



Religiosity, morality and hardworking: Relationship models on diversity of religion in Indonesia

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Abstract

This study aims to examine the model of religious relations, morality, and hard work among young people with the diversity of religions in Indonesia. Religion is valued by extrinsic and intrinsic religious orientations. This research was conducted using students at a private religious-based university in Yogyakarta. By using 991 students, it was found that on average young people use extrinsic religious orientation as a way to achieve their life goals. The results of this study also showed that the two religious orientations, morality, and hardworking were correlated. Both the religious orientation and morality of young people directly influence their hardworking behavior. However, the results of mediation model testing using structural equation modeling found that only intrinsic religious orientation has an effect on morality. Morality and extrinsic religious orientation have a direct effect on hardworking. In other words, morality mediates the influence of intrinsic religious orientation on hardworking behavior. An in-depth discussion of the results of this study is presented in the discussion section.

Key words: Extrinsic religious orientation, intrinsic religious orientation, morality, hardworking, young people

Introduction

Recently, researchers have been interested in understanding the role of religiosity in performance, not least in the field of education, both in high school and at college. The importance of religiosity especially occurs in countries that are religious and make religion as part of the regulation of their activities (Arli & Pekerti, 2017; Crabtree, 2010). Religion is a powerful influence on human behavior because it teaches how people act towards others. Number of studies have found religiosity that is strongly positively related to positive outcomes (e.g., Jansen et al., 2010; Wisker et al., 2019), and consistently inversely correlated with depression and anxiety (Abdel-Khalek & Lester, 2012). If a positive relationship is found between religiosity and performance, the next step that must be taken is to improve religiosity by encouraging involvement in religious activity.

A long history of debate about religiosity has been tested (e.g., attitudes toward religion, presence in places of worship, active in religious activities), but conflicting findings always emerge. Therefore, orientation towards religion is an important factor that can help overcome these inconsistencies. Individuals' motivation orientation towards religion is considered to be a more appropriate indicator of religiosity in behavior. Extrinsic religious orientation or extrinsic religiosity is a religious orientation that is motivated by extrinsic benefits (such as social trust) (Sauerwein, 2017). Extrinsic religiosity is measured by visible religious expressions, such as the presence of religious activities, both intensity and length of time. Meanwhile, intrinsic religious orientation or intrinsic religiosity is a religious orientation that is motivated by internal benefits such as the desire to develop faith and beliefs (Sauerwein, 2017). Intrinsic religiosity

measurement is done by measuring the strength of individual beliefs, the power of devotion, and views about God.

Individual belief systems that are reflected in the sense of self are known as morality (Daniels et al., 2011). Based on the principle of social cognitive theory, morality is individual differences that make morals the core of individual characteristics as moral attitudes (Aquino & Reed, 2002; Corcoran et al., 2018). Religiosity and morality are two constructs that play an important role in shaping one's behavior (Alsaad et al., 2021). Both constructs have been observed to increase prosocial sharing and the desire to perform prosocial behavior (McClellan et al., 2004). Religion and morality have been deeply interwoven. The relationship between moral development, religious attitudes, and religious orientation is an important discussion that has not been much researched. Historically and scientifically the relationship between religion and morality has often been a problem. This is due to the lack of empirical evidence to understand it in both constructs (McKay & Whitehouse, 2015). The relationship between religion and morality is an unclear topic for academics and in practice (ElBassiouny & Sloan, 2018). Keljo and Christenson (2003) state that between religiosity and morality is a symbiotic relationship. There are many people who do not believe in religion but are still able to maintain moral attitudes and behave according to moral norms. To study the relationship between morality and religiosity requires an approach or framework for social identity theory (ElBassiouny & Sloan, 2018).

Duriez and Soenens's research results (2006) indicated that religiosity can improve performance for moral reasons. They further argue that although there is no relationship between religiosity and morality, the way people process religious intentions is a way that deals with moral issues. Religiosity and morality are related (Etherington, 2019). It is reasonable and logical to test religiosity as an antecedent of morality (Walker & Pitts, 1998). The relationship between religiosity and morality has been a concern of researchers throughout the year. However, their research findings have not shown a clear direction of the relationship (Weaver & Agle, 2002).

