The Paradox of Integrity: Cheating Awareness Among Religious High School Student in Yogyakarta

Paradoks Integritas: Kesadaran akan Perilaku Kecurangan di Kalangan Siswa Sekolah Menengah Atas Berbasis Agama di Yogyakarta

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Cheating behavior in a school setting has become a major problem in many countries, including those with a dominantly religious population (e.g., Indonesia). This creates a paradox since previous literatures suggest eminent role of spirituality in constructing morality. This study is intended to investigate the interplay between spirituality and cheating behavior in religious high school students in Yogyakarta using multi-methods approach. Self-report questionnaires to measure the perception toward cheating, spirituality level, and locus of control were distributed to a total of 691 participants using random sampling method. Participants were also given an open-ended questionnaire asking the rationale behind their past cheating behavior. The findings suggested that the role of spirituality in ethical behavior was rather contextual, such as the link between spirituality and awareness of cheating was more robust in the respondents from religious schools. It was found that the participants viewed spirituality as an internal moral compass which may in turn facilitate overt ethical behavior.

Keywords: cheating behavior, spirituality, locus of control, indigenous psychology

Perilaku kecurangan di sekolah telah menjadi permasalahan besar di berbagai negara, termasuk di negara-negara yang mayoritas penduduknya religius (misalnya di Indonesia). Hal ini menimbulkan sebuah paradoks mengingat penelitian terdahulu menyatakan bahwa spiritualitas berperan dalam proses pembentukan moralitas. Penelitian ini bertujuan untuk menelaah interaksi antara spiritualitas dan perilaku kecurangan pada siswa sekolah menengah di Yogyakarta menggunakan pendekatan multi-metode. Kuesioner laporan diri untuk mengukur persepsi terhadap kecurangan, tingkat spiritualitas, dan lokus kendali dibagikan kepada total 691 partisipan menggunakan metode *random sampling*. Partisipan juga diberikan kuesioner dengan butir-butir pertanyaan terbuka yang menanyakan alasan di balik perilaku curang mereka di masa lampau. Temuan menunjukkan bahwa peran spiritualitas dalam perilaku etis cenderung bersifat kontekstual, misalnya hubungan antara spiritualitas dan kesadaran akan perilaku kecurangan lebih kuat pada responden dari sekolah berbasis agama. Ditemukan bahwa partisipan dalam kajian ini memandang spiritualitas sebagai kompas moral internal yang dapat berperan dalam memfasilitasi perilaku etis yang terbuka.

Kata kunci: perilaku kecurangan, spiritualitas, lokus kendali, psikologi *indigenous*

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Corruption and cheating have become an endemic phenomenon in many countries (Transparency International, 2017), including those with a dominantly religious population, such as Bangladesh

Korupsi dan kecurangan telah menjadi fenomena endemik di berbagai negara (*Transparency International*, 2017), termasuk negara-negara yang mayoritas penduduknya religius, seperti halnya di Bangladesh

(Mahmood, 2010), Uganda (Godfrey & Yu 2015), and Indonesia (Prabowo, 2014). This phenomenon is perplexing since past literatures have suggested a conceptual link between religiosity and morality (Nelson et al., 2016; Sallquist et al., 2010), and that high morality obedience should theoretically prevent people from cheating (Detert et al., 2008).

Muslims in Indonesia account for 87.18% of the general population, which instantly makes Indonesia a country with the largest Muslim population in the world (Badan Pusat Statistik [Central Bureau of Statistics], 2010), yet corruption is still an incurable problem in this country. Thus, this study is intended to investigate and confirm how spirituality level in religious people interacts with cheating awareness, using survey and indigenous psychology approaches.

Cheating in School Setting

Cheating is still being one of dilemma in school. Marksteiner et al. (2012) demonstrated that most schools were not equipped with systems that allowed cheating could be identified easily. Consequently, it further prompted the students to do cheating (Ahmadi, 2012; McCabe, 1999). In particular, the authors investigated cheating awareness in the school setting as several studies argued that people who eventually demonstrate unethical behaviors in the workplace had started to behave decisively from school (e.g., Sims, 1993; Graves, 2008). Academic integrity at school is therefore critical to shape ethical behavior in the future. In the school setting, cheating can be defined as a strategy that gives a shortcut to otherwise cognitive burden (Anderman & Murdock, 2007). Such behavior occurs when there is a gap between student actual ability and a desire for achieving their goal. While cheating behaviors varies, e.g., including plagiarism in any outlet of school works (Davis et al., 2009), this study will focus on cheating during examination. Based on reasons above, the authors defined cheating behavior in this study as a deceptive behavior done by violating rules to get a high score during school examination.

(Mahmood, 2010), Uganda (Godfrey & Yu 2015), dan Indonesia (Prabowo, 2014). Fenomena ini mengejutkan karena penelitian terdahulu mengungkapkan bahwa terdapat hubungan konseptual antara religiusitas dan moralitas (Nelson et al., 2016; Sallquist et al., 2010), dan bahwa kepatuhan moral yang tinggi secara teoritis harusnya dapat mencegah individu untuk berperilaku curang (Detert et al., 2008).

Sebanyak 87,18% penduduk Indonesia memeluk agama Islam, yang menjadikan Indonesia sebagai negara dengan jumlah penduduk Muslim terbesar di dunia (Badan Pusat Statistik, 2010). Namun, korupsi masih merupakan salah satu permasalahan yang belum dapat dipecahkan sampai saat ini. Oleh karena itu, penelitian ini bermaksud untuk menelaah dan mengonfirmasi bagaiaman tingkat spiritualitas pada individu yang religius berinteraksi dengan kesadaran akan perilaku kecurangan, dengan menggunakan survei dan pendekatan psikologi *indigenous*.

Perilaku Kecurangan di Sekolah

Perilaku kecurangan masih menjadi salah satu dilema di sekolah. Marksteiner, et al. (2012) menunjukkan bahwa kebanyakan sekolah tidak dilengkapi dengan sistem yang dapat dengan mudah mengenali perilaku kecurangan. Akibatnya, hal tersebut mendorong siswa untuk bertidak curang (Ahmadi, 2012; McCabe, 1999). Lebih spesifik, penulis menelaah kesadaran akan perilaku kecurangan di sekolah, karena beberapa penelitian menyatakan bahwa individu yang nantinya menunjukkan perilaku tidak etis di lingkungan kerja sudah mulai berperilaku seperti itu dari masa sekolah (e.g., Sims, 1993; Graves, 2008). Oleh karena itu, integritas akademik di sekolah sangat penting dalam membentuk etika perilaku di masa depan. Perilaku kecurangan di lingkungan sekolah dapat diartikan sebagai strategi mencari jalan pintas dari beban kognitif (Anderman & Murdock, 2007). Perilaku tersebut terjadi ketika ada kesenjangan antara kemampuan siswa dan keinginannya untuk meraih sasaran tertentu. Walaupun perilaku kecurangan cenderung beragam, termasuk plagiarisme dalam mengerjakan beragam tugas sekolah (Davis et al., 2009), penelitian ini memfokuskan pada perilaku menyontek dalam ujian. Berdasarkan alasan tersebut, penulis mendefinisikan perilaku kecurangan dalam penelitian ini sebagai perilaku menyontek yang dilakukan dengan melanggar aturan untuk mendapatkan nilai yang lebih tinggi dalam ujian sekolah.

In addition, the authors have a particular concern with the academic dishonesty, as cheating during examination has been pervasive in Indonesia. In 2015, the answers of the national examination were leaked and went viral (Detik, 2015). The parties inflicted in the distribution of leaked information included students, parents, and even teachers who wanted their students to pass the national test. This incident was such a huge irony, given the fact that Indonesia has been considered as a country with a high number of religious people (Badan Pusat Statistik [Central Bureau of Statistics], 2011).

Religion, Spirituality, and Cheating

Religiosity and spirituality have become a subject of interest for many researchers. There are at least two main approaches that are mainly used in order to understand the relationship between spirituality and religiosity, i.e., traditional and modern approaches (Zinnbauer et al., 1999). In the traditional approach, spirituality and religiosity are inseparable and being considered as a single construct, whereas in the modern approach spirituality and religiosity are considered as two separate constructs. Spirituality refer to the relation between individual to the "Higher Power" (i.e., God), while religiosity refer to religious values, rituals, and practices which was performed by the individuals. It is important to note that although the modern approach argues that spirituality and religiosity are different (e.g., Mattis, 2000; Nelson et al., 2016), they both are in fact highly related (Hill & Pargament 2003). Further, religion practices play an important role in developing individual spirituality level (Zinnbauer et al., 1997). The authors define spirituality in this study as degree of realization toward higher power in which underlies all life aspect (Elkins et al., 1988). Accordingly, in this current study, the authors collected data from religious and non-religious schools with assumption that the students in the religious schools who were more exposed to religious practices relative to those who studied in the non-religious school (e.g., public schools) should be theoretically more spiritual.

In addition, there have been several studies that proposed a conceptual link between cheating behavior towards religiosity and spirituality. To a certain degree, having sense of spirituality would increase

Di samping itu, penulis memberikan perhatian khusus terhadap ketidakjujuran akademis, karena perilaku kecurangan dalam ujian adalah hal yang pervasif dan tersebar luas di seluruh Indonesia. Pada tahun 2015, jawaban Ujian Nasional bocor dan hal tersebut menjadi fenomena yang viral (Detik, 2015). Pihak yang terlibat dalam distribusi informasi ujian yang bocor termasuk para siswa, orang tua, bahkan guru yang ingin siswanya lulus Ujian Nasional. Insiden ini ironis karena Indonesia dikenal sebagai negara dengan jumlah penduduk religius yang tinggi (Badan Pusat Statistik, 2011).

Agama, Spiritualitas, dan Perilaku Kecurangan

Religiusitas dan spiritualitas adalah subjek yang menarik bagi banyak peneliti. Setidaknya ada dua pendekatan utama yang digunakan guna memahami hubungan antara spiritualitas dan religiusitas, yaitu pendekatan tradisional dan pendekatan modern (Zinnbauer et al., 1999). Dalam pendekatan tradisional, spiritualitas dan religiusitas tidak dapat dipisahkan satu sama lain dan dipandang sebagai satu konstruk; sedangkan dalam pendekatan modern, spiritualitas dan religiusitas dipandang sebagai dua konstruk yang terpisah. Spiritualitas diartikan sebagai hubungan antara individu dengan "Kuasa yang Lebih Tinggi" (Tuhan); sementara itu religiusitas dimaknai sebagai nilai, ritual, dan praktik agama yang dijalankan oleh seorang individu. Penting untuk dicatat bahwa walaupun pendekatan modern menyatakan bahwa spiritualitas berbeda dengan religiusitas (Mattis, 2000; Nelson et al., 2016), kedua hal tersebut pada kenyataannya sangat terkait satu sama lain (Hill & Pargament, 2003). Terlebih, praktik keagamaan memainkan peranan penting dalam pengembangan spiritualitas individu (Zinnbauer et al., 1997). Dalam penelitian ini, penulis mendefinisikan spiritualitas sebagai tingkat kesadaran seseorang terhadap kuasa yang lebih tinggi sebagai dasar dari seluruh aspek kehidupan (Elkins et al., 1988). Maka dari itu, dalam kajian ini peneliti mengumpulkan data dari sekolah berbasis agama dan sekolah umum (yang tidak berbasis agama), dengan asumsi bahwa siswa di sekolah berbasis agama lebih terekspos dengan praktik-praktik keagamaan dan secara teoritis harusnya lebih spiritual dibandingkan dengan siswa di sekolah umum (sekolah negeri).

Di samping itu, beberapa penelitian terdahulu mengemukakan adanya hubungan konseptual antara perilaku kecurangan dengan religiusitas dan spiritualitas. Sampai batasan tertentu, spiritualitas dapat

moral conduct (McGhee & Grant, 2008). Religious people are therefore expected to have less deceptive behaviors. A study by Nelson et al. (2016) found that student who exercised religious rituals regularly (e.g., praying) has a lower probability to cheat due to higher morality understanding com-pared to those who only exercised the rituals occasionally.

