

## The Effect Of Family Functioning On Moral Disengagement In Adolescents Mediated By Religiosity

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### Abstract

This study aimed to observe the correlation of family functionality and moral disengagement among the adolescents mediated by religiosity. It involved the adolescents (N =263) aged from 13 to 17 years old. The measurement tools used in this study included the scale of family functionality using family assessment device (FAD) made by Epstein et al. (1983), The scale of Indonesian-Psychological Measurement of Islamic Religiousness (I-PMIR) arranged by Salsabila et al. (2019), and Mechanisms of Moral Disengagement developed by Bandura et al. (1996). Correlation coefficient showed that the family functionality was correlated with religiosity and moral disengagement. In contrast, religiosity was negatively correlated with moral disengagement. Analysis used Structural Equation Modelling (SEM) program AMOS 24, The results of this study showed that the religiosity fully mediated the correlation of family functionality and moral disengagement. The implementation of this study showed that to decrease the level of moral disengagement among adolescents there should be the involvement of communication among the family members and parents need to embed the religious values in family and make the adolescents to habitually do the order that has been suggested by religion.

**Keywords:** Family Functionality, Religiosity, Moral Disengagement, Adolescent

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### Introduction

Adolescence are the present generation expected to continue the struggle of the future generation and fight for their dreams. They have various assets that make it possible to achieve the above expectations. In terms of cognitive development, as expressed by Piaget (Santrock, 2011), individuals in adolescence begin to develop critical thinking, reasoning, and rational abilities that are increasing compared to previous ages. Cognitively, individuals in adolescents begin to be able to consider various possibilities to solve a problem and provide accountability for their choices.

As for moral development, Kohlberg (1995) sees that adolescents are already in a conventional moral development stage. At

this stage, adolescents begin to be able to make decisions to take actions to maintain relationships with others. At this stage adolescent also began to see society as a unit that guides behavior, which is known as social norms. Thus, preferably at this stage, they can comply with moral standards or rules in life together. In line with Kohlberg, Havighurst defines one of the characteristics of adolescence as having a social responsibility (Monks et al, 2008).

However, in reality, there are still adolescents who commit behaviors that are contrary to the moral values and norms of religion, the state, and social norms to commit crimes.. Observations made by researchers on adolescents at "SMP Negeri X" in Kabupaten Sleman, Special Region of Yogyakarta,

showed that there was destructive behavior in school facilities and the act of against teachers when advised. Also, in unstructured interviews with several students with the initials SY (15 years), EV (15 years), and NV (15 years), information was obtained that they had been dating outside the limits of reasonableness, violated religious rules such as drinking alcohol, stealing, almost committing violence using sharp tools until secured by the local police. According to their opinion, they do this because of their own will, join in groups, and as a form of revenge against the behavior of others. Also, according to SY (15 years old), he drinks alcohol because many of his friends do the same thing, then he felt what they had been done is insignificant compared to his other friends.

In this period of seeking identity, individuals in their teens see themselves entitled to choose and make their own decisions (Ormrod, 2008). The occurrence of various changes makes adolescents need to adapt. In some conditions, there is emotional imbalance and instability in various ways. In line with the opinion of Monks, Knoers, and Haditono (2008) that adolescents who are less adaptable to change have an impact on psychological conditions, namely the occurrence of conflicts with parents, the scope of friends, schools, and the large community, even doing things that deviate from the rules and social norms. One of them is the emergence of delinquency such as fighting, speaking harshly, consuming alcohol, drugs, to committing criminal acts.

Bandura (1999) explains that every individual has moral standards when judging what is right and what is wrong as a guide in behavior. Teens who are unable to control what they do will lead to forms of behavior that violate morals. In line with the opinion of Haidt and Kesiber (Ellemers et al., 2019) that moral is an indication that shows how an

individual does good or bad. Not only related to behavior, but morals also relate to how the interaction between thoughts and experiences. Thus, it can be concluded that morality becomes central to guide how individuals think about themselves, how to interact with others, and how to work together in a group, and to relate to other groups in society. Thus this research is important because the impact of adolescent behavior without moral standards harms adolescents and the wider community environment.