Researchers have defined religiosity as understanding, commitment to religion, and following a set of religious doctrines or principles (Vitell et al., 2006). Two basic dimensions of religiosity, namely the extrinsic religious orientation (ERO) and the intrinsic religious orientation (IRO) were first identified by Allport and Ross (1967). ERO is interpreted as a self-serving and utilitarian view of religion that causes people to believe in comfort and safety. People with this orientation tend to use religion for their own purposes, such as status, socialization, self-justification, and form a creed for their own purposes. Meanwhile, IRO is interpreted to internalize beliefs in total faith and find the main motive for living in religion and aligning it with their religious beliefs. Individuals who are extrinsically motivated use their religion, whereas individuals who are intrinsically motivated practice their religion (Allport & Ross, 1967, p. 434).

Furthermore, Miller et al. (2002) found a positive relationship between morality and hardworking. The results of this study are supported by the results of research by Amos et al. (2019). Elci et al. (2011) demonstrated that religiosity has a positive impact on morality and hardworking for men, but not for women. Enright et al. (1989) and Glover (1997) prove the existence of positive and negative relationships and there is not even a significant relationship between religiosity and morality. Glover (1997) states that the character or type of individual religious commitment will affect morality, so extrinsic and intrinsic forms of religiosity have a different relationship from morality. In this study, religiosity and morality are considered as important variables in influencing student hard work behavior.

Poor countries have a proportion of people identified as religious and the number is increasing (Crabtree, 2010). More than 90% of individuals from developing countries like Indonesia have claimed that religion is an important part of their daily lives (Crabtree, 2010). Therefore, research on religiosity in developing countries needs to be done. In general, religiosity underlies whether or not activities can be carried out. In addition to religion, morality is also upheld as the basis for propriety in Indonesia. Therefore, both religion and morals underlie individual behavior patterns. This study aims to examine the effect of religiosity with ERO and IRO and morality dimensions on the hardworking behavior of students in Indonesia. Large number of studies on religiosity have been carried out with adult samples (e.g.,

Kitjaroonchai & Hungyo, 2017; Milevsky & Levitt, 2004). Therefore, it would be interesting to examine the effect of religiosity on adolescents. This is due to teenagers starting to examine their religious identity and beliefs which are important because of the cognitive capacity to consider and incorporate the religious belief systems that emerge as teenagers.

In this study, religiosity is a multidimensional variable, namely ERO and IRO. The essence of those who are extrinsically motivated uses religion to better meet personal goals, as opposed to those who are intrinsically motivated who tend to live their religion. This has a different impact on morality and hardworking behavior. Based on previous research, religiosity and morality affect hardworking behavior (e.g., Elci et al., 2011). This research results are organized as follows: First, I give an overview of the existing research on religious orientation, morality, and hardworking along with the results of research linking the three. Second, describe the sample and our research instruments and procedures. Finally, I present and discuss the results.

Research Objectives

This study is guided by the following research objectives:

1. To investigate the relationship between students' religiosity, morality, and hardworking.
2. To examine the influence of morality as a mediator of the relationship between religiosity and hard working.

Hypotheses

H1: There is significant statistical relationship between students' religiosity, morality, and hardworking.

H2: There is significant statistical influence of morality as a mediator of the relationship between religiosity and hardworking.

Literature Review

Religiosity is generally explained in relation to something that is cognitive (religious knowledge, religious beliefs), affective (working with emotional attachment and emotional feeling about religion), and behavior related to religion (Elci, 2007). The researchers define religiosity as understanding, commitment to religion and following a set of religious doctrines or principles (Vitell et al., 2006). Gladding et al. (1981) define religiosity as the scope and intensity of religious beliefs which include beliefs in the highest form, the relationship between personal beliefs and actions, religious efforts, and the consistency of beliefs and actions in terms of becoming religious people in general. This indicates that individuals who have high religiosity tend to be more internally oriented and see feelings as their life goals. Meanwhile, individuals who have low religiosity see little hope and meaning in life and tend to alienate themselves from society.

Religiosity is also understood as a cultural adaptation and basic personality traits that are concrete and require structure to develop as a function of social interaction (Saraglou, 2010). Therefore, religiosity is an interaction between the environment and personality (Concoran et al., 2018). However, some researchers also state that religiosity is values (Saraglou & Munoz-Gracia, 2008). Therefore, religiosity is also a component of motivation and action. Religiosity is measured by measuring the level of traditional beliefs, involvement in religious institutions (e, g., churches, mosques, temples, etc.), and attachment to religious practices (e.g., reading scriptures, recitation, worship, prayers, etc.) (McCullough & Willoughby, 2009).