Locus of Control, Theory of Planned Behavior, and Cheating Awareness

A number of studies have been dedicated to search critical determinants of cheating behavior. Several studies found that these determinants can be categorized as internally or externally rooted (Whitley et al., 1999). These findings therefore fit into a theoretical framework, which maps attribution factors of behavior into internal and external, known as Theory of Locus of Control (Rotter, 1966). People who are inclined towards external locus of control tend to believe that their behavior is driven by outside variables and is therefore rather incontrollable. In contrast, people with internal locus of control tend to attribute their behavior to themselves.

Another theory that is widely used in order to understand how individual intention could transform into behavior is Theory of Planned Behavior by Ajzen (1991). According to the theory, there are three main components that contribute to certain voluntary behavior: (1) subjective norms; (2) attitude; and (3) perceived behavioral control. Subjective norms refer to individual justification of particular behavior, which is highly influenced by social value. Attitude in the other hand, reflects individual judge-ment (i.e., favorable or unfavorable) toward the behavior of interest. Perceived behavioral control is perceived ability to perform the particular beha-vior.

Previous literatures have been using both Theory of Locus of Control and Theory of Planned Behavior to understand the mechanism of cheating behaviors. For example, studies have found that academic dis-honesty could be predicted using Theory of Locus of Control (Karabenick & Srull, 1978, Leming, 1980). In the other hand, Alleyne and Phillips

meningkatkan perilaku bermoral (McGhee & Grant, 2008). Karenanya, individu yang religius cenderung tidak diharapkan berperilaku yang memperdayai orang lain. Sebuah Kajian oleh Nelson et al. (2016) mene-mukan bahwa siswa yang mempraktikkan ritual ke-agamaan secara teratur (misalnya, berdoa) lebih rendah kecenderungannya untuk berperilaku curang, karena pemahamannya akan moralitas lebih tinggi dibandingkan dengan siswa yang hanya kadang-kadang mempraktikkan ritual keagamaan.

Lokus Kendali, Teori Perilaku Terencana, dan Kesadaran akan Perilaku Kecurangan

Sejumlah kajian telah mendalami dan mencari determinan penting perilaku kecurangan. Beberapa penelitian menemukan bahwa determinan tersebut dapat dikategorikan berdasarkan akarnya, yaitu in-ternal atau eksternal (Whitley et al., 1999). Temuan-temuan tersebut sesuai dengan sebuah kerangka teori-tis yang memetakan faktor-faktor penyebab perilaku menjadi atribusi internal dan eksternal, atau dikenal dengan Teori Lokus Kendali (Rotter, 1966). Individu dengan lokus kendali eksternal cenderung meyakini bahwa perilakunya didorong oleh variabel-variabel luar, dan oleh sebab itu berada di luar kendali. Seba-liknya, individu dengan lokus kendali internal cende-rung mengatribusi penyebab perilaku pada dirinya sendiri.

Teori lain yang digunakan secara luas untuk me-mahami bagaimana intensi seseorang dapat berubah menjadi sebuah perilaku adalah Teori Perilaku Terencana oleh Ajzen (1991). Menurut teori tersebut, ada tiga komponen utama yang berkontribusi terha-dap perilaku yang disengaja: (1) norma subjektif; (2) sikap; dan (3) persepsi kontrol perilaku. Norma subjektif adalah pembenaran individu terhadap suatu perilaku tertentu, yang sangat dipengaruhi oleh nilai sosial. Di sisi lain, sikap mencerminkan penilaian indvidu (baik atau buruk) terhadap perilaku tersebut. Sementara itu, persepsi kontrol perilaku adalah per-sepsi individu atas kemampuannya untuk menjalan-kan perilaku tersebut.

Beberapa penelitian terdahulu menggunakan Teori Lokus Kendali dan Teori Perilaku Terancana untuk memahami mekanisme perilaku kecurangan. Contoh-nya, beberapa penelitian menemukan bahwa ketidak-jujuran akademis dapat diprediksi menggunakan Teori Lokus Kendali (Karabenick & Srull, 1978, Leming, 1980). Di samping itu, Alleyne dan Phillips (2011)

(2011) utilized Theory of Planned Behavior to model perceived control and moral obligation as predictors toward dishonesty and cheat-ing behavior. However, these studies used survey technique by asking subjects to report the frequency of their cheating behavior in the past, thus making it susceptible toward social desirability bias (Randall & Fernandes, 1991).

There are several ways to reduce social desirability bias in cheating awareness measurement. One of it is by measuring individual attitude toward different outlets of cheating behavior in non-specific subjects. This is supported by evidence that acceptance towards unethical behaviors can still predict the overt behavior (Stone et al., 2009).

The Present Study

This study aimed to collect empirical evidence which makes sense of the existing gap between theory and reality. The authors focused on the role of spirituality among religious students in relation with cheating awareness. Besides, the authors also investigate the role of spirituality in constructing individual attributional tendency when they perform cheating in their past experience. In particular, the authors conducted this study in Yogyakarta due to its reputation as the city of students in Indonesia, as it is home for around 17,588 high school students from all over Indonesia (Kementerian Pendidikan & Kebudayaan Republik Indonesia [Ministry of Education & Culture of the Republic of Indonesia], 2018). The authors use mixed method triangulation design in the studies (Creswell, 2014), which involved qualitative and quantitative approaches. The authors conducted threes studies in total; each study was targeted to address existing issues raised by the study previously conducted. Finally, the interpretation of these three studies was integrated in order to fully understand the whole phenomenon.

Study 1

In this study, the authors would like to examine a direct relation between the subjective level of

menggunakan Teori Perilaku Terencana untuk membuat model persepsi kontrol dan kewajiban moral sebagai prediktor ketidakjujuran dan kecurangan. Namun penelitian-penelitian tersebut menggunakan teknik survei yang menanyakan subjek penelitian untuk melaporkan seberapa sering mereka berperilaku curang di masa lampau, yang membuat temuannya rentan terhadap bias kepatutan sosial (Randall & Fernandes, 1991).

Ada beberapa cara untuk mengurangi bias kepatutan sosial dalam mengukur kesadaran akan perilaku kecurangan. Salah satunya adalah dengan mengukur sikap individu terhadap bentuk perilaku kecurangan dalam subjek non-spesifik. Hal ini didukung oleh bukti temuan bahwa penerimaan seseorang perilaku tidak etis tetap dapat memprediksi perilaku terbukanya (Stone et al., 2009).

Kajian Saat Ini

Penelitian ini bertujuan untuk mengumpulkan bukti empiris untuk dapat memahami kesenjangan yang ada antara teori dengan realita. Penulis memfokuskan pada peran spiritualitas di kalangan siswa pada sekolah berbasis agama dalam kaitannya dengan kesadaran akan perilaku kecurangan. Di samping itu, penulis juga menelusuri peran spiritualitas dalam mengkonstruksi kecenderungan atribusi individu ketika mereka bertindak curang dalam pengalaman di masa lampau. Secara khusus, penulis melakukan penelitian ini di Kota Yogyakarta yang memiliki reputasi sebagai kota pendidikan di Indonesia. Terdapat sekitar 17.588 siswa SMA/sederajat di Yogyakarta, yang berasal dari seluruh Indonesia (Kementerian Pendidikan & Kebudayaan Republik Indonesia, 2018). Peneliti menggunakan metode penelitian campuran dengan desain triangulasi dalam kajiannya (Creswell, 2014), yang melibatkan pendekatan kuantitatif dan kualitiattif. Peneliti melakukan tiga kajian yang terpisah; masing-masing ditargetkan untuk menjawab permasalahan yang diangkat oleh penelitian terdahulu yang sudah terlaksana. Pada akhirnya, interpretasi terhadap ketiga kajian tersebut diintegrasikan untuk dapat memahami fenomena yang ada secara utuh.

Kajian 1

Dalam kajian ini, penulis bermaksud menelusuri hubungan langsung antara tingkat subjektif spi-

spirituality and subjective awareness of cheating behavior among students in high schools using quantitative study. In addition, the authors further examined whether the relation was context-dependent, such as whether this relation was more robust in the religious schools or rather evident in comparable ratio relative to non-religious schools. Taking insights from a previous study which suggested that spirituality-based intervention is more effective for reducing deceptive acts (Treisman, 2000), the authors hypothesized that:

Hypothesis 1: Higher level of spirituality would lead to higher level of awareness of cheating, with a more robust effect on participants from religious schools.

Method

Participants

The number of participants was determined by Slovin sampling method (Sevilla et al., 1992) through $n = N/(1+Ne^2)$ equation, where n is number of samples, N is total population, and e is margin of error towards current total population of high school student in Yogyakarta (i.e., 17,588; Kementerian Pendidikan & Kebudayaan Republik Indonesia [Ministry of Education & Culture of the Republic of Indonesia], 2018). Taking account of the total population ($N = 17,588$) and margin of error ($e = 5\%$), it is decided that the minimum number of samples required is 391 participants. The authors set this number as the target before starting the data collection processes.

Next, a total of 378 participants (*males* = 111; *females* = 267), ranging from 15-17-years-old ($M = 16.15$) were involved in the study. The authors had to exclude 13 participants from the studies since they left several questions unanswered as blanks. The authors assumed that it was due to their lack of commitment to answer the scale, therefore their other answers having high probability of bias. With a total of 378 participants, the authors calculated that the margin of error of the data being 5.1%. The schools were randomly chosen from the school list provided by the Yogyakarta local government. Thus, four Islamic religious schools or *madrasah 'aliyah* (two schools under ministry of religious affair and two schools privately affiliated with reli-

ritualitas dengan kesadaran subjektif akan perilaku kecurangan di kalangan siswa SMA dengan metode penelitian kuantitatif. Di samping itu, peneliti menelaah lebih lanjut apakah hubungan tersebut bergantung pada konteks, misalnya apakah hubungan tersebut lebih kuat di sekolah berbasis agama atau dapat dibuktikan melalui rasio perbandingan relatif terhadap sekolah umum. Berdasarkan temuan dari penelitian terdahulu yang menyatakan bahwa intervensi berbasis spiritualitas lebih efektif untuk mengurangi tindakan kecurangan (Treisman, 2000), penulis berhipotesis bahwa:

Hipotesis 1: Tingkat spiritualitas yang lebih tinggi dapat mengarah pada tingkat kesadaran akan perilaku kecurangan yang lebih tinggi pula, dengan efek yang lebih kuat pada partisipan yang berasal dari sekolah berbasis agama.

Metode

Partisipan

Jumlah paritisipan ditentukan dengan menggunakan metode *sampling* Slovin (Sevilla et al., 1992) dengan rumus $n = N/(1 + Ne^2)$, dengan n menyatakan ukuran sampel, N menyatakan jumlah populasi, dan e menyatakan batas kesalahan (*margin of error*) terhadap jumlah populasi siswa SMA/sederajat di Yogyakarta (17.588; Kementerian Pendidikan & Kebudayaan Republik Indonesia, 2018). Dengan pertimbangan jumlah populasi ($N = 17.588$) dan batas kesalahan ($e = 5\%$), ditentukan bahwa ukuran sampel minimum adalah 391 partisipan. Penulis menggunakan jumlah ini sebagai target sebelum memulai proses pengumpulan data.

Selanjutnya, sebanyak 378 partisipan (111 laki-laki dan 267 perempuan), dengan rentang usia 15-17 tahun ($M = 16,15$) dilibatkan dalam penelitian ini. Peneliti mengeksklusi 13 partisipan dari sampel penelitian karena mereka tidak menjawab beberapa butir pertanyaan penelitian. Penulis berasumsi bahwa hal tersebut terjadi karena kurangnya komitmen dalam menjawab skala pengukuran, yang menyebabkan tingginya kemungkinan bias dalam jawaban mereka. Dengan jumlah partisipan sebanyak 378, peneliti menghitung ulang batas kesalahan dan mendapatkan hasil 5,1%. Sekolah-sekolah yang digunakan sebagai lokasi lokasi penelitian dipilih secara acak dari daftar sekolah yang diberikan oleh Pemerintah Kota Yogyakarta. Karenanya, empat sekolah berbasis agama Islam

gious organization with the total number of participants being 193 individuals) and four public school under ministry of education, which the authors used as a representation for non-religious schools (*N participants* = 185) were chosen for this study. Students from religious schools were all Muslims (i.e., homogenous), while those from non-religious schools had a more diverse religious identity.