One concept that is closely related to morals is moral disengagement. As stated by Bandura (2016), moral disengagement is a form of the inability of a person to control the behavior, making it possible to perform inhuman behavior. Moral disengagement can happen to anyone, including teenagers. In these circumstances, they have no remorse, guilt, or self-punishment when doing things that violate internal standards, even unethical behavior. Several studies have shown that moral disengagement has impacted such as criminal behavior, juvenile delinquency (Turner, 2008), aggressive behavior, bullying, and other antisocial behavior (Kouchaki & Smith, 2014; Hymel *et-al*, 2005; Runions & Tubs, 2015).

Many factors cause individuals to commit moral disengagement. Several previous studies have shown that sex affects moral disengagement (Bandura et al., 1996; Boardley & Kavussanu, 2007; Detert et al., 2008; Aprilia & Solicha, 2013), as well as moral identity (Aquino & Americus, 2002), cynicism (trait cynicism), the control center (locus of control), low sense of empathy, (Detert et al., 2008) and age (Aprilia & Solicha, 2013).

Furthermore, there are external factors that consider influencing moral disengagement is religion (D'Urso et al., 2019; Marquette, 2012; Yufiarti et al., 2018), family (Mazzone and Camodeca, 2019), time

of day (Kouchaki & Smith, 2014). Thus, religion and the family system have a role in the behavior of moral disengagement. In this case, the researchers tried to examine more deeply how is the relationship between family function and religiosity to moral disengagement.

Family is the first scope for adolescents to understand moral concepts. When interacting with parents, teens learn about the concepts of right and wrong. The family function will make adolescents avoid behavior that is far from morality. The results of Mazzone and Camodeca's (2019) research conducted on adolescents aged 11-15 years showed that family functioning correlated with moral detachment negatively. The lower the family function, the increased moral engagement in adolescents. The results of the research above are supported by other studies that show that family functioning has a significant correlation with moral development in late childhood (Qudsyi & Gusniarti, 2005).

The family function describes how communication between family members, family emotional conditions plays an important role for adolescents in expressing their behavior, whether it leads to behavior that is following the norms of society or not. Findings from previous research suggest that poor emotional ties between family members can negatively contribute to adolescent behavior.

Furthermore, Hyde, Shaw, and Moilanen (2010) emphasized that adolescents adopt attitudes and beliefs that lead to moral detachment through the family. When family functions are not optimal, adolescents develop an attitude of indifference to others and have less social-emotional attachments to others. Also, less than optimal family function illustrates the lack of opportunities among family members to discuss moral issues so that adolescents do not have an idea of how to

achieve accountable behavior (White & Matawie, 2004).

This explanation shows how important the role of the family is for adolescents. Therefore, if the right behavior has been taught and regulated in the family, then the child will grow up with healthy behavior that will ultimately reduce the occurrence of aggressive behavior.

A family that functions effectively will also provide roles to family members according to the abilities of family members so that family members will feel more satisfied and responsible for their roles. Meanwhile, when the family can respond to the emotions of family members appropriately and understand the values and interests of family members, and appropriate emotional atmosphere will be created to prevent emotional suppression of family members and prevent other harmful effects. Bathia (2012) concluded that healthy relationships in the family will make adolescents feel safe because they believe that they are accepted by the family which will affect their ability to adapt well so that adolescents can be well accepted by society.

Besides family, diversity is also a factor affecting moral detachment. In line with the previous studies showed that religiosity in adolescents is correlated with moral positively (Aridhona, 2018; Reza, 2013). Further research conducted by D'Urso, Petrucci, and Pace (2019) on adolescents 18-22 years showed that intrinsic religiosity had a negative relationship with moral disengagement. Religious people do not show moral disengagement. Palupi's (2013) research on grade VIII junior high school students found that there was a negative correlation between religiosity and juvenile delinquency. The higher that religiosity, the lower the juvenile delinquency. Another study conducted by Rachman and Nashori (2016) on adolescents aged 15-17 shows that there

was a positive relationship between religiosity and prosocial behavior. The higher the religiosity, the higher the prosocial behavior.