Religiosity is related to religion. Several studies have found that religion influences attitudes and behavior (Vitell et al., 2006; Chen & Tang, 2013). Whether or not the influence of religion is unquestionable (McCabe et al., 2013). Religion also contributes to building maturity (King & Furrow, 2004). The terminology of religion is poorly defined and inconsistent. Religion and its derivatives refer to narrow conceptualizations that usually represent relations with specific doctrines or groups of people. Religiosity can be assessed by behavioral indicators such as attendance at religious services, religious affiliation, frequency of praying, reading the scriptures, and participation in religious discussions with others (Conroy

& Emerson, 2004). Older individuals tend to be more religious than younger individuals and women are also more religious than men (Sherkat & Ellison, 1999). Religious values affect not only work but also the quality of life of individuals (Koole et al., 2010).

Allport and Ross (1967) proposed two different dimensions of religiosity, an ERO and IRO dimension. The ERO dimension refers to the motivations that underlie religious behavior, while the IRO dimension refers to motivations based on the inherent goals of the religious tradition itself. Allport and Ross (1967) conceptualize intrinsic religiousness as the involvement of motivations and normative practices, and religion is the main motive in life. In contrast, extrinsic religiousness is conceptualized by using religion for instrumental purposes such as comfort, protection, social relations, and so on. The ERO brings religion to the achievement of social or business goals. Meanwhile, the IRO carries religion for spiritual purposes such as how to serve religion or community. ERO dimension is a weaker predictor of positive life outcomes than the IRO dimension (Salsman et al., 2005). ERO dimension can be related to negative life outcomes (Smith et al., 2003). Allport and Ross (1967) states that two forms of religious orientation, namely IRO which states that religion is a tool and ERO which states that religion is the goal.

According to the IRO, religion is the master motive in life, while according to the ERO, religion is a way to achieve some personally determined goals (e.g., social status, security) (Glover, 1997). Individuals who have ERO consider religion as a way of providing security, comfort, socialization, status, and self-justification (Allport & Ross, 1967). Individuals with IRO are those who try to learn about their religion and try to live according to their beliefs. ERO are those who pursue and use their religion for more external reasons such as to secure social status and protection. IRO is a religion for one's own life, is a sacrifice, and a loving religion, while ERO is used by people, selfish, and is a religion that seeks comfort (Cohen et al., 2005). IRO is brought into the totality of life and is an integrated factor, ERO is not carried in life and is given for compartmentalization and fragmentation. Until now, IRO is better than ERO (Cohen et al., 2005).

According to Wenger and Yarbrough (2005), the difference between ERO and IRO is done for several reasons. First, some religious individuals exhibit high levels of ERO and IRO. Second, ERO has two components, which are directed at personal benefits such as comfort and protection and directed at social benefits such as acceptance and status. Third, ERO and IRO debates are related to different personality types and behaviors. Initially, IRO is considered more mature than ERO, which is extrinsically motivated to use religion, while those who are intrinsically motivated live their religion (Allport & Ross, 1967, p: 434). Neyrinck et al. (2005) even stated that IRO is explained as a person who is intrinsically motivated to practice his religion, while ERO is a person who is extrinsically motivated to use his religion. In addition, Allport and Ross (1967) consider that the two religious orientations are opposite and unipolar. However, the researchers finally concluded that ERO and IRO represented orthogonal aspects that could be assessed independently (Donahue, 1985).

O'Fallon and Butterfield (2005) found that religiosity is positively related to morality which includes moral awareness, moral judgment, and moral identity. Morality is an organized self-concept around a set of moral traits such as compassion, fairness, generosity, diversity, caring, and honesty (Reed et al., 2007). According to Obasola (2015), morality is not an abstract phenomenon, but it is a real and practical understanding in the development of feelings of justice in people as a requirement of social solidarity. The sign of morality in society is to regulate life and carry out human aspects. Morality also regulates the personal and interpersonal relationships of people in society, so that harmony can be achieved (Amos et al., 2019). Morality is something that is related to considerations regarding good and bad actions and human character and is in accordance with standards regarding good or right in behavior (Obasola, 2015). Thus, morality is a system or set of rules or principles that can be applied to provide direction regarding what is done. Morality is related to the formation of character and differences regarding what is right and wrong or what is acceptable and what is not acceptable by social goals.