Data Collection

Two original scales were used in this study: (2) Spirituality Assessment Scale (SAS; Howden, 1992); and (2) Perception Toward Cheating Scale (Waugh et al., 1995). These were translated into Bahasa Indonesia through back translation procedure to ensure their consistency with the content in the original versions. Spirituality Assessment Scale (SAS) was chosen to measure spirituality dimension, as the authors were aware that there would be students with different religious identity in the non-religious schools. As every religion may not be equal in all aspects (Cohen & Varnum, 2016), the authors suspected that using a religious scale in the study may pose a validity threat and perhaps other methodological issues. Although spirituality and religiosity have been differently conceptualized (King & Crowther, 2004), the authors argued that their conceptual boundary is still largely overlapping and, more importantly, their slight difference would not pose a theoretical nor methodological threat to the research question.

Spirituality Assessment Scale (SAS) consists of four main aspects: (1) purpose or meaning in life (e.g., 'There is fulfilment in my life."); (2) innerness (e.g., "I rely on an inner strength in hard times."); (3) unifying interconnectedness (e.g., "I have a general sense of belonging."); and (4) transcendence (e.g., "I have the ability to rise above or go beyond a body change or body loss."). Participants were asked to rate how accurately each statement describes them, using a 6-point Likert response with scores of "1 (*strongly disagree*)" to "6 (*strongly agree*)". This scale was reported to have Cronbach's alpha of .805 which categorized as high reliability.

atau *Madrasah 'Aliyah* (dua sekolah negeri yang bernaung di bawah Kementerian Agama dan dua sekolah swasta yang berafiliasi dengan organisasi keagamaan; dengan total jumlah partisipan adalah 193 orang), serta empat sekolah negeri yang bernaung di bawah Kementerian Pendidikan dan Kebudayaan (*n partisipan = 185*) diikutsertakan dalam penelitian ini. Siswa dari sekolah berbasis agama semuanya beragama Islam (homogen), sedangkan siswa yang berasal dari sekolah umum berasal dari latar belakang agama yang beragam.

Pengumpulan Data

Dua skala orisinal digunakan dalam penelitian ini, yaitu: (1) Skala Pengukuran Spiritualitas (*Spirituality Assessment Scale*; Howden, 1992); dan (2) Skala Persepsi terhadap Perilaku Kecurangan (*Perception Toward Cheating Scale*; Waugh et al., 1995). Keduanya diterjemahkan ke dalam Bahasa Indonesia dengan prosedur penerjemahan kembali (*back translation*) untuk memastikan konsistensi hasil terjemahan dengan konten dalam versi aslinya. *Spirituality Assessment Scale (SAS)* digunakan untuk mengukur dimensi spiritualitas, dengan pemahaman bahwa terdapat siswa dengan identitas agama yang beragam di sekolah umum. Setiap agama memiliki perbedaan dalam berbagai aspek (Cohen & Varnum, 2016), yang membuat penulis menduga bahwa menggunakan skala religiusitas dalam penelitian ini dapat menimbulkan ancaman validitas dan masalah metodologis lainnya dalam penelitian. Walaupun spiritualitas dan religiusitas dipahami sebagai dua konsep yang berbeda (King & Crowther, 2004), penulis berargumen bahwa batasan konseptual tersebut masih tumpang tindih, utamanya bahwa perbedaan minor tidak akan menimbulkan ancaman teoritis maupun metodologis terhadap rumusan masalah penelitian.

Spirituality Assessment Scale (SAS) terdiri dari empat aspek utama, yaitu: (1) makna atau tujuan hidup (misalnya, "Ada pemenuhan makna dalam hidup saya"); (2) *innerness* (misalnya, "Saya mengandalkan kekuatan internal saya dalam masa-masa sulit"); (3) interkonesi yang menyatukan (*unifying interconnectedness;* misalnya, "Saya mempunyai rasa memiliki"); dan (4) transendensi (misalnya, "Saya memiliki kemampuan untuk bangkit dari atau melampaui perubahan atau kehilangan fisik"). Partisipan diminta untuk menilai seberapa akurat masing-masing pernyataan mendeskripsikan kondisi mereka, menggunakan skala Likert 6 poin dengan skor respons dari "1

Perception Toward Cheating Scale (PCS) measures subjective awareness of cheating behavior. The scale consists of three main parts which measure different aspects: (1) the definition of cheating (e.g., "Failing to show up for a test at the scheduled time without having a proper reason is cheating."); (2) the reason behind cheating (e.g., "Cheating is more likely to occur in classes where the teacher is unfriendly to students."); and (3) the prevention of cheating (e.g., "Increasing the penalties for cheating is effective against cheating."). Participants were asked whether they agree or disagree with a given statement using a 4-point Likert response with scores of "1 (*strongly disagree*)" to "4 (*strongly agree*)". Cronbach's alpha score for this scale is .712. The authors used this scale while considering that reporting cheating is a sensitive issue and, as such, asking people to report their past unethical behavior could create some reluctance and could trigger some biases (Bernadi & Adamaitis, 2006).

Result and Discussion

Overall, Table 1 shows that the mean score for Spirituality Assessment Scale (SAS) in religious school are slightly higher than non-religious school. The score in perception cheating scale also show a similar pattern. Religious school have a slightly higher score than non-religious school, although significant difference is not observed ($\chi^2 = 39.80$, $p = .305$). This shows that Spirituality Assessment Scale (SAS) measures the same dimension (i.e., spirituality) across different context.

Findings suggested a significant positive correlation between spirituality and perception of cheating ($r = .201$, $p = .00$, $R^2 = .040$; Figure 1a) - the effect was largely driven by students in the religious schools ($r = .249$, $p = .001$, $R^2 = .062$; Figure 1b). This finding supported the Hypothesis 1 that a higher level of spirituality leads to higher level of perception towards cheating.

(sangat tidak setuju)" sampai "6 (sangat setuju)". Skala ini memilki *Cronbach's alpha* sebesar 0,85 atau tergolong ke dalam kategori reliabilitas yang tinggi.

Sementara itu, *Perception Toward Cheating Scale (PCS)* mengukur kesadaran subjektif terhadap perilaku kecurangan. Skala ini terdiri atas tiga bagian utama yang mengukur aspek-aspek yang berbeda, yakni: (1) definisi perilaku kecurangan (misalnya, "Gagal datang ke tempat ujian tepat waktu tanpa alasan yang jelas merupakan perilaku kecurangan"); (2) alasan di balik perilaku kecurangan (misalnya, "Perilaku kecurangan lebih cenderung terjadi di kelas-kelas yang gurunya kurang bersahabat dengan siswa"); dan (3) pencegahan perilaku kecurangan (misalnya, "Meningkatkan hukuman bagi tindakan kecurangan efektif dalam mengatasi perilaku kecurangan"). Partisipan ditanya apakah mereka setuju atau tidak setuju dengan butir-butir pernyataan dalam survei dengan skala Likert 4 poin dengan skor respons dari "1 (sangat tidak setuju)" sampai "4 (sangat setuju)". Skor *Cronbach's alpha* untuk skala ini adalah 0,712. Penulis menggunakan skala ini dengan pertimbangan bahwa melaporkan tindakan kecurangan merupakan isu yang sensitif, karenanya meminta sesorang untuk melaporkan perilaku tidak etis di masa lalu dapat menyebabkan keengganan dan dapat memicu bias (Bernadi & Adamaitis, 2006).

Hasil dan Diskusi

Secara umum, Tabel 1 menunjukkan bahwa skor *mean Spirituality Assessment Scale (SAS)* di sekolah berbasis agama sedikit lebih tinggi daripada di sekolah umum. Skor skala persepsi terhadap perilaku kecurangan juga menunjukkan pola yang serupa. Skor di sekolah berbasis agama sedikit lebih tinggi daripada di sekolah umum, walaupun tidak diamati adanya perbedaan signifikan ($\chi^2 = 39,80$; $p = 0,305$). Hal ini menunjukkan bahwa *Spirituality Assessment Scale (SAS)* mengukur dimensi yang sama (spiritualitas) di berbagai konteks yang berbeda.

Temuan penelitian menunjukkan adanya korelasi positif yang signifikan antara spiritualitas dan persepsi terhadap perilaku kecurangan ($r = 0,201$; $p = 0,00$; $R^2 = 0,040$; Gambar 1a) – mayoritas dampaknya didorong oleh skor siswa di sekolah berbasis agama ($r = 0,249$; $p = 0,001$; $R^2 = 0,062$; Gambar 1b). Temuan ini mendukung Hipotesis 1 bahwa tingkat spiritualitas yang lebih tinggi dapat mengarah pada tingkat kesadaran akan perilaku kecurangan yang lebih tinggi pula.

Table 1

Psychometric Analysis of SAS and PCS

	Religious School $N = 193$	Non-Religious School $N = 185$	Total $N = 378$
Spirituality Assessment Scale			
Mean	125.08	123.94	124.50
Maximum	166	160	166
Minimum	66	72	66
Standard Deviation	13.52	12.67	13.09
Reliability of Estimate	0.815	0.814	0.805
Perception Cheating Scale			
Mean	77.23	76.89	77.06
Maximum	98	102	102
Minimum	54	63	54
Standard Deviation	7.12	6.53	6.81
Reliability of Estimate	0.743	0.681	0.712

Tabel 1

Analisis Psikometrik SAS dan PCS

|	Sekolah Berbasis Agama $N = 193$	Sekolah Umum $N = 185$	Jumlah $N = 378$
Spirituality Assessment Scale			
Mean	125,08	123,94	124,50
Maksimum	166	160	166
Minimum	66	72	66
Standar Deviasi	13,52	12,67	13,09
Reliabilitas Estimasi	0,815	0,814	0,805
Perception Cheating Scale			
Mean	77,23	76,89	77,06
Maksimum	98	102	102
Minimum	54	63	54
Standar Deviasi	7,12	6,53	6,81
Reliabilitas Estimasi	0,743	0,681	0,712
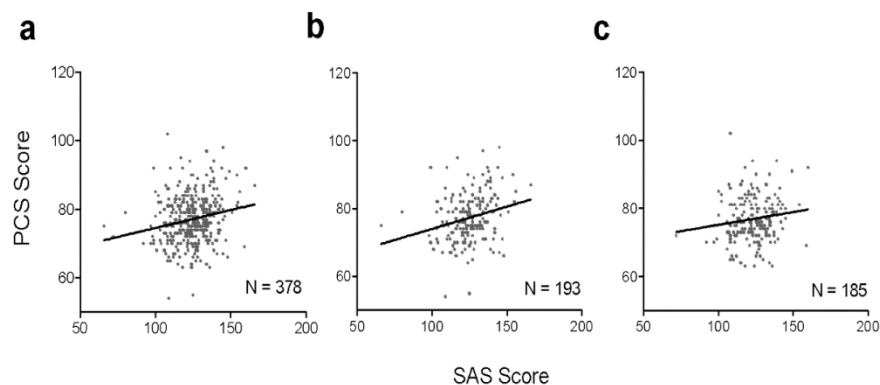
Figure 1. The correlation between spirituality (SAS) and awareness toward cheating (PCS) score.

Note. (a) Total correlation between both variables is significant. However, the correlation was stronger in the (b) religious high school samples than in the (c) non-religious high school samples.
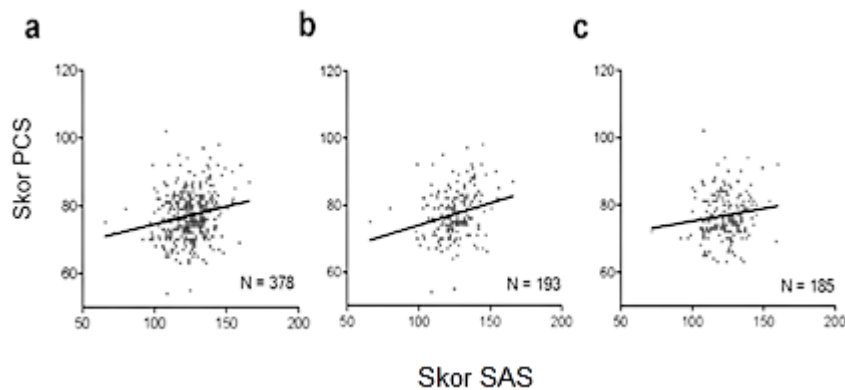
Gambar 1. Korelasi antara skor spiritualitas (SAS) dan kesadaran akan perilaku kecurangan (PCS).
Catatan.　　(a) Terdapat total korelasi yang signifikan antara kedua variabel. Namun, korelasi lebih kuat pada (b) sampel dari sekolah berbasis agama daripada di (c) sampel dari sekolah umum.