Furthermore, Koenig and Larson (2001) revealed that after conducting a study on the effect of religiosity on individual psychological conditions and behavior, it was found that religiosity, especially religious beliefs, and practices, has a positive correlation with life satisfaction, happiness, and positive effects, and increased moral behavior.

Ancok and Suroso (2018) stated that religiosity is shown in various aspects of individual life. Diversity activities do not only occur when individuals practice ritual worship behavior but are also related to other life activities, both visible to the human eye and invisible and occur in the heart of someone who is intended as devotion to God. When a person practices religion as a necessity, then a commitment to behave in accordance with the teachings of religion is formed within him. Therefore, religiosity in adolescents is very important. When adolescents have religiosity, there will be a desire to carry out orders and leave prohibitions in accordance with religious teachings. Thus, in the process of thinking, there are various considerations when deciding on behavior, because everything that is done has a reward.

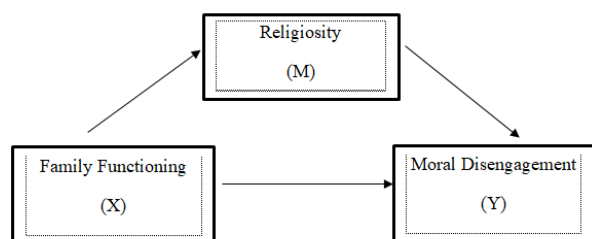
Daradjat (Jaenudin & Tahrir, 2019) argues that morality is inseparable from religion. The core of religious teachings, in general, are moral values that should be understood and practiced by all followers. Religious teachings that contain worship are intended to optimize morality. An example is a prayer performed to reduce abominations and evil. The payment of zakat is intended to show social care. From the explanation above, it can be concluded that religiosity is a part of human social life that cannot be separated from the social aspect. Thus, the existence of religiosity in adolescents is assumed to be

able to make adolescents do positive things, the shown behavior is behavior that is acceptable by the social values of society and religion..

A healthy functioning family shows that there is an atmosphere of openness to each other, so they easily accept suggestions and advice from family members. Likewise, the existence of religiosity in adolescents will make adolescents take various considerations before acting, able to determine the right attitude that is not contrary to religious rules and can be accepted by society. A literature review conducted by Fatmawati (2016) shows that family contributes to adolescents in internalizing religious values in daily life. In line with several studies in the United States that show that positive parental and adolescent relationships, facilitating the transmission of religion from parent to child (Vermeer, 2014). The combination of providing warmth, support, control, and response from parents to the child's behavior is a form of parental effort in building a good emotional climate in the family. Thus, a family that functions optimally can support the transmission of religion in the family. Furthermore, Afiatin (2016) shows that parental care and consistency in guiding children contribute to adolescent religious life.

Referring to various previous explanations, it can be concluded that family function and religiosity influence the occurrence of moral disengagement in adolescents. How family functioning is an antecedent of the emergence of adolescent religiosity, while religiosity is an antecedent that directly affects moral detachment. The following is an overview of the concept of the influence of family functioning on moral disengagement mediated by religiosity.

Figure 1. Conceptual Framework of the effect of family functioning on moral detachment mediated by religiosity



Based on the theoretical basis put forward, the purpose of this study is to determine the relationship between family functioning and moral disengagement mediated by religiosity. The hypothesis presented in religiosity is a mediator of the role of family functioning in moral disengagement. This hypothesis explains that family functioning does not directly reduce moral disengagement in adolescents mediated by religiosity.

## Research Method

This research is quantitative with a non-experimental correlational research type. The study was conducted by a population of students of SMP "X" and Madrasah Aliyah "Y" Sleman Yogyakarta. The main characteristics of this study are adolescents aged 13-17 years and Muslim. The sample was taken by using purposive sampling. The data in this research is the primary data in the form of a questionnaire which is submitted to 263 adolescents from the two schools above. The research was conducted online via google form which was distributed by the teacher through the WhatsApp group of each class and the respondents had stated their willingness. The scale deployment is carried out from 28 August to 1 September 2020.

