal, Joel Tsevat, and Dennis Drotar. "Religion/spirituality and adolescent health outcomes: A review." *Journal of adolescent health* 38, no. 4: 472-480. 2006

[48] Good, Marie, and Teena Willoughby. "Adolescence as a sensitive period for spiritual development." *Child Development Perspectives* 2, no. 1: 32-37. 2008.

[49] Jay, Michelle. "Critical race theory, multicultural education, and the hidden curriculum of hegemony." *Multicultural Perspectives: An Official Journal of the National Association for Multicultural Education* 5, no. 4: 3-9. 2003

D. Conclusion

These findings have a few limitations. Firstly, it is pivotal to consider how the sample, relative to the respondent's limited rank and experience in life, could have affected worldview scales. However, this is an empirical question to be answered in future studies. Secondly, Aceh experienced severe social instability after the tsunami disaster. The adolescents in traditional education possessed a higher spirituality, of which they understood excellent religious values. This phenomenon created discussions over the government's role in increasing religious learning in the educational system. Therefore, it is interesting to diversify research techniques to overcome such possible limitations. Finally, this research contributes to filling a significant gap in the measurement of worldview by presenting an alternative Islamic worldview measure. Future research should pare it down using samples from other Muslim populations in another province.

Furthermore, our finding that the Islamic worldview's strength lies in understanding religiosity in its adolescents and needs more in-depth exploration with *Mixed-methods*

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