Although the correlation was also observed among students in the non-religious schools ($r = .146$, $p = .043$, $R^2 = .016$; Figure 1c), its determination variable strength was only 25% percent of the R-squared effect observed in the religious schools' sample. The finding indicated that context (religious versus non-religious environment) was critical for understanding the relationship between spirituality and cheating behavior among religious students, and a specific context may bolster the determination strength between the two variables.

Meskipun korelasi juga diamati di kalangan siswa dari sekolah umum ($r = 0,146$; $p = 0,043$; $R^2 = 0,016$; Gambar 1c), kekuatan determinasi antar variabel hanya 25% dari efek R kuadrat sampel yang diamati di sekolah berbasis agama. Temuan ini menunjukkan bahwa konteks (lingkugan religius dan non-religius) penting dalam memahami hubungan antara spirituali-tas dan perilaku kecurangan di kalangan siswa sekolah berbasis agama, dan konteks spesifik dapat mening-katkan kekuatan determinasi antara kedua variabel.

Table 2

Intercorrelation Amongst Variables and Aspects

Variables	1	2	3	4	5	6	7	8
Non-Religious School (Sekolah Negeri)								
1. Meaning or Purpose ($\alpha = .658$)	-							
2. Innerness ($\alpha = .666$)	.482**	-						
3. Unifying Interconnectedness ($\alpha = .601$)	.526**	.519**	-					
4. Transcendence ($\alpha = .565$)	.283**	.423**	.236**	-				
5. SAS (Total; $\alpha = .814$)	.693**	.848**	.775**	.654**	-			
6. Definition of Cheating ($\alpha = .540$)	.139	.028	-.044	.233**	.101	-		
7. Reason of Cheating ($\alpha = .598$)	.055	-.034	.009	-.074	-.024	.185**	-	
8. Discouragement of Cheating ($\alpha = .659$)	.174*	.213**	.047	.096	.173*	.149*	.139	-
9. PCS (Total; $\alpha = .681$)	.193**	.144*	.021	.117	.146*	.534**	.587**	.808**
	1	2	3	4	5	6	7	8
Religious School (Madrasah 'Aaliyah)								
1. Meaning or Purpose ($\alpha = .651$)	-							
2. Innerness ($\alpha = .492$)	.548**	-						
3. Unifying Interconnectedness ($\alpha = .673$)	.557**	.622**	-					
4. Transcendence ($\alpha = .548$)	.277**	.440**	.342**	-				
5. SAS (Total; $\alpha = .815$)	.698**	.854**	.846**	.676**	-			
6. Definition of Cheating ($\alpha = .582$)	.157*	.226**	.170*	.077	.204**	-		
7. Reason of Cheating ($\alpha = .467$)	-.022	-.024	.044	.112	.042	.005	-	
8. Discouragement of Cheating ($\alpha = .734$)	.209**	.263**	.185*	.096	.239**	.425**	.176*	-
9. PCS (Total; $\alpha = .815$)	.190**	.250**	.201**	.131	.249**	.643**	.475**	.891

Note.　　**Correlation is significant at $p \leq .01$; *Correlation is significant at $p \leq .05$.

Table 2

Korelasi Silang Antar Variabel dan Aspek

Variabel	1	2	3	4	5	6	7	8
Sekolah Umum (SMA Negeri)								
1. Makna atau Tujuan ($\alpha = 0,658$)	-							
2. *Innerness* ($\alpha = 0,666$)	0,482**	-						
3. Interkoneksi yang Menyatukan ($\alpha = 0,601$)	0,526**	0,519**	-					
4. Transendensi ($\alpha = 0,565$)	0,283**	0,423**	0,236**	-				
5. SAS (Total; $\alpha = 0,814$)	0,693**	0,848**	0,775**	0,654**	-			
6. Definisi Kecurangan ($\alpha = 0,540$)	0,139	0,028	-0,044	0,233**	0,101	-		
7. Alasan Kecurangan ($\alpha = 0,598$)	0,055	-0,034	0,009	-0,074	-0,024	0,185**	-	
8. Pencegahan Kecurangan ($\alpha = 0,659$)	0,174*	0,213**	0,047	0,096	0,173*	0,149*	0,139	-
9. PCS (Total; $\alpha = 0,681$)	0,193**	0,144*	0,021	0,117	0,146*	0,534**	0,587**	0,808**
	1	2	3	4	5	6	7	8
Sekolah Berbasis Agama (*Madrasah 'Aaliyah*)								
1. Makna atau Tujuan ($\alpha = 0,651$)	-							
2. *Innerness* ($\alpha = 0,492$)	0,548**	-						
3. Interkoneksi yang Menyatukan ($\alpha = 0,673$)	0,557**	0,622**	-					
4. Transendensi ($\alpha = 0,548$)	0,277**	0,440**	0,342**	-				
5. SAS (Total; $\alpha = 0,815$)	0,698**	0,854**	0,846**	0,676**	-			
6. Definisi Kecurangan ($\alpha = 0,582$)	0,157*	0,226**	0,170*	0,077	0,204**	-		
7. Alasan Kecurangan ($\alpha = 0,467$)	-0,022	-0,024	0,044	0,112	0,042	0,005	-	
8. Pencegahan Kecurangan ($\alpha = 0,734$)	0,209**	0,263**	0,185*	0,096	0,239**	0,425**	0,176*	-
9. PCS (Total; $\alpha = 0,815$)	0,190**	0,250**	0,201**	0,131	0,249**	0,643**	0,475**	0,891

Catatan.   **Korelasi signifikan pada $p \leq 0,01$; * Korelasi signifikan pada $p \leq 0,05$.

Next, the authors performed correlation analysis between each aspect in both variables (Table 2). Discouragement of cheating seems to have the highest correlation to total Spirituality Assessment Scale (SAS) score, both in non-religious ($r = .173$, $p = .016$, $R^2 = .029$) and religious school ($r = .239$, $p = .001$, $R^2 = .057$) students. However, when each spirituality aspect was correlate to total Perception Towards Cheating Scale (PCS) score, meaning or purposes ($r = .193$, $p = .007$, $R^2 = .037$) has the highest correlation in non-religious school while innerness ($r = .250$, $p = .001$, $R^2 = .063$) has the highest correlation in religious school students.

Study 2

From Study 1, the authors found that the correlation between level of spirituality and perception towards cheating among students in the non-religious schools was not significant relative to students in religious schools. In Yogyakarta, however, the percentage of students going to non-religious schools is approximately 64.71% (Kementerian Pendidikan & Kebudayaan Republik Indonesia [Ministry of Education & Culture of the Republic of Indonesia], 2017). Due to a huge percentage of this population, the authors were particularly interested in finding the explanation behind the weak correlation between spirituality and awareness of cheating in the non-religious schools

Selanjutnya, penulis melakukan analisis korelasi antara masing-masing aspek dalam kedua variabel (Tabel 2). Dorongan untuk tidak melakukan tindakan kecurangan ditemukan memiliki nilai korelasi paling tinggi dengan skor total *Spirituality Assessment Scale (SAS),* baik pada siswa di sekolah umum ($r = 0,173$; $p = 0,016$; $R^2 = 0,029$) dan sekolah berbasis agama ($r = 0,239$; $p = 0,001$, $R^2 = 0,057$). Namun ketika masing-masing aspek spiritualitas dikorelasikan dengan skor total *Perception Towards Cheating Scale (PCS),* makna atau tujuan hidup ($r = 0,193$; $p = 0,007$; $R^2 = 0,037$) memiliki nilai korelasi tertinggi pada siswa di sekolah umum, sedangkan *innerness* ($r = 0,250$; $p = 0,001$, $R^2 = 0,063$) memiliki nilai korelasi tertinggi pada siswa di sekolah berbasis agama.

Kajian 2

Dari Kajian 1, peneliti menemukan bahwa korelasi antara tingkat spiritualitas dan persepsi terhadap perilaku kecurangan di kalangan siswa di sekolah umum tidak berbeda secara signifikan jika dibandingkan dengan siswa di sekolah berbasis agama. Di Yogyakarta, persentase siswa yang menempuh pendidikan di sekolah umum adalah 64,71% (Kementerian Pendidikan & Kebudayaan Republik Indonesia, 2017). Karena tingginya persentase ini, penulis secara khusus tertarik untuk mendapatkan penjelasan di balik lemahnya korelasi antara spiritualitas dan kesadaran akan perilaku kecurangan di sekolah-sekolah umum yang menjadi lokasi penelitian,

in this current study, using phenomenological qualitative study.

To do this, the authors utilized indigenous psychology approach (Kim & Berry, 1993). Indigenous psychology is an empirical approach driven by the belief that human mental and behavior cannot be separated from its society-context base (Kim et al., 2006); therefore, data collection should be grounded from people's perspectives and using more naturalistic approach, such as open-ended questionnaire. In an open-ended questionnaire, respondents' answers are not limited by predetermined options, as is commonly found in the traditional questionnaires. This technique allows exploration of the dynamic of cheating behavior genuinely rooted from people's perspective. Besides validating the finding from Study 1, the use of indigenous psychology approach among students in the non-religious schools was aimed to understand the attributional tendency of cheating behavior among the high school students.

Method

Participants

A new set of participants were recruited from two different public schools in Yogyakarta. A total of 137 respondents were recruited (*males* = 43; *females* = 94), belonging to the age group of 14-18-years-old (*M* = 15.84; *SD* = 1.06). the authors kept the study as naturalistic as possible, consequentially ending up with an unequal ratio of male (33.8%) and female participants (66.2%). The authors used chi-square analysis technique to address this imbalance between two groups of participants, considering this disproportional gender ratio.

Further, the authors excluded 27 respondents from the analysis since these participants did not answer the main question in the main open-ended questionnaire. In addition, three more participants were excluded from the analysis because they reported that they had never cheated in the past. Thus, the final number of participants analyzed in this study was 124 (*males* = 41; *females* = 83), ranging from 14-18-years-old (*M* = 15.82).

dengan menggunakan metode kajian kualitatif fenomenologi.

Untuk melakukan hal tersebut, penulis menggunakan pendekatan psikologi *indigenous* (Kim & Berry, 1993). Psikologi *indigenous* adalah sebuah pendekatan empiris yang didorong oleh keyakinan bahwa mentalitas dan perilaku manusia tidak bisa dipisahkan dari basis konteks sosial masyarakat (Kim et al., 2006); oleh sebab itu pengumpulan data harusnya didasari oleh perspektif individu dan menggunakan pendekatan yang lebih naturalistik, seperti misalnya kuesioner dengan pertanyaan terbuka. Dalam kuesioner dengan pertanyaan terbuka, jawaban responden tidak dibatasi oleh pilihan yang sudah ditentukan, seperti halnya pada kuesioner konvensional. Teknik tersebut mengizinkan eksplorasi perilaku kecurangan secara dinamis, yang berakar dari perspektif individu. Di samping untuk memvalidasi temuan pada Kajian 1, penggunaan pendekatan psikologi *indigenous* di kalangan siswa dari sekolah umum juga bertujuan untuk memahami kecenderungan atribusi perilaku kecurangan di kalangan siswa SMA.

Metode

Partisipan

Paritisipan yang berbeda dari kajian sebelumnya direkrut dari dua SMA negeri di Yogyakarta. Jumlah responden yang direkrut adalah 137 orang (43 laki-laki; 94 perempuan), dengan rentang usia 14-18 tahun (*M* = 15,84; *SD* = 1,06). Peneliti menjaga agar kajian ini senaturalistik mungkin, yang mengakibatkan rasio gender tidak seimbang (33,8% laki-laki; 66,2% perempuan). Penelitian menggunakan teknik analisis *chi square* untuk mengatasi ketidakseimbangan antara dua kelompok partisipan tersebut, dengan mempertimbangkan rasio gender yang tidak proporsional.

Selanjutnya, peneliti mengeksklusi 27 responden dari analisis karena partisipan tidak menjawab pertanyaan utama yang diberikan dalam kuesioner pertanyaan terbuka. Di samping itu, tiga partisipan lainnya dieksklusi dari analisis karena melaporkan bahwa mereka tidak pernah bertindak curang di masa lampau. Pada akhirnya, jumlah partisipan yang dianalisis dalam kajian ini adalah 124 (41 laki-laki; 83 perempuan), dengan rentang usia antara 14-18 tahun (*M* = 15,82).