In this study, there was 263 respondents' research, complete with some of their demographic characteristics. Demographics in this research included gender, age, education, and information

related to family members who accompany clients at home. All respondents have the characteristics of adolescents aged 13-17 years and Muslim. In more detail, the following is the demographic table of research respondents.

Table 1. Demographics of Respondents

Description	Amount	Percentage
Gender:	96	36,5%
Male	167	63,5%
Female		
Age:		46,8%
13-15 years old	123	53,2 %
16-17 years old	140	
Education:	104	39,5%
JHS	159	60,5%
ISHS		
Residence:		76,4%
Complete Parents	201	11,4%
Mother/Father only	30	8,4%
Guardian (Grandmother, Aunt, Sister)	22	3,8%
Boarding	10	
Parental education:	26	9,9%
Elementary school	30	11,4%
Junior High School	143	54,4%
Senior High School	64	24,3%
Bachelor/Diploma		

From table 1 above it can be seen that from the genders there are more female than male. Furthermore, when viewed from the age group, the percentage is almost the same, where the 16-17 age group (53.2%) is slightly more than the respondents aged 13-15 years (46.8%). As for the distribution of educational levels, the majority of respondents have a senior high school level of education, namely 60.5%. Then in terms of residence, most of the respondents lived with the complete parents of the father and mother with 76.4% of the process. The education level of the respondents' parents, 54.4%, has a senior high school education level.

This study is intended to determine the correlation between family functioning and moral disengagement in adolescents through the mediator of religiosity. The data collected by using the summated rating method, which

contained favorable and unfavorable statements (Azwar, 2016). The research data collection used three scales, the scale of family functioning, the scale of religiosity, and the scale of moral disengagement.

The measurement of family functioning in this study used the Family Assessment Device (FAD) (Epstein et al., 1983). The family assessment device (FAD) scale consists of 53 items. The KMO value on the family function scale is  $0.883 > 0.5$  with a sig value of 0.000 ( $p < 0.05$ ). Based on the tests conducted by researchers on 53 items, the MSA value was  $> 0.50$ . The results of the factor analysis showed that this scale is formed by two factors.

The first factor consists of 22 items. This first factor is known as general functioning. This aspect measured the overall function of the family, both pathological and healthy function. The total item correlation coefficient moved from 0.500 to 0.717 with the reliability coefficient alpha ( $\alpha$ ) of 0.940. Meanwhile, the second factor consisted of 19 items. The second factor is called communication. This aspect illustrated how the exchange of information within the family is mainly related to the verbal aspects of communication. The pattern of communication carried out in well-functioning families is the direct communication pattern. The total item correlation coefficient moved from 0.477 to 0.673 with a reliability coefficient of alpha ( $\alpha$ ) of 0.910. Thus, the results of the analysis drop 12 items, so that from 52 items to 41 items.

The religiosity scale used the Indonesian-Psychological Measurement of Islamic Religiousness (I-PMIR) scale developed by Salsabila et-al (2019). This measuring instrument is based on the Islamic religious theory of Raiyya et-al. (2008). Based on trials conducted by researchers on the religiosity scale, the Kaiser-Mayer-Olkin Measure of Sampling Adequacy (KMO) value

was obtained of 0.913. From the analysis, results obtained a significance of 0.000, which means that this data qualifies for further analysis because the significant value obtained was  $< 0.05$ . From the factor analysis process, three factors were obtained. The first factor consists of 15 items.

The total item correlation coefficient moved from 0.509 to 0.657 with the reliability coefficient alpha ( $\alpha$ ) of 0.904. Factor one is called Islamic practice where the item on this one factor, described how the basic Islamic practice was to show obedience to God's commands. Meanwhile, the second factor is the dimension of Islamic universality. This dimension assessed how a Muslim views himself as part of the Muslim community consisting of 11 items. The total item correlation coefficient moved from 0.553 to 0.658 with the reliability coefficient alpha ( $\alpha$ ) of 0.889. Meanwhile, the third factor is called Islamic beliefs. This dimension assessed the basics of Islam that a person has to deal with matters relating to life.