Vitell et al. (2009) found that religiosity is an antecedent of morality. In the debate between theist and atheist, some researchers argue that morality requires trust in God, while others argue that morality is subjective and can exist without trust in God (Arli & Pekerti, 2017). According to Duriez and Soenens (2006), research shows that religiosity can improve performance for moral reasons. They argue that

although there is no relationship between religiosity and morality, the way people process religious content is a way that deals with moral issues. Religiosity is a construct that has been extensively studied as indicated by various measurements. Many religious persons believe that religion is a source of morality (Vitell et al., 2009). Burris (2002) argues that religiosity is related to morality, while some researchers state that the two constructs are closely related (Roccas, 2005). Ji (2004) found that education plays a role in shaping the relationship between morality and behavior and that intrinsic religiosity is an important predictor of morality.

According to Elbassiouny and Sloan (2018), the relationship between religion and morality is conceptualized in three different ways. First, religion and morality are one with each other so that religion provides the basis and credo for moral and virtuous life. Second, morality is separate from religion so that the values of modern society are built more worldly than religiously. Consequently, social control arrangements in the community are held not by religious institutions (Thompson & Sharma, 1998). Third, the relationship between religion and morality is separate because religiosity and moral reasoning are two different systems. These three different views about the relationship between morality and religion encourage the need for research to understand the relationship between religion and morality particularly. This is due to a contraction regarding the relationship between these constructs in the existing literature (McKay & Whitehouse, 2015). Many religious persons believe that religion is the source of morality (Vitell et al., 2009). Unconscious variables (e.g., religiosity) can facilitate moral activity (Weaver & Agle, 2002). Walker (2003) analyzes extensively involving various aspects of the assessment of religiosity and morality and concludes that religious experience is important in moral functioning. Meanwhile, Bulbulia et al. (2013) show that religious orientation is related to different morals.

Walker and Pitt (1998) state that although religiosity and morality overlap, they are not synonyms. Allport and Ross (1967) state that ERO and IRO are antecedents of morality. Intrinsically religious tend to show more attention to standards of morality compared to those who are non-religious or extrinsically religious (Sims & Bingham, 2017). This is due to individuals with stronger levels of intrinsically religious more about moral issues. IRO views religion as a provider of all life goals and directions that must be carried out so that it has strong moral norms. Therefore, a highly intrinsic religious individual knows more about moral content. High level of ERO tends to be tied to the benefits of religion on the emotional and social individual. Therefore, ERO will not affect morality. Sedekides and Gebauer (2010) also found that values and morals are more towards the IRO than the ERO.

Previous research has shown that morality influences individual behavior (Daniels et al., 2011). Meanwhile, Teymoori et al. (2014) stated that religion is also a social institution that dramatically influences individual behavior and daily actions. Therefore, it can be said that both religiosity and morality are two things that influence individual behavior. The findings of several studies regarding the effect of religiosity on work behavior vary. Some researchers find that religiosity has a positive influence on work attitude (Ridwan & Diantimala, 2021; Stroepe & Baker, 2018) while some researchers do not find the effect of religiosity on work attitude (Chusmir & Koberg, 1988). Hardworking is a belief in the virtue of hardworking (Elci, 2007). According to Tang and Baumeister (1984) individuals with high morality tend to work very hard. Individuals without morality will be lazy and have bad character (Elci, 2007). The researchers state that individuals who adhere to high work ethics will provide great value to hard work (Elci et al., 2011). If individuals don't want to work hard, they will fail and can make them feel guilty. Miller et al. (2002) states that hardworking is a belief to work hard. Hardworking is related to religiosity and morality because there is a positive correlation between belief in God and hard work (Elci, 2007). Hardworking is also believed to be strongly associated with job performance and extra-role behavior (Becker, 1992). Elci et al. (2011) have shown that religiosity and morality influence hard work behavior.