Data Collection

An open-ended questionnaire was formulated to collect the data. The respondents were asked two questions: (1) "Have you ever cheated in the course of a test?"; and (2) "Why did you cheat during the test?". The questions were intended to collect naturalistic data regarding the causes of cheating.

Analysis

The data were analyzed using thematic content analysis by three naive panels to maintain the objectivity. The process of analysis using thematic content analysis (Creswell, 2014) consists of four stages as follows: (1) data processing and preparing; (2) finding the data by reading it as a whole; (3) analyzing with more detail, giving a special label, then categorizing the data by data coding; and (4) forming a conclusion. Next, the authors categorized the data into internal versus external attribution, and then cross-tabulated according to the participants' gender. The analysis processes involved five people with higher educational background and sufficient understanding of qualitative data analysis whom already experienced in conducting thematic content analysis. These analysts have been trained and involved in more than five data analysis projects by the Center for Indigenous and Cultural Psychology. This process is done to keep the objectivity of categorization.

Result and Discussion

Based on thematic content analysis of answers to the question "Why did you cheat during the test?", the authors discovered nine main categories as follows:

Most of the students cheat because of: (1) lack of self-management (38.1%); followed by (2) lack of knowledge (20.3%); (3) inferiority (16.3%); (4) personal goal (8.9%); (5) peers (5.0%); (6) social value (3.5%); (7) examination (3.5%); (8) spirituality (2.0%); and (9) courses (1.0%), as shown in Figure 2. Some responses were irrelevant to the question and, therefore, were categorized as "unidentified" (1.5%). While in Study 1, the authors found a weak correlation between spirituality and awareness of cheating in the non-religious schools' sample, the finding from Study 2 complemented that spirituality

Pengumpulan Data

Kuesioner dengan pertanyaan terbuka dirumuskan untuk melakukan pengumpulan data. Responden ditanyakan dua butir pertanyaan yaitu: (1) "Apakah Anda pernah bertindak curang dalam sebuah ujian?"; dan (2) "Mengapa Anda bertindak curang dalam ujian?". Pertanyaan-pertanyaan tersebut ditujukan untuk mengumpulkan data yang naturalistik terkait alasan perilaku kecurangan.

Analisis

Data dianalisis menggunakan analisis konten tematik dengan tiga panelis naif untuk mempertahankan objektivitas. Proses analisis menggunakan analisis konten tematik (Creswell, 2014) terdiri dari empat langkah yakni: (1) memproses dan menyiapkan data; (2) menemukan data dengan membaca secara keseluruhan; (3) menganalisis dengan lebih detail, memberikan label khusus, lalu mengategorikan data melalui *coding*; dan (4) membuat kesimpulan. Selanjutnya, penulis mengategorikan data menjadi atribusi internal dan eksternal, kemudian melakukan tabulasi silang berdasarkan gender. Proses analisis melibatkan lima orang dengan latar belakang pendidikan tinggi, pemahaman yang cukup mengenai analisis data kualitatif, dan pengalaman melakukan analisis konten tematik. Analis yang terlibat terlebih dahulu diberikan pelatihan dan terlibat dalam lima proyek data analisis yang dilakukan oleh Pusat Kajian Psikologi *Indigenous* dan Budaya. Proses ini dilakukan untuk menjaga objektivitas dalam kategorisasi.

Hasil dan Diskusi

Dari analisis konten tematik terhadap jawaban pertanyaan "Mengapa Anda bertindak curang dalam ujian?", peneliti menemukan sembilan kategori utama, sebagai berikut:

Mayoritas siswa bertindak curang karena: (1) kurang manajemen diri (38,1%); diikuti oleh (2) kurang pengetahuan (20,3%); (3) inferioritas (16,3%); (4) tujuan pribadi (8,9%); (5) teman sejawat (5,0%); (6) nilai sosial (3,5%); (7) ujian (3,5%); (8) spiritualitas (2,0%); dan (9) kelas (1,0%), seperti ditunjukkan pada Gambar 2. Beberapa respons tidak relevan terhadap pertanyaan yang diajukan dan karenanya dikategorikan sebagai "tidak teridentifikasi" (1,5%). Jika pada Kajian 1 penulis menemukan korelasi yang lemah antara spiritualitas dan kesadaran akan perilaku kecurangan pada sampel dari sekolah umum,

was not perceived as the main determinant of cheating behavior.

Next, the authors aimed to study how the determinants of cheating behavior fitted with the concept of internal versus external locus of control. The procedure to categorize the responses was as follows:

Any statement which uses "I", or is self-oriented, was categorized into internal locus of control. The category included self-management, inferiority, knowledge, personal goal and spirituality. Examples of the participants' responses are given below:

"Because I haven't studied."
(JOG.SMA.CHEAT.0026) - Self-Management.
"Because I am hopeless, while in the other hand there is a high demand to get a good grade."

temuan pada Kajian 2 mendukung temuan bahwa spiritualitas tidak dipersepsikan sebagai determinan utama perilaku kecurangan.

Selanjutnya, peneliti bermaksud mendalami bagaimana determinan perilaku kecurangan berhubungan dengan konsep lokus kendali internal dan eksternal. Prosedur untuk mengategorikan respons adalah sebagai berikut:

Pernyataan yang menggunakan "Saya", atau berorientasi pada diri sendiri, dikategorikan ke dalam lokus kendali internal. Kategori ini meliputi manajemen diri, inferioritas, pengetahuan, tujuan pribadi, dan spiritualitas. Contoh respons yang diberikan partisipan antara lain sebagai berikut:

"Karena saya tidak belajar."
(JOG.SMA.CHEAT.0026) – Manajemen Diri.
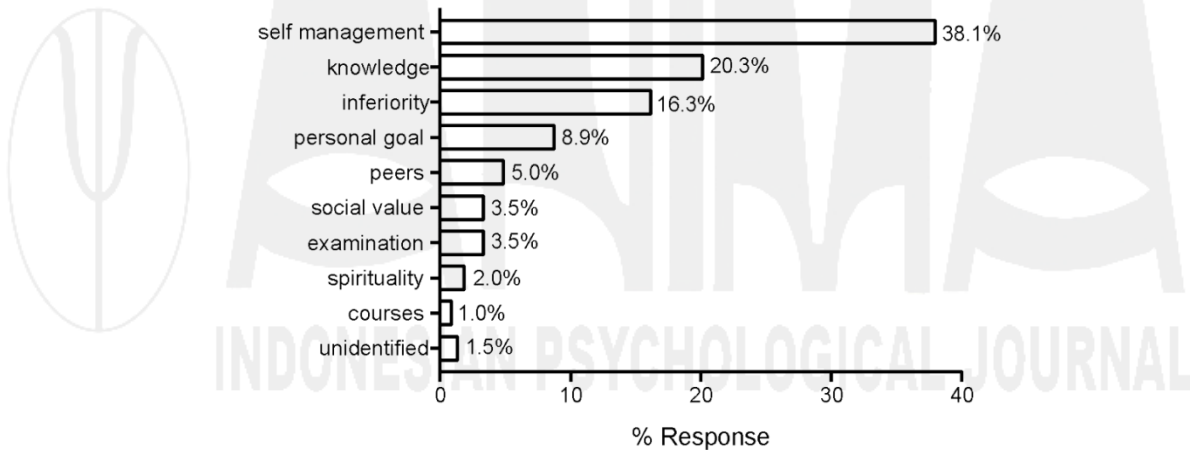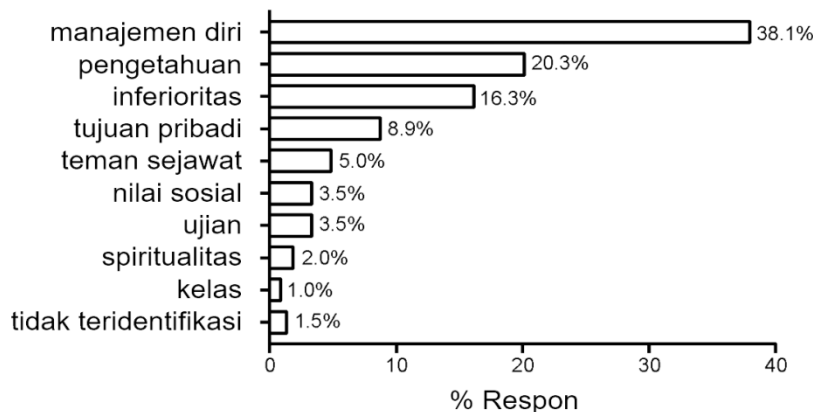"Karena saya putus asa, sedangkan di sisi lain ada tuntutan untuk dapat nilai yang tinggi."

Figure 2. Participant response toward the question "Why did you cheat during the test?"
Note. The graph shows that lack of self-management is the main factor that drives student towards cheating.

Gambar 2. Respons partisipan terhadap pertanyaan "Mengapa Anda bertindak curang pada ujian?"
Catatan. Grafik menunjukkan bahwa kurangnya manajemen diri merupakan faktor utama yang mendorong siswa untuk bertindak curang.

(JOG.SMA.CHEAT.0045) - Inferiority.
"Because I don't know the answer."
(JOG.SMA.CHEAT.0059) - Knowledge.
"I'm afraid my grades will be below standard; I want high grades." (JOG.SMA.CHEAT.0087) - Personal Goal.
"I'm not close enough to Allah SWT (God)..." (JOG.SMA.CHEAT.0048) - Spirituality.

Whereas, any statement directed by any factor other than respondents' inner-self was categorized into external locus of control. The category included: peers, social value, examination, and courses. Some examples of responses given by the participants are given below:

"Because everyone is cheating."
(JOG.SMA.CHEAT.0122) - Peers.
"I was forced to cheat because I followed and influenced by the environment."
(JOG.SMA.CHEAT.0132) - Social Value.
"...the questions of the test are hard."
(JOG.SMA.CHEAT.0118) - Examination.
"The courses are confusing."
(JOG.SMA.CHEAT.0069) - Courses.

The authors separate the "Because I don't know the answer." and "...the question of the test was hard." statements into separate categories since these responses show a different attributional association. The first statement indicates that the reason why the participant performed cheating behavior is due to their lack of knowledge. They might feel that the question of the test was not hard, but rather they did not know the answer. On the other hand, the second statement indicates that the participants attribute their cheating behavior externally, which was due to the question of the test were hard and not because of their lack of knowledge nor their lack of study.

Furthermore, the authors wished to examine whether there was any difference in the locus of control across gender. The intention was triggered by a previous finding that demonstrated differences in attributional factor between males and females in the academic context (Vecchione et al., 2014). Table 3 depicts the difference in the responses given by male and female participants. Note that the percentages were calculated within their own gender

(JOG.SMA.CHEAT.0045) – Inferioritas.
"Karena saya tidak tahu jawabannya."
(JOG.SMA.CHEAT.0059) – Pengetahuan.
"Saya takut nilai saya di bawah standar; saya ingin mendapatkan nilai yang tinggi."
(JOG.SMA.CHEAT.0087) – Tujuan Pribadi.
"Saya tidak mendekatkan diri dengan Allah SWT..." (JOG.SMA.CHEAT.0048) - Spiritualitas.

Sementara itu, pernyataan-pertanyaan yang mengarah pada faktor lain selain diri sendiri dikategorikan sebagai lokus kendali eksternal. Kategori ini meliputi: teman sejawat, nilai sosial, ujian, dan kelas. Contoh repons yang diberikan oleh partisipan antara lain sebagai berikut:

"Karena semua orang menyontek."
(JOG.SMA.CHEAT.0122) – Teman sejawat.
"Saya terpaksa menyontek karena ikut dan dipengaruhi oleh lingkungan."
(JOG.SMA.CHEAT.0132) – Nilai Sosial.
"...pertanyaan ujiannya sulit."
(JOG.SMA.CHEAT.0118) - Ujian.
"Kelasnya membingungkan."
(JOG.SMA.CHEAT.0069) - Kelas.