Such as faith in Allah, destiny, the day of reckoning and vengeance, and believing in heaven and hell consists of 7 items. The total item correlation coefficient moved from 0.584 to 0.729 with the reliability coefficient alpha ( $\alpha$ ) of 0.865. The existence of a combination of variables in a factor is due to the set of variables that have a strong relationship in one factor and did not correlate with other factors (Usman & Sobari, 2013). Thus, from the results of the analysis, 19 items were aborted from 52 items to 33 items.

The moral disengagement scale used the mechanisms of moral disengagement developed by Bandura et al (1996), which consisted of 32 items. Based on the results of the KMO factor analysis conducted by researchers, the KMO value was  $0.8777 > 0.5$  with a significance value of 0.000 ( $p < 0.05$ ). After the factor analysis was carried out, three factors were formed. The first factor is a

combination of the previous aspects, which consisted of 13 items.

This first factor is called an advantageous comparison, which is to compare a despicable attitude with more extreme behavior so that the actions that are carried out can be accepted by others or their behavior looks better. The total item correlation coefficient moved from 0.470 to 0.673 with the alpha ( $\alpha$ ) reliability coefficient of 0.885. Meanwhile, the second factor consisted of 5 items. This second factor, namely diffusion of responsibility, is a mechanism that occurs when a group member covers up his mistake by shifting responsibility to all group members. The total item correlation coefficient moved from 0.495 to 0.578 with the reliability coefficient alpha ( $\alpha$ ) of 0.764. Meanwhile, the third factor is a factor from the same aspect as the original aspect, namely moral justification consisting of 3 items.

The total item correlation coefficient moved from 0.551 to 0.687 with the alpha ( $\alpha$ ) reliability coefficient of 0.775. Thus, from the results of the analysis, 11 items were aborted from 32 items to 21 items.

The data in this study were quantitative. The data analysis method used in this research is Structural Equation Modeling (SEM), which is a set of statistical analysis techniques that were intended to simultaneously test a relatively complex series of relationship models (Ferdinand, 2000). SEM is a combination of two separated statistical methods, namely factor

analysis, and path analysis into one comprehensive statistical method (Ghozali, 2016).

Maruyama (Haryono, 2016) also revealed that SEM is a statistical model that measures the strength of the hypothetical relationship between several variables in a theoretical model, where the relationship can be either direct or through intermediaries (intervening or moderating). Researchers used several suitability indices to measure the suitability of the proposed model. The AMOS program will provide an RMSEA value with the command (Haryono, 2016). The input data storage for SEM analysis in this study used SPSS 25 software, while the process of calculating data analysis in this study was carried out with the Amos 24 software.

## Results and Discussion

### Results

Before doing the model test, we test the normality first. The normality test is intended to determine whether the research data population is normally distributed or vice versa. This test is to assess the suitability of the model and further hypothesis testing. The normality test was using Amos 24.00. Data analysis begins with a normal distribution test followed by the elimination of outlier data. If the data has been distributed normally, the next step is to test the suitability of the model and then continue the research hypothesis test. The results of these calculations obtained can be seen in Table 2 below:

Table 2. Normality Test (N=263)

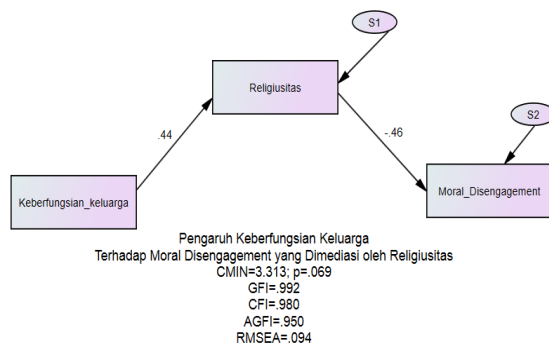
Variable	Min	Max	Skew	c.r.	kurtosis	c.r.
Functioning family	77.000	159.000	.171	1.132	.126	.417
Religiosity	102.000	165.000	-.941	-6.231	.479	.584
Moral_Disengagement	21.000	111.000	.051	.339	.816	.700
Multivariate					2.518	3.728





The normality test of the 263 samples showed that the data were distributed normally. Indicated by multivariate cr kurtosis  $3,728 < 5.0$ . Results in observation farthest from the centroid showed that there was no overly high response (extreme value) in the existing data. Thus, the distribution of this research is good and worthy to be used in research.