Methodology

Research Design

This research was conducted at number of private universities in Indonesia, especially in Yogyakarta as a student city. The research was carried out by taking 1000 students as samples. However, out of 1,000

questionnaires distributed to 1000 students, only 991 students filled out the questionnaire in full (90.1% response rate). The sampling method used was non-probabilistic sampling by making personal contact with the student guardian lecturer. Sampling was carried out for 7 months (i.e., from March to September 2021). Students who were respondents in this study were those who have been in the third semester or more. This is due in that semester students are familiar with their campus and have been able to follow the lecture process well.

Instrumentation

This study used a survey method with a questionnaire for testing the research hypotheses. This study used three kinds of questionnaires, namely the questionnaire religiosity, morality, and hardworking. The religiosity questionnaire was adopted from Darvyri et al. (2014). Meanwhile, the morality and hardworking questionnaire was adopted from Elci et al. (2011). The questionnaire was then translated into Indonesian and content validity was tested to obtain a clear understanding and could be understood by the respondents.

The content validity test results showed that 12 items were ERO, 9 items were IRO, 7 items were morality, and 9 items were declared hardworking valid. However, the construct validity test results showed that only 8 items ERO were valid and reliable, with loading factors between 0.546 to 0.691, and reliability with internal consistency showed a Cronbach alpha of 0.790. Meanwhile, 9 items of IRO all meet the construct validity with factor analysis, with loading factors between 0.517 to 0.684 and reliability with Cronbach alpha of 0.788.

Meanwhile, from 7 items of morality instruments only 5 items were declared valid according to the results of the construct validity test using factor analysis. The morality loading factor between 0.640 to 0.798 and reliability with internal consistency shows a Cronbach alpha value of 0.761. Furthermore, all 9 hardworking items used in this study were declared valid according to the results of the construct validity test with factor analysis. The hardworking loading factor ranged from 0.563 to 0.799, while the reliability measured by internal consistency showed a Cronbach alpha value of 0.874. Based on the results of testing the construct validity and construct reliability with internal consistency, then the 31 question items that passed the test are used in further analysis.

Data analysis

After testing the content validity, the questionnaire was distributed to respondents through the student guardian lecturer. A total of 991 completed questionnaires were then tested for validity and reliability. The number of respondents required in this study was at least 155 people, because this research used 31 question items that have been declared valid and reliable. This is in accordance with the multivariate criteria which requires that the number of respondents is five times the number of question items in the questionnaire used in the study (Hair et al., 2014). Testing the construct validity used in this study was a factor analysis with a loading factor of more than 0.5 which indicates that the question items have been practically significant (Hair et al., 2014). Meanwhile, the construct requirement stated reliable is the value of internal consistency with a minimum Cronbach alpha of 0.7 or called good reliability (Zikmund et al., 2010).

Question items that were declared valid and reliable were then included in testing the relationship between the variables tested using bivariate correlation analysis. This is done to ensure the relationship between the variables or constructs studied. The test continued with a regression analysis with hardworking as the dependent variable, while ERO, IRO, and morality were independent variables. Regression analysis was used to test the direct effect of independent variables on the dependent variable. Finally, relationship model testing was performed using structural equation modeling (SEM) with a two-step approach to test morality as a mediating variable on the influence of the ERO and IRO on hardworking (Byrne, 2010).

Results

Descriptive Analysis

To ensure the relationship between the variables studied, a bivariate correlation analysis needs to be done. The correlation test between variables shown shows that the four variables tested in this study showed a significant moderate relationship (Table 1).

Table 1.

Descriptive Statistics and Correlations (N = 991)

	Mean	SD	1	2	3	4
Extrinsic Religious Orientation (ERO) (1)	3.8911	0.5637	1.000			
Intrinsic Religious Orientation (IRO) (2)	3.7615	0.5095	0.570**	1.000		
Morality (3)	4.3348	0.5173	0.165**	0.276**	1.000	
Hardworking (4)	4.0663	0.5968	0.449**	0.351**	0.239**	1.000

Notes: **correlation is significant at the 0.01 level (2-tailed)

Based on descriptive analysis of the data collected shows that religious orientation, morality and hardworking students are high (Mean > 3.68). ERO students are higher than the IRO students. This shows that students are less attached to their religion and less sensitive to ethics (Vitell et al., 2005). However, based on testing the relationship using correlation analysis, the results of this study support the hypothesis that there is a relationship between the variables used in this study (ERO, IRO, morality, and hardworking). Hypothesis 1 was supported.