Penulis membedakan antara respons ""Karena saya tidak tahu jawabannya" dan "...pertanyaan ujiannya sulit" ke dalam dua kategori yang berbeda karena kedua respons tersebut menunjukkan atribusi yang berbeda. Pernyataan pertama mengindikasikan bahwa alasan partisipan bertindak curang adalah karena kurangnya pengetahuan. Partisipan mungkin merasa bahwa pertanyaan ujian tidak sulit, namun ia tidak mengetahui jawabannya. Di sisi lain, pernyataan kedua mengindikasikan bahwa partisipan mengatribusikan perilaku kecurangan terhadap faktor eksternal, dalam hal ini karena pertanyaan tes yang sulit dan bukan karena partisipan sendiri yang tidak memiliki pengetahuan yang cukup atau karena kurang belajar.

Di samping itu, penulis ingin menelusuri apakah ada perbedaan dalam lokus kendali berdasarkan gender. Hal ini dipicu oleh temuan sebelumya yang menyatakan adanya perbedaaan faktor atribusi antara laki-laki dan perempuan dalam konteks akademik (Vecchione et al., 2014). Tabel 3 menunjukkan perbedaan respons yang diberikan oleh partisipan laki-laki dan perempuan. Catatan penting bahwa dalam tabel persentase dihitung dari jumlah

sample group due to an imbalance in the number of male and female respondents. The difference between internal locus of control and external locus of control in the male respondents was 63.1% while the difference in the female respondents was 77.4%. Chi-square analysis was also performed to ensure whether there is a gender effect or not, and the result was statistically insignificant ($\chi^2 = 1.568$, $p \leq .211$). This shows that the pattern between male and female are the same. Both genders tend to attribute their cheating behavior to themselves (i.e., internally attributed).

sampel masing-masing kelompok gender karena adanya ketidakseimbangan jumlah responden laki-laki dan perempuan. Perbedaan antara lokus kendali internal dan eksternal untuk responden laki-laki adalah 63,1%, sementara perbedaannya untuk responden perempuan adalah 77,4%. Analisis *chi-square* juga dilakukan untuk memastikan apakah terdapat efek gender, dan hasilnya menunjukkan perbedaan yang tidak signifikan ($\chi^2 = 1,568$, $p \leq 0,211$). Hal tersebut menunjukkan pola yang sama antara laki-laki dan perempuan. Kedua gender cenderung mengatribusikan perilaku kecurangan kepada diri sendiri (atribusi internal).

Table 3

Categorization on Attributional Factor in Cheating Based on Gender

Categorization	Total $N = 124$ (%)	Male $N = 41$ (%)	Female $N = 83$ (%)
Internal Sources	85.6	80.0	88.3
Self-Management	38.1	27.7	43.1
Knowledge	20.3	18.5	21.2
Inferiority	16.3	20.0	14.6
Personal Goal	8.9	7.7	9.5
Spirituality	2.0	6.2	0.0
External Sources	12.9	16.9	10.9
Peers	5.0	0.0	7.3
Social Value	3.5	10.8	0.0
Examination	3.5	6.2	2.2
Courses	1.0	0.0	1.5
Others	1.5	3.1	0.7
Total	100.0	100.0	100.0

Tabel 3

Kategorisasi Faktor Atribusi dalam Perilaku Kecurangan Berdasarkan Gender

Kategori	Jumlah $N = 124$ (%)	Laki-laki $N = 41$ (%)	Perempuan $N = 83$ (%)
Sumber Internal	85,6	80,0	88,3
Manajemen Diri	38,1	27,7	43,1
Pengetahuan	20,3	18,5	21,2
Inferioritas	16,3	20,0	14,6
Tujuan Pribadi	8,9	7,7	9,5
Spiritualitas	2,0	6,2	0,0
Sumber Eksternal	12,9	16,9	10,9
Teman Sejawat	5,0	0,0	7,3
Nilai Sosial	3,5	10,8	0,0
Ujian	3,5	6,2	2,2
Kelas	1,0	0,0	1,5
Lainnya	1,5	3,1	0,7
Jumlah	100,0	100,0	100,0

Study 3

The finding from Study 2 indicates that the majority of the students from non-religious schools

Kajian 3

Temuan dari Kajian 2 mengindikasikan bahwa mayoritas siswa di sekolah umum mengatribusikan

attributed their past cheating behavior toward internal sources. This led the authors to wonder if this trend persisted in the students from religious schools. To test this, the authors conducted a quantitative survey that was intended to test the relationship between awareness of cheating behavior and locus of control. It was hypothesized that:

Hypothesis 2: The awareness of cheating was positively correlated with internal locus of control.

If the Hypothesis 2 was true, the authors surmised that the correlation was due to spirituality. Therefore, the authors predicted that:

Hypothesis 3: There was positive correlation between spirituality and internal locus of control.

Previous studies have provided the insight that spirituality can serve as external (Gall et al., 2005) and internal attributional factor (Flori et al., 2006; Jackson & Coursey, 1988) of behavior. Spirituality can serve as external attributional factor when people believe that there is a higher power (God) determining their fate and life. On the other hand, spirituality can also serve as an internal attributional factor when people believe that their faith in the higher power gives them strength and eventually motivates them to exert behaviors. In Study 2, the authors consider spirituality as part of internal factor as the related response fit the criteria. The response that indicated spirituality used the word "I", which attributes the behavior to themselves instead of an external factor, although the percentage is small. In Study 3, the authors intended to use quantitative measurement to take a further investigation of the findings in Study 2 using religious-based school as a sample.

Method

Participant

A total of 159 participants (*males* = 41; *females* = 118) in the age group of 14-18-years-old (*M* = 16.06; *SD* = 0.60) were involved in the study. The Slovin sampling method (Sevilla et al., 1992) was used to determine the number of participants (2,412)

perilaku kecurangan mereka di masa lampau pada sumber internal. Hal ini mendorong penulis untuk menelaah lebih lanjut apakah tren tersebut juga berlaku di sekolah berbasis agama. Untuk menguji hal tersebut, penulis melakukan survei kuantitatif untuk menguji hubungan antara kesadaran akan perilaku kecurangan dan lokus kendali. Hipotesis dalam Kajian 3 adalah sebagai berikut:

Hipotesis 2: Kesadaran akan perilaku kecurangan berkorelasi positif dengan lokus kendali internal.

Jika Hipotesis 2 benar, penulis menduga bahwa korelasi tersebut diakibatkan oleh faktor spiritualitas. Oleh kerena itu, penulis memprediksi bahwa:

Hipotesis 3: Ada korelasi positif antara spiritualitas dan lokus kendali internal.

Penelitian terdahulu memberikan perpektif bahwa spiritualitas dapat berperan sebagai faktor atribusi eksternal (Gall et al., 2005) dan internal (Flori et al., 2006; Jackson & Coursey, 1988) terhadap perilaku. Spiritualitas dapat berperan sebagai faktor atribusi eksternal ketika seseorang meyakini bahwa ada kuasa yang lebih tinggi (Tuhan) yang menentukan hidup dan takdirnya. Di sisi lain, spiritualitas juga dapat berperan sebagai faktor atribusi internal ketika seseorang meyakini bahwa keyakinan akan kuasa yang lebih tinggi memberikannya kekuatan dan pada akhirnya memotivasinya dalam berperilaku. Dalam Kajian 2, penulis memandang spiritualitas sebagai bagian dari faktor internal karena respons yang terkait sesuai dengan kriteria tersebut. Respons yang mengindikasikan spiritualitas menggunakan kata "Saya", yang memberikan atribusi perilaku pada diri sendiri alih-alih faktor eksternal, walaupun persentasenya rendah. Dalam Kajian 3, penulis bermaksud menggunakan alat ukur kuantitatif untuk memperdalam telaah terhadap temuan pada Kajian 2 dengan menggunakan sampel dari sekolah berbasis agama.

Metode

Partisipan

Sejumlah 159 partisipan (41 laki-laki, 118 perempuan), dengan rentang usia 14-18 tahun (*M* = 16,06; *SD* = 0,60) dilibatkan dalam penelitian ini. Metode sampling Slovin (Sevilla et al., 1992) digunakan untuk menentukan jumlah partisipan

from religious schools in Yogyakarta (Kementerian Agama Kantor Wilayah Daerah Istimewa Yogyakarta [Ministry of Religion Office of the Special District of Yogyakarta], 2016). Taking into account of the total population ($N = 2,460$) and margin of error ($e = 7.75\%$), it was decided that the minimum number of samples required was 156 participants. Three religious schools or *Madrasah 'Aliyah* were randomly selected from the school list given by the local government (i.e., the same list used for Study 1 and Study 2). All students were Muslims (i.e., homogenous).

Data Collection

Two scales used in this study were identical with that used in Study 1, being: (1) Spirituality Assessment Scale (SAS; Howden, 1992); and (2) Perception Toward Cheating Scale (PCS; Waugh et al., 1995); in addition to (3) Rotter's Locus of Control Scale (Rotter, 1966). The scales were checked for their content consistency with the original versions through back translation.

Rotter's Locus of Control Scale measures individuals' attributional tendency toward life events. The scale consists of 29 items, with six of the items being validators. Every item consists of two statements. Each participant was asked to choose one statement which best described them. A high score indicated an inclination toward external locus of control and, inversely, a low score indicated internal locus of control tendency.

Result and Discussion

In Study 3, the authors found that there was a significant negative correlation between locus of control and awareness of cheating ($r = -.313$, $p = .000$, $R^2 = .098$; Figure 3a) among participants. Participants who had a high level of awareness of cheating were more likely to have internal locus of control.

In addition, the finding also suggested that there was a significant negative correlation between the score on spirituality scale and locus of control scale ($r = -.341$, $p = .000$, $R^2 = .116$; Figure 3b) among

(2.412) dari sekolah berbasis agama di Yogyakarta (Kementerian Agama Kantor Wilayah Daerah Istimewa Yogyakarta, 2016). Dengan mempertimbangkan jumlah populasi ($N = 2,460$) dan batas kesalahan ($e = 7,75\%$), ditentukan bahwa jumlah sampel minimum yang diperlukan adalah 156 partisipan. Tiga Sekolah Menengah Atas berbasis agama atau *Madrasah 'Aliyah* dipilih secara acak dari daftar sekolah yang diberikan oleh pemerintah kota Yogyakarta, yakni dari daftar yang sama dengan yang digunakan pada Kajian 1 dan Kajian 2. Semua siswa yang menjadi partisipan beragama Islam (homogen).

Pengumpulan Data

Dua skala pengukuran yang digunakan dalam Kajian ini sama persis dengan yang digunakan dalam Kajian 1, yaitu: (1) Skala Pengukuran Spiritualitas (*Spirituality Assessment Scale*; Howden, 1992); dan (2) Skala Persepsi terhadap Perilaku Kecurangan (*Perception Toward Cheating Scale*; Waugh et al., 1995); yang dalam Kajian 3 ditambah dengan (3) Skala Lokus Kembali Rotter (*Rotter's Locus of Control Scale;* Rotter, 1966). Ketiga skala pengukuran tersebut diperiksa konsistensi kontennya melalui proses penerjemahan kembali.

Rotter's Locus of Control Scale digunakan untuk mengukur kecenderungan atribusi individu terhadap peristiwa hidup. Skala tersebut terdiri dari 29 butir, dengan 6 butir berfungsi sebagai validator. Setiap butir terdiri dari dua pernyataan. Setiap partisipan diminta untuk memilih salah satu pernyataan yang lebih mendeskripsikan kondisi mereka. Skor yang tinggi mengindikasikan kecenderungan lokus kendali eksternal, dan sebaliknya, skor yang rendah mengindikasikan kecenderungan lokus kendali internal.

Hasil dan Diskusi

Dalam Kajian 3, penulis menemukan bahwa terdapat perbedaan negatif yang signifikan antara lokus kendali dan kesadaran akan perilaku kecurangan ($r = -0,313$; $p = 0,000$; $R^2 = 0,098$; Gambar 3a) pada partisipan penelitian. Partisipan dengan tingkat kesadaran akan perilaku kecurangan yang tinggi lebih cenderung mempunyai lokus kendali internal.

Di samping itu, temuan penelitian juga menunjukkan bahwa terdapat korelasi negatif yang signifikan antara skor skala spiritualitas dan skala lokus kendali ($r = -0,341$; $p = 0,000$; $R^2 = 0,116$; Gambar

participants. It indicated that participants who had high level of spirituality tended to have an internal locus of control. The finding thus suggests that locus of control may be related to both measured spirituality and the Perception Toward Cheating Scale (PCS).