Figure 2. Model of the influence of family functioning on moral disengagement mediated by religiosity



The results of data analysis as mentioned in Chart 2 show the chi-square/kai square/cmin value of 3.313 ( $> 0.005$ );  $p = 0.069$  ( $p > 0.05$ ), GFI 0.992 ( $p > 0.90$ ), CFI = 0.980 ( $p > 0.90$ ), AGFI  $> 0.950$  and rmsea value of 0.094 ( $p > 0.08$ ). Based on the data, it could be concluded that the results of the goodness of fit model of family function towards moral disengagement and religiosity show the value of chi-square and GFI meet

the recommended requirements and it can be concluded that the model is fit. The goodness of fit model test results are described in table 3.

Table 3 above shows that family functioning has a significant effect on religiosity with a  $p$ -value  $< 0.05$  (\*\*\*). Furthermore, there is a significant effect of family functioning on moral disengagement through religiosity with a value of  $p < 0.05$  (\*\*\*).

Based on table 4 above, it can be seen that family functioning plays a role in religiosity with a standardized regression coefficient of 0.440 and  $p < 0.01$ . Furthermore, family function plays a role in moral disengagement through religiosity with the standardized regression coefficient -0.458 and  $p < 0.01$ .

Table 5 and 6, shows the direct and indirect effects of the family functioning variables on the moral disengagement variable. There is no directed effect on family functioning on moral disengagement. Meanwhile, family functioning indirectly has a significant effect on moral disengagement through religiosity at -0.201. Thus, it can be concluded that the role of religiosity can fully mediate the relationship between family functioning and moral disengagement.

Tabel 3. *Regression weights* (N=263)

			Estimate	S.E.	C.R.	P	Label
Religiosity	<---	Family functioning	.377	.048	7.922	***	
Moral_Disengagement	<---	Religiosity	-.502	.060	-8.332	***	

Table 4. *Standardized Regression Weights* (N=263)

			Estimate
Religiosity	<---	Family functioning	.440
Moral_Disengagement	<---	Religiosity	-.458

Table 5. Standardized Direct Effects (N=263)

	Family functioning	Religiosity
Religiosity	.440	.000
Moral_Disengagement	.000	-.458

Tabel 6. Standardized Indirect Effect (N=263)

	Family functioning	Religiosity
Religiosity	.000	.000
Moral_Disengagement	-.201	.000

## Discussion

This study aims to determine the effect of the variable family functioning on the variable of moral disengagement in adolescents mediated by the variable of religiosity. The results showed that family functioning had a positive correlation with religiosity. It means that the higher functioning of the family, the higher the adolescent religiosity. Furthermore, religiosity has a negative relationship with moral disengagement. It showed that the higher the adolescent religiosity, the lower the moral disengagement. This study also showed that when included in the model it appears that there is no direct effect on family functioning as the dependent variable on moral disengagement as the independent variable.

A functioning family has many positive traits. The family function is a multidimensional construct that describes activities and interactions between families to achieve their goals, in this case, providing material, providing emotional support, and encouraging the achievement of welfare and growth for all family members (McCreary & Dancy, 2004).

As stated by Hyde et al (2010) that family function is characterized by communication between families, the involvement of family members in carrying out roles in activities at home, the involvement of family members in decision making, the ability to control behavior when things are not as desired, and involvement affection between families..

Thus, adolescence has a picture of how to interact with the environment outside the family. Miller et al (2000) show that the fundamental function of the family is to provide an optimal environment for all family members so that physical, social, psychological, and other aspects can develop as they should.

Furthermore, Olson, Waldvogel, and Schlieff (2019) suggest that family function can be seen from the emotional closeness between family members (family cohesiveness), then flexibility in the family, and the existence of communication within the family, it will be easier for parents to teach the value of religious to family members, especially adolescents. Thus, adolescents have an image of displaying a more responsible attitude in their daily life. It will make it easier for parents to instill the values of religiosity in adolescents. With optimal family function, the attitude of not caring about others and act as they want will decrease.