Model Testing Results

Before testing the relationship model between the variables studied, testing the direct effect of all the independent variables on the dependent variable needs to be done. Testing the direct effect of all independent variables (ERO, IRO, and morality) on hardworking is done using linear regression. The test results are presented in Table 2 and Table 3.

Table 2.

Multiple Linear Regression Analysis Simultaneously

		ANOVA ^b				
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	83.231	3	27.744	101.657	.000 ^a
	Residual	269.368	987	.273		
	Total	352.599	990			

a. Predictors: (Constant), MO, ER, IR

b. Dependent Variable: HW

Table 3.
Multiple Linear Regression Analysis Individually

Model		Coefficients ^a				
		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	T	Sig.
1	(Constant)	1.360	.174		7.831	.000
	ER	.389	.036	.368	10.858	.000
	IR	.116	.041	.099	2.858	.004
	MO	.174	.033	.151	5.208	.000

a. Dependent Variable: HW

The test results of the direct influence of the three independent variables on the dependent variable show that both morality and ERO and IRO have a significant positive effect on students' hardworking. This is consistent with the results of research by Elci et al (2011). Next, to test the relationship model between the variables studied, structural equation modeling was used with AMOS software). This test aims to test the mediating variables, namely morality between the independent variables (ERO and IRO) and the dependent variable (hardworking). The results are presented in Table 4 and Figure 1.

Table 4.
Morality as Mediating Variable Using SEM

	Standardized Regression Weights	Critical Ratio
Extrinsic Religious Orientation → Hardworking	0.484**	13.687
Intrinsic Religious Orientation → Morality	0.395**	9.947
Morality → Hardworking	0.206**	5.542
Extrinsic Religious Orientation ↔ Intrinsic Religious Orientation	0.734**	15.865

GFI = 0.998
AGFI = 0.990
Chi-square = 4.185 df = 2
CFI = 0.997
RMR = 0.002
RMSEA = 0.033

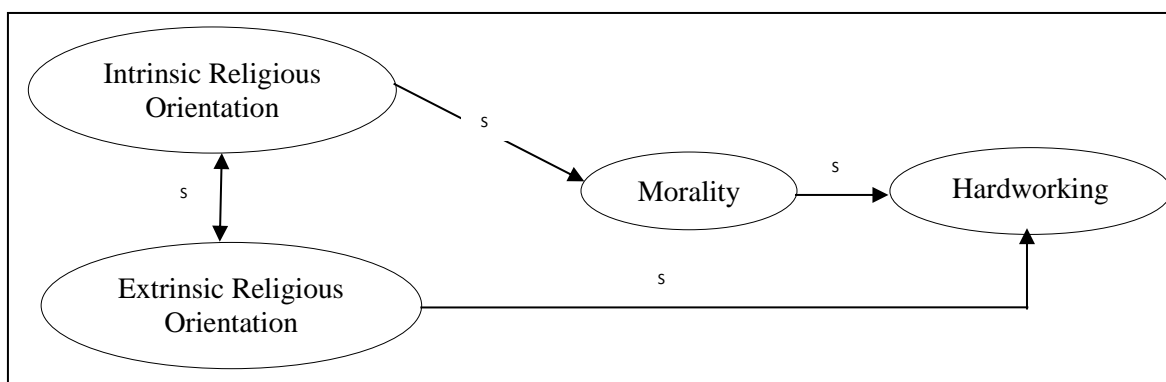


Figure 1. Relationship Model among Research Variables

The results of testing the model of the relationship between the variables studied showed that the model presented in Figure 1 is fit with the data. The model represent that the Goodness-of-Fit Index (GFI) value is 0.998 and the Adjusted Goodness-of-Fit Index (AGFI) is 0.990 which indicates that the model does not need to be modified. The small Chi-square value also shows that the model was fit between the theory and the data. The results of the model testing also found that extrinsic and intrinsic religious orientation significantly influence each other. In addition, the results of this study indicate that morality only mediates the influence of IRO on hardworking. Hardworking is directly influenced by morality and ERO. ERO has no effect on morality. Based on the results of the testing of the model, it appears that there is an interplay between the two dimensions of religious orientation. Therefore, it is necessary to test whether there are differences between the two dimensions of religious orientation. For this reason, a paired sample t-test was performed, and the results are presented in Table 5.