3b) pada partisipan penelitian. Hal tersebut meng-indikasikan bahwa partisipan dengan tingkat spiritualitas yang tinggi cenderung mempunyai lokus kendali internal. Temuan ini juga menunjukkan bahwa lokus kendali mungkin berhubungan dengan pengukuran spiritualitas dan *Perception Toward Cheating Scale (PCS).*
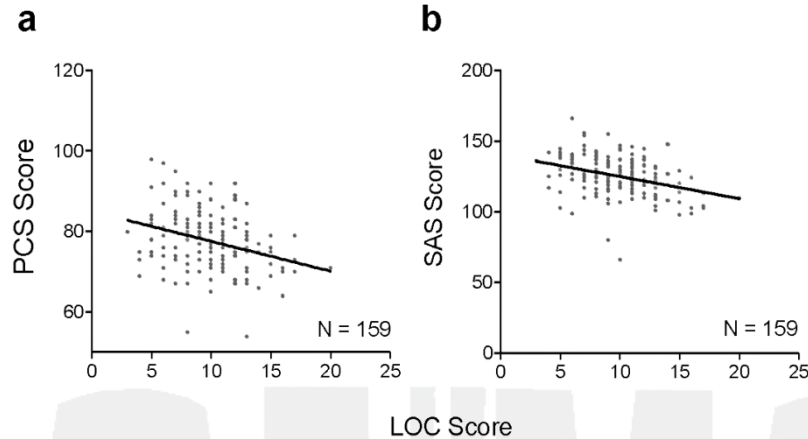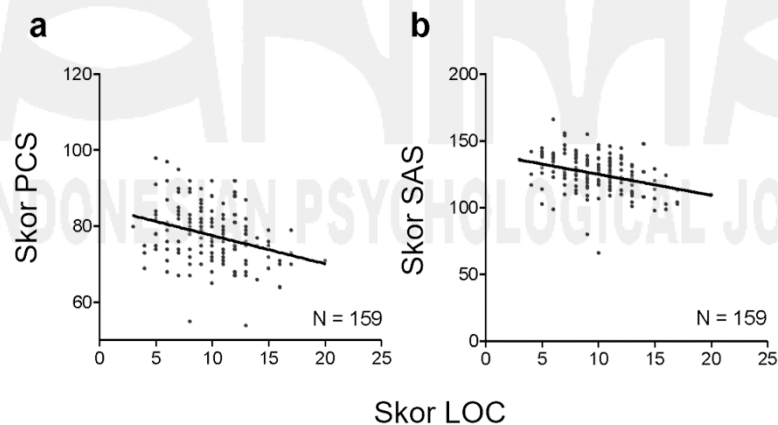

Figure 3. The correlation between each variable.

Note.   (a) Total correlation between awareness toward cheating (PCS) score and locus of control (LOC) score is significant. This correlation was also supported by (b) the correlation between spirituality (SAS) and LOC score.

Gambar 3. Korelasi antara masing-masing variabel.

Catatan.   (a) Terdapat korelasi total yang signifikan antara kesadaran akan perilaku kecurangan (*PCS score*) dan lokus kendali (*LOC score*). Korelasi ini juga didukung oleh (b) korelasi antara spiritualitas (*SAS score*) dan lokus kendali (*LOC score*).

The correlation between locus of control and spirituality also strengthens the finding in Study 2, as spirituality indeed related to the internal locus of control. In terms of cheating, a lack of spirituality is related to individual awareness of cheating behavior. When students have a low level of spirituality, they tend to attribute their behavior externally. This mechanism then influenced how they judge cheating behavior which perceived as something more

Korelasi antara lokus kendali dan spiritualitas juga memperkuat temuan pada Kajian 2, yakni bahwasan-nya spiritualitas berhubungan dengan lokus kendali internal. Dalam hal perilaku kecurangan, kurangnya spiritualitas berhubungan dengan kesadaran seseorang akan perilaku kecurangan. Siswa yang mempunyai tingkat spiritualitas yang rendah cenderung mengatri-busikan perilakunya secara eksternal. Mekanisme ini lalu memengaruhi bagaimana mereka menilai peri-

tolerable. However, if the authors take a look at the finding in Study 2, the majority of the students still attribute their cheating behavior internally even though the number of students who attribute spirituality as the factor that contributes to cheating behavior is relatively small. The reason why this could be happening is that participants in Study 2 have other bigger contributors to the internality of cheating behavior attribution (i.e., self-management).

laku kecurangan dan dipersepsikan sebagai sesuatu yang lebih bisa ditoleransi. Namun jika penulis meninjau kembali temuan pada Kajian 2, mayoritas siswa masih mengatribusikan perilaku kecurangannya pada faktor internal walaupun hanya sedikit siswa yang mengatribusikan spiritualitas sebagai faktor yang berkontribusi pada perilaku kecurangan. Alasan di balik hal ini dapat mengacu pada adanya kontributor besar lain terhadap internalitas atribusi perilaku kecurangan (manajemen diri) pada partisipan di Kajian 2.

General Discussion

The findings of this study offer insights that, to understand cheating phenomenon, the context around the phenomenon should also be taken into account. While previous literatures have insinuated the negative correlation between spirituality and inclination toward cheating (Giacalone & Jurkiewicz, 2003), this study demonstrated that the effect was mainly robust for religious believers who lived in a religious environment, e.g., religious students who were currently studying in the religious schools. Using a more naturalistic approach, e.g., indigenous psychology, the authors confirmed that religious students who studied in the non-religious schools did not even consider spirituality to have any contribution in the cheating perception. This is interesting since the data in religious school have suggested that spirituality have indeed contributed to individual cheating perception. This is perhaps due to the role of external factors, such as curriculum or social environment, that might play a role in shaping how the students perceived cheating behavior. Although widely known as the country with the largest Muslim population in the world, many Indonesians are living in an environment where religious activities are less intensively exercised (Smith-Hefner, 2007), therefore, it may explain why the paradox of integrity, i.e., pervasive cheating behavior still occurs in a religious country. This shows that environmental context plays a role in building awareness of cheating behavior. A study conducted in Taiwan also found that students from public schools, wherein the system highly supports good social environment, tend to be less tolerant towards cheating (Lin & Wen, 2007).

Diskusi Umum

Temuan penelitian menawarkan perspektif bahwa untuk memahami fenomena kecurangan, konteks di sekitar fenomena harus dipertimbangkan. Meskipun penelitian terdahulu menyiratkan bahwa terdapat korelasi negatif antara spiritualitas dan kecenderungan bertindak curang (Giacalone & Jurkiewicz, 2003), penelitian ini menunjukkan bahwa efek yang kuat hanya dialami oleh pemeluk agama yang tinggal di lingkungan religius, contohnya siswa sekolah berbasis agama yang sedang tinggal di asrama. Dengan menggunakan pendekatan yang lebih naturalistik, yakni psikologi *indigenous,* peneliti mengonfirmasi bahwa siswa religius yang menempuh pendidikan di sekolah umum sama sekali tidak mempertimbangkan spiritualitas sebagai kontributor terhadap persepsi kecurangan. Ini merupakan temuan yang menarik karena data dari sekolah berbasis agama menunjukkan bahwasannya spiritualitas berkontribusi terhadap persepsi individu terhadap perilaku kecurangan. Hal tersebut mungkin disebabkan oleh peran faktor eksternal, seperti halnya kurikulum atau lingkungan sosial, yang dapat berperan dalam membentuk persepsi siswa terhadap perilaku kecurangan. Walaupun Indonesia dikenal sebagai negara dengan jumlah pemeluk agama Islam terbanyak di dunia, banyak penduduknya yang tinggal di lingkungan yang kurang intensif dalam pelaksanaan aktivitas keagamaan (Smith-Hefner, 2007). Hal ini mungkin dapat menjelaskan paradoks integritas, yaitu tingginya perilaku kecurangan yang masih terjadi di sebuah negara yang religius. Hal tersebut juga menunjukkan bahwa konteks lingkungan juga berperan dalam membangun kesadaran akan perilaku kecurangan. Sebuah penelitian yang dilakukan di Taiwan juga menemukan bahwa siswa di sekolah negeri, dengan sistem yang sangat mendukung lingkungan sosial yang baik, cenderung lebih intoleran terhadap perilaku kecurangan (Lin & Wen, 2007).

The data for the correlation between each aspect of spirituality with the overall perception of cheating also shows a different pattern. Among religious school students, innerness has the highest contribution in correlation strength. *Madrasah 'Aliyah*, as a type of religious-based school, has a curriculum that highly emphasizes on religious practice. Past literature suggested that religious practice indeed have an influence on individual subjective well-being (Villani et al., 2019), which also related to self-efficacy (Weber et al., 2013; Yap & Baharudin, 2016). Moreover, several studies (Farnese et al., 2011; Fida et al., 2018) showed that higher level of self-efficacy might reduce the tendency to be involved in academic dishonesty. On the other hand, the non-religious school has a different academic orientation than the religious-based school. Instead of focusing on religious practice, non-religious schools tend to focus on how students can get a better achievement in life (e.g., get a decent job for a living). Therefore, this explains why purpose or meaning in life, have a higher correlation with the overall perception of cheating than innerness.

Previous literature has demonstrated that moral conscientiousness (Shu et al., 2011), including spirituality (Bloodgood et al., 2008; Nelson et al., 2016) can reduce inclination towards cheating behavior. Particularly for those respondents in the study who lived in religious environments, spirituality was found to be linked with internal locus of control. Further, the finding shows that spirituality level predicts awareness of cheating behavior, and those who had high level of awareness perceived cheating as unacceptable. Spirituality therefore becomes an internal moral compass to guide an individual's behavior. The finding is therefore consistent with number of studies which suggest that higher level of spirituality leads to better moral reasoning (Baumsteiger et al., 2013; Morton et al., 2006; Tepe et al., 2016), moral concern (Jack et al., 2016a; 2016b), and moral emotion (Hardy et al., 2014).

The study also shows that spirituality can at least influence how people perceive (i.e., cognitive domain)

Data korelasi antara masing-masing aspek spiritualitas dengan persepsi menyeluruh terhadap perilaku kecurangan juga menunjukkan pola yang berbeda. Di kalangan siswa dari sekolah berbasis agama, *innerness* memiliki nilai kontribusi tertinggi dalam hal kekuatan korelasi. *Madrasah 'Aliyah*, sebagai salah satu jenis sekolah berbasis agama, memiliki kurikulum yang sangat menekankan praktik keagamaan. Penelitian terdahulu menyatakan bahwasannya praktik keagamaan berpengaruh terhadap kesejahteraan subjektif individu (Villani et al., 2019), yang juga berhubungan dengan efikasi diri (Weber et al., 2013; Yap & Baharudin, 2016). Terlebih, beberapa kajian (Farnese et al., 2011; Fida et al., 2018) menunjukkan bahwa tingkat efikasi diri yang tinggi mungkin dapat mengurangi kecenderungan seseorang terlibat dalam ketidakjujuran akademik. Di sisi lain, sekolah umum mempunyai orientasi akademik yang berbeda jika dibandingkan dengan sekolah berbasis agama. Alih-alih memfokuskan pada praktik keagamaan, sekolah umum cenderung berfokus pada bagaimana siswa dapat meraih capaian hidup yang lebih baik (misalnya mendapatkan pekerjaan yang baik). Karenanya, hal tersebut dapat menjelaskan mengapa makna atau tujuan hidup memiliki korelasi yang lebih tinggi dengan persepsi menyeluruh terhadap perilaku kecurangan dibandingkan *innerness*.

Penelitian terdahulu menunjukkan bahwa kesungguhan moral (Shu et al., 2011), termasuk spiritualitas (Bloodgood et al., 2008; Nelson et al., 2016), dapat mengurangi kecenderungan berperilaku curang. Temuan ini khususnya dapat diamati pada responden penelitian yang tinggal di lingkungan religius, spiritualitasnya bertautan dengan lokus kendali internal. Lebih lanjut, penelitian ini menunjukkan bahwa tingkat spiritualitas memprediksi kesadaran akan perilaku kecurangan, dan individu yang mempunyai tingkat kesadaran yang tinggi cenderung memandang perilaku kecurangan sebagai sesuatu yang tidak berterima. Oleh karena itu, spiritualitas menjadi kompas moral internal untuk menuntun perilaku individu. Temuan ini konsisten dengan sejumlah penelitian yang menyatakan bahwa tingkat spiritualitas yang tinggi cenderung menuntun individu pada pertimbangan moral yang lebih baik (Baumsteiger et al., 2013; Morton et al., 2006; Tepe et al., 2016), keprihatinan moral (Jack et al., 2016a; 2016b), dan emosi moral (Hardy et al., 2014).