The results of this study supported the thoughts and results of previous studies. The results of this study indicated that the functioning of the family has an impact on religiosity then can lead to affects moral disengagement. With the optimal functioning of the family, there are many opportunities among family members to discuss issues related to religious values, do's and don'ts (Miller et al, 2000).

Through this dialogue, parents who have a close relationship with adolescents can

motivate adolescents to interact with religion intrinsically (Kim-spoon et al., 2012). Internalization of religious norms and values by adolescents basically can help adolescents avoid moral disengagement (Landor et al., 2011). More specifically, Hyde et al (2010) suggest that through the system in the family, adolescents adopt attitudes and beliefs that lead or not to moral disengagement. This is supported by White and Matawie (2004) that through various dialogues and giving motivation, adolescents have a picture of how to achieve accountable behavior and distance themselves from moral disengagement.

Based on the results, it is known that religiosity has a full role as a mediator. According to Baron and Kenny (1986), a full/perfect mediation variable is if the effect of the independent variable on the dependent variable directly is significant, but the effect becomes insignificant when the mediating variable is included in the model. From the research, it is known that religiosity can fully mediate the relationship between family functioning and moral disengagement.

The results of this study indicated that religiosity fully mediates between family functioning and moral disengagement. Thus, the internalization of the values of religiosity in the family can become the basis for adolescents in carrying out social life in society. The role of parents and family members is important to instill religious values in the family. Religious adolescents will be able to control themselves more, avoid various kinds of negative actions that tend to come out of the norms of everyday life. Religiosity is a manifestation of individual spirituality related to beliefs, values, applicable laws, and rituals (Kaye & Rahghavan, 2000). Research by Diener and Myers (2000) shows that religion plays an important role in human life because it can lead adherents to a better life.

This study has several limitations so future researchers can make better developments. The function of the family in this study is still general in nature, it tends to measure how the interaction between family members. Also, in terms of religiosity measured only in adolescents. In further research, it can develop by linking the function of religion in the family in terms of parental religiosity towards adolescent religiosity.

Besides, this study does not represent the adolescent population as a whole, so the results of this study cannot be generalized. It is suggested that in future studies, We recommended that subsequent studies can use a more efficient measuring instrument, considering the overall measuring instruments in this study tend to be many. Also, if the next researcher wants to use a family functioning scale and a similar scale of moral disengagement, it is necessary to make adjustments to the items to be used with the characteristics of research participants so that they are easier to understand.

It is because this instrument is an adaptation instrument that still needs to be refined. Furthermore, the data in this study were collected only from adolescents who could have a potential bias affecting the results. To overcome this limitation, further research is recommended to design multi-informant studies by including other stakeholders such as parents and teachers.

## Conclusion

The results of this study indicated that religiosity fully mediates between family functioning and moral disengagement. Thus, the internalization of the value of religiosity in the family can be the basis for adolescents to carry out social life in society. The role of parents and family members is important as an effort to instill religious values in the family. The implementation of this research is

to reduce the level of moral disengagement in adolescents, communication involvement between family members should be increasingly formed. Also, parents need to instill religious values in the family and familiarize adolescence to carry out the orders recommended by religion.

### Suggestions

Based on the results and discussion of the research, the following are suggestions for further researchers. First: Suggestions for future researchers. If you want to use a family functioning scale and a similar scale of moral disengagement, it is necessary to make item adjustments according to the characteristics of the study participants. The hope is that it is easier for respondents to understand items. This because the instrument is an adaptation instrument that still needs to be refined. Second: Still in the form of suggestions for further researchers.

It is recommended for the next researchers to design a multi-informant study involving other stakeholders such as parents and teachers. Third: Suggestions for the school and parents. So that respondents do not experience moral disengagement, parents should turn their families into fully functional families. Schools play a role in optimizing religious knowledge and practices so they can play a role in mediating between family and religious functioning.

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