Table 5.*Hasil Paired Sample T Test*

		Mean	Std. Deviation	Paired Differences		T	Df	Sig. (2-tailed)	
				Std. Error Mean	95% Confidence Interval of the Difference				
					Lower				Upper
Pair 1	ER – IR	0.1296	0.49984	0.01588	0.0985	0.1608	8.164	990	0.000

The results of paired sample t-test test show that there is a difference between ERO and IRO (sig. <0.05). In other words, ERO and IRO are indeed two different and independent religious presentations. The mean ERO which is higher than the IRO indicates that students use religion as a tool or means to achieve their worldly goals and their religious orientation is still low. ERO and IRO are two different constructs, but both have mutual influence. The difference between ERO and IRO that motivates is not very clear at the teenage stage (Milevsky & Levitt, 2004). This shows that IRO is as useful as ERO. Religiosity fluctuates according to age (Webb et al., 2013).

Discussion

Religion plays an important role in shaping individual and social life. Religious motives affect the experience and values of individuals which also affects life. Religion is also an important issue in the workplace for certain countries (Ethering, 2019). Religious orientation is a way to be religious. Even though many have been criticized, religious orientation has become the dominant paradigm in the study of religious motivation and is seen as important in the study of the psychology of religion in general (Lavric & Flere, 2011). Specifically, this study also supports the existence of two religiosity orientations, namely ERO and IRO as proposed by Allport and Ross (1967). Although the two dimensions are significantly correlated ($r = 0.570^{**}$), the results of different ERO and IRO tests show that there are differences between ERO and IRO. However, the results of the model testing show that the two dimensions are mutually influential. This supports the results of previous studies, which found that ERO and IRO are two different but correlated dimensions (Donahue, 1985). This study also supports previous researchers regarding reciprocal interactions between ERO and IRO (Cameron, 2001). Some researchers claim that the two religious orientations are still inspiring to be reformulated (Neyrinck et al., 2010). In general, the difference between ERO and IRO is still used to study religion related to psychological phenomena such as morals (Stavrova & Siegers, 2013).

Religion and morality have been closely interwoven (Alsaad et al., 2021; Stavrova & Siegers, 2013). Vitell et al. (2009) shows that religion has strong ties to morality, namely that religion determines morality and religion is a source of morality. The relationship between moral development, religious attitudes, and religious orientation is an important discussion that still needs to be investigated. When in various previous studies found positive or negative relationships, even there is no relationship between

religiosity and morality (Enright et al., 1989; Glover, 1997), the results of this study indicate that religiosity is positively related to morality, even intrinsic religious orientation positively influences and significant on morality. The results of this study support the results of previous studies which state the relationship between religiosity and morality (e.g., Alsaad et al., 2021; Burris, 2002; Barak-Corren & Bazerman, 2017; Weaver & Agle, 2002). Specifically, the findings of this study are that there is a significant positive influence on intrinsic religious orientation on morality. This is consistent with the results of previous studies. In line with Glover's (1997) findings, extrinsic and intrinsic forms of religiosity differ in how they relate to morality. However, the results of this study contradict the results of research by Bulbulia et al. (2013) who found that morality is negatively correlated with IRO. This research is consistent with the findings of Sims and Bingham (2017) which state that IRO encourages higher moral standards and better understands moral content. The results of this study are consistent with the results of previous studies that intrinsic religious orientation is an important predictor of morality, but extrinsic religious orientation is not (e.g., Ji, 2004; Sedekides & Gebauer, 2010).

The purpose of this study is to examine the relationship between ERO, IRO, morality and hardworking. The results of this study indicate that the morality and religiosity of students has a positive influence on hardworking behavior. The results of this study support the results of Elci et al (2011). The results of regression testing in this study found that both extrinsic and intrinsic religious orientation and morality had a direct effect on hardworking. However, in testing the relationship model using SEM where morality is proposed as a mediating variable, only IRO influences morality, while ERO directly influences hardworking. This study indeed aims to test morality as a mediating variable in the relationship between ERO and IRO with hardworking. The results of this study confirm the relationship between ERO, IRO, morality and hardworking. In other words, morality fully mediates the relationship between IRO and hardworking.