Penelitian ini juga menunjukkan bahwa spiritualitas setidaknya dapat memengaruhi bagaimana seseorang

cheating. However, whether spirituality can affect the actual behavior depends on several factors. One of the existing paradigms, i.e., Theory of Planned Behavior, introduced by Ajzen (1991), has suggested that a voluntary behavior (i.e., cheating) is a product of three elements: (1) subjective norms; (2) attitude; and (3) perceived behavioral control. In a religious environment, spirituality might have become a subjective norm, which may as well be internalized as the individual's attitude. This prediction is driven by the finding which shows those who subjectively perceived themselves as more spiritual (i.e., subjective norms) also have an inclination towards internal locus of control (i.e., attitude). However, further investigation using more tractable methodology, e.g., controlled-setting experiment, is required to validate the function of spirituality as internal moral compass.

Meanwhile in the non-religious school sample, participants show a different pattern on how spirituality serving as their moral compass. Previous research has suggested that public schools in Indonesia tend to be more competitive in scholastic achievements, based on their national exam score (Newhouse & Beegle, 2006), and it was observed in the study that participants majorly attributed their cheating behavior to their stance towards scholastic achievement (e.g., lack of self-management, lack of knowledge). This also explain why purpose or meaning in life, as part of spiritual factor, have a higher contribution in participants perceived cheating behavior.

Perceived behavioral control is the other critical component in the Theory of Planned Behavior, which can help in understanding the phenomenon of cheating. It is suggested that the degree of a particular behavior to manifest partially depends on an individual's perceived easiness to perform the behavior. External factors may contribute to individual perception towards the easiness to do so. Previous studies have found that ethical behavior is hardly to be implemented in such environment which supports a self-centered atmosphere (Kish-Gephart et al., 2010) and grade-oriented culture (Day et al., 2011). Conversely, explicitly reminding the religious consequence of ethical behavior reduced cheating (Shariff & Norenzayan, 2014). Interestingly, the effect of spirituality also operates in the condition

memandang perilaku kecurangan (domain kognitif). Namun, apakah spiritualitas berpengaruh pada tindakan nyata bergantung pada beberapa faktor. Salah satu paradigma yang ada, yakni Teori Perilaku Terencana yang diperkenalkan oleh Ajzen (1991), menyatakan bahwa perilaku yang disengaja (dalam hal ini bertindak curang) ditentukan oleh tiga elemen: (1) norma subjektif; (2) sikap; dan (3) persepsi kontrol perilaku. Dalam lingkungan religius, spiritualitas mungkin telah menjadi norma subjektif yang diinternalisasi menjadi sikap individu. Prediksi ini didorong oleh temuan yang menunjukkan bahwa individu yang secara subjektif memandang dirinya lebih spiritual (norma subjektif) juga lebih cenderung memiliki lokus kendali internal (sikap). Namun diperlukan penelitian lebih lanjut dengan menggunakan metodologi penelusuran (*tractable*), misalnya metode eksperimen dan kontrol, untuk memvalidasi fungsi spiritualitas sebagai kompas moral internal.

Sementara itu, dalam sampel siswa dari sekolah umum, paritisipan menunjukkan pola yang berbeda terkait peran spiritualitas sebagai kompas moral mereka. Penelitian terdahulu menyatakan bahwa sekolah umum di Indonesia cenderung lebih kompetitif dalam hal capaian akademik, yakni berdasarkan nilai Ujian Nasional (Newhouse & Beegle, 2006). Pengamatan dalam penelitian ini menunjukkan bahwa mayoritas partisipan mengatribusikan perilaku kecurangan pada pandangan mereka terkait capaian akademik (misalnya, manajemen diri atau kurangnya pengetahuan). Hal ini juga menjelaskan mengapa makna atau tujuan hidup sebagai bagian dari faktor spiritualitas, memiliki kontribusi lebih tinggi pada persepsi partisipan terhadap perilaku kecurangan.

Persepsi kontrol perilaku merupakan salah satu komponen penting dalam Teori Perilaku Terencana, yang dapat membantu pemahaman terhadap fenomena kecurangan. Disinyalir bahwa tingkat manifestasi perilaku tertentu bergantung secara parsial pada persepsi individu mengenai mudahnya hal tersebut dilakukan. Faktor eksternal mungkin berkontribusi pada persepsi mudahnya sebuah perilaku dijalankan. Penelitian terdahulu menemukan bahwa perilaku etis sulit untuk diimplementasikan dalam lingkungan yang mendukung suasana egosentris (Kish-Gephart et al., 2010) dan budaya yang berorientasi pada tingkatan nilai (Day et al., 2011). Sebaliknya, mengingatkan seseorang secara eksplisit terdahap konsekuensi perilaku etis dapat mengurangi perilaku kecurangan (Shariff & Norenzayan, 2014). Menariknya,

where the level of awareness is almost absent. An experimental study has demonstrated that giving subliminal religious priming can promote honest behavior (Aveyard, 2014). Thus, spirituality – despite its varying under-lying mechanism – can still be looked upon as a promising intervention to shaping ethical behavior.

Limitations

The study only focuses on how spirituality interacts with locus of control and perception of cheating in very narrow context - non-religious school, represented by public school, and religious school, represented by *Madrasah 'Aliyah* in Yogyakarta city. Therefore, the findings cannot be used to represent other type of school (e.g., private school with non-religious affiliation). Moreover, the author only obtained an explanation on how each variable correlate without taking a further step to test the effect of interaction using more rigorous methodology in laboratory setting.

Based on the study, the authors found that there is a slightly different pattern of how spirituality correlates to cheating perception in religious-based and non-religious based schools. However, the authors did not take a direct examination of what are the exact variables that might cause these differences. Future study can take a deeper look at which factor that might contribute to this variable. Biopsychosocial approach (Engel, 1977; Gatchel et al., 2020) as the classical yet still a very relevant model, can be used to further investigate these questions. Therefore, besides investigating another psychological factor, the authors assume that it might also be useful to investigate the following factors, such as: (1) genetic contribution in terms of spirituality levels within family members; (2) family's upbringing, such as family's values and/or religious or spiritual teaching that contribute more in terms of developing individual cheating perception; and (3) the differences in the educational curriculum or in the social environment within the school.

Moreover, this study only focused on students' cognitive domain. Therefore, the finding does not

efek spiritualitas juga berlaku pada kondisi hampir absennya kesadaran akan perilaku kecurangan. Sebuah kajian eksperimen menunjukkan bahwa memberikan dasar religius secara alam bahwa sadar dapat mendorong perilaku jujur (Aveyard, 2014). Oleh sebab itu, spiritualitas – dengan berbagai mekanisme yang mendasarinya – masih dapat dilihat sebagai intervensi yang menjanjikan dalam membentuk perilaku etis.

Keterbatasan

Penelitian ini hanya memfokuskan pada interaksi antara spiritualitas dengan lokus kendali dan persepsi terhadap perilaku kecurangan dalam konteks yang sangat sempit, yaitu sekolah umum yang diwakili oleh SMA negeri, dan sekolah berbasis agama yang diwakili oleh *Madrasah 'Aliyah* di Kota Yogyakarta. Karenanya, temuan tidak bisa merepresentasikan jenis sekolah lainnya (misalnya sekolah swasta tanpa afiliasi agama). Terlebih, penulis hanya mendapatkan penjelasan tentang bagaimana masing-masing variabel berkorelasi tanpa mengambil langkah lebih lanjut untuk menguji efek interaksi yang ada dengan menggunakan metodologi yang lebih teliti dalam *setting* laboratorium.

Dari penelitian ini, peneliti menemukan bahwa ada perbedaan kecil antara pola korelasi spiritualitas dengan persepsi terhadap perilaku kecurangan di sekolah berbasis agama dan sekolah umum. Namun, peneliti tidak menelaah secara langsung variabel spesifik yang menyebabkan perbedaan tersebut. Penelitian lebih lanjut diharapkan dapat menelaah lebih mendalam faktor apa yang berkontribusi pada variabel tersebut. Pendekatan biopsikososial (Engel, 1977; Gatchel et al., 2020) sebagai model klasikal yang masih sangat relevan, dapat digunakan untuk meneliti pertanyaan-pertanyaan tersebut di atas. Oleh karena itu, di samping penelusuran faktor psikologis lain, peneliti berasumsi bahwa ada baiknya jika penelitian selanjutnya menelaah faktor-faktor berikut: (1) kontribusi genetik terkait tingkat spiritualitas di anggota keluarga; (2) pengasuhan keluarga, contohnya nilai-nilai dalam keluarga dan/atau pengajaran religius ataupun spiritual yang lebih berkontribusi dalam hal mengembangkan persepsi individu terhadap perilaku kecurangan; dan (3) perbedaan dalam kurikulum pendidikan atau dalam lingkungan sosial di sekolah.

Selain itu, penelitian ini hanya memfokuskan pada domain kognitif siswa. Karenanya, temuan penelitian

necessarily mean that students from religious-based school cheat less than students in non-religious based school, but rather, spirituality slightly contribute more on their awareness of cheating behavior. If for some reason, students in religious schools do not show a different cheating rate, it means that the cheating behavior that occurs is not caused by a lack of cheating awareness. But rather, caused by other factors that the authors still did not know.

Recommendation

The study has already explored several of the attributional factors that were used by the participants as the rationale for their cheating behavior. This attributional factor can be further developed into a new psychological measurement or a new questionnaire to explore individual past cheating behavior rationale. Therefore, the result of this measurement can be used as a basis to build an effective intervention to minimize cheating behavior in the schools setting.

Conclusion

Overall, this study suggests that context, particularly the type of school, influences subjective perception towards cheating. Students from religious schools tend to have better awareness of cheating compared to students from non-religious schools - a mechanism presumably related with the internalization of spirituality. Further, spirituality may serve as a guidance or a moral compass that facilitates identification of good attitudes from bad attitudes. However, further investigation using rigorous and more tractable methodologies is required to investigate the role of spirituality in influencing cheating behavior per se.

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belum tentu berarti bahwa siswa dari sekolah berbasis agama lebih sedikit melakukan tindakan kecurangan daripada siswa di sekolah umum, namun bahwa spiritualitas sedikit tidaknya berkontribusi lebih terhadap kesadaran akan perilaku kecurangan. Jika siswa di sekolah berbasis agama tidak menunjukkan kadar kecurangan yang berbeda, apapun alasannya, hal itu berarti tindak kecurangan yang terjadi tidak disebabkan oleh kurangnya kesadaran akan perilaku kecurangan. Melainkan, hal tersebut disebabkan oleh faktor-faktor lain yang tidak diketahui oleh penulis.

Rekomendasi

Penelitian ini menelaah beberapa faktor atribusi yang digunakan oleh para partisipan sebagai rasional terhadap perilaku kecurangan. Faktor atribusi ini dapat dikembangkan lebih lanjut menjadi suatu alat ukur psikologis yang baru atau kuesioner baru untuk mengeksplorasi rasional individu terhadap perilaku kecurangan di masa lampau. Oleh karena itu, hasil dari pengukuran ini dapat digunakan sebagai dasar untuk membangun suatu intervensi yang efektik untuk meminimalisir perilaku kecurangan dalam konteks sekolah.

Simpulan

Secara keseluruhan, penelitian ini menyatakan bahwa konteks, khususnya tipe sekolah, memengaruhi persepsi subjektif seseorang terhadap tindakan kecurangan. Siswa dari sekolah berbasis agama cenderung memiliki kesadaran akan perilaku kecurangan yang lebih tinggi dibandingkan dengan siswa dari sekolah umum – mekanisme yang diduga berhubungan dengan proses internalisasi spiritualitas. Di samping itu, spiritualitas dapat berperan sebagai penuntun atau kompas moral yang memfasilitasi individu dalam membedakan sikap yang baik dari sikap yang buruk. Namun, diperlukan telaah lebih lanjut dengan menggunakan metodologi yang lebih teliti dan lebih *tractable*, guna meneliti peran spiritualitas dalam memengaruhi perilaku kecurangan itu sendiri.

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