This study uses undergraduate students in economics and business study programs at several religious-based private universities in Yogyakarta. The results showed that students used ERO rather than IRO. This can be seen in the mean ERO which is higher than the IRO. This shows students are extrinsically motivated and use religion and consider religion as means to achieve certain goals (Saroglou, 2002). Students find religion useful in various ways, namely providing security and comfort, ease of socializing, status, and support or justification for themselves (Allport & Ross, 1967). Students are also not too attached to their religion, do not have a mature religion, have not been internally motivated, have no commitment to their religion, and have not fully lived their religion, but rather use religion to fulfill personal goals. In other words, students do not use religion as their main motive because their IRO is low (Rodriguez & Henderson, 2010). Religiosity is not only multidimensional but also fluid and dynamic, especially during adolescence before adulthood which is a time to learn about themselves and how they see the world around them (Pearce et al., 2017). The spiritual level of an individual can still change because the level of spirituality fluctuates with age.

If the research results of previous researchers always associate ERO with negative things (Kuyel et al., 2012), the results of this study indicate that ERO is not negative, but rather increases hardworking. Individuals with ERO tend to use religion to achieve their goals so that orientation moves individuals to work hard. The results of previous studies found that ERO has a higher job involvement (Knotts, 2003). The findings of this study are consistent with the findings of previous researchers that religious oration has a positive effect on hardworking (Weaver & Angle, 2002). However, ERO has no effect on morality. Meanwhile, IRO can directly influence hardworking, but it can also affect hardworking through morality or mediated by morality.

The results of this study also support the results of previous studies, namely the presence of a significant positive effect of morality on hardworking (Amos et al., 2019; Corcoran et al., 2018; Miller et al., 2002). Religiosity and morality do not overlap and are not identical, but religiosity tends to precede morality, not follow (Vitell, et al., 2009). The results of this study indicate that religion is seen as the basis of scientific morality (Stavrova & Siegers, 2013). Hardworking individuals generally have higher morality

(Amos et al., 2019; Craft, 2013). However, both religiosity and morality affect the behavior of hardworking individuals.

Conclusions

Although religiosity and morality are positively correlated with hardworking, the mechanism of the relationship is poorly understood. High moral standards are influenced primarily by intrinsically religious orientation. Hardworking people in general have a stronger moral character. Religious orientation is a motivation to make individuals more religious. The religious orientation scale is primarily designed to measure trends, not create discrete categories. Religion can be divided into two orientations, extrinsic and intrinsic which are characterized by religious motivation. Although there are different categories of religious orientation, the motivation can change, adjusting the context. In addition, although one can see the effect of extrinsic and intrinsic religious orientation, sometimes that orientation is difficult to measure. Real religious orientation is complex and religious motivation is unique to each individual and can be changed.

This study has several limitations. First, this study uses cross-section data which is not appropriate to be used to test the relationship model between independent, mediating, and dependent variables. In other words, causality is difficult to prove, so it only focuses on the relationship between the variables studied. Time-series data need to be used to test the relationship model. Second, this study uses data that is not too large, which does not yet include all followers of religions in Indonesia. Therefore, research results cannot yet be generalized to the population. Third, this study uses self-report questionnaires that are prone to common method biases that causing beta coefficient to increase. Future studies should use self-reports for independent variables and others for dependent variables. The strength of this research is that it includes the diversity of respondents in religion because it involves respondents who are Muslim, Catholic, and Christian, as well as some who embrace Hinduism.

Recommendations

In order to increase students' hard work and enthusiasm for learning, universities and lecturers need to increase the religiosity and morality of students. Indonesia is a country that adheres to more than one religion. Religion is a compulsory subject that must be taken by students. Moral education which is also a compulsory subject also needs to be improved to encourage students to study hard to achieve high achievements.

Implications for Enhancing Student's Enthusiasm for Learning and Hardworking

Student learning activities should not be separated from the religious and moral improvement of students. Learning activities need to be based on religious lessons. Students need to be motivated that working or studying hard is in line with religious injunctions. Students also need to be made aware of the need for good moral awareness.

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Data Availability

The data were obtained by the writer that was assisted by assistants through the distribution of questionnaires to respondents that met the specified requirements.

Compliance with Ethical Standards

Ethical Approval

All procedures performed involving human participants were in accordance with the ethical standards of the institutional and/or national research committee, and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Informed Consent

Oral informed consent was obtained from all individual participants.

Declaration of Conflicting Interests

The author declared no conflicts of interest with respect to the authorship or the publication of this article.

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