RESEARCH ARTICLE

An Analysis of the Relationship Between Allah Centeredness and Moral Disengagement in terms of Some Variables

Allah Merkezlilik ile Ahlaki Uzaklaşma Arasındaki İlişkinin Çeşitli Değişkenler Açısından İncelenmesi

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Abstract

The study aimed primarily to examine the relationship between Allah centeredness and moral disengagement. The second aim of the study was to examine the relationship of both variables with demographic variables such as gender and, age, and marital and educational status. The study was conducted using, a relational screening model and descriptive analyzes, and consisted of 502 participants, aged between 16 and 70 who had graduated from primary/secondary school, high school, university or from second or third cycle degree programs. The data collection process of the study was performed using at demographic information form, Scale of Allah Centeredness, and Scale of Moral Disengagement. In the study, a negative significant relationship was found between Allah centeredness and moral disengagement. It was also found that the explanatory effect of Allah centeredness on moral disengagement was 5.6%. Significant relationships were detected between Allah centeredness and moral disengagement variables and age, gender, and educational status. The findings were compared with the literature data in the discussion section, and interpretations and recommendations were made.

Keywords

Religiosity, God Belief, Divine Command Theory, Moral Disengagement, Allah Centeredness

Öz

Bu çalışmanın amacı Allah merkezlilik ile ahlaki uzaklaşma arasındaki ilişkiyi incelemektir. Araştırmanın ikinci amacı her iki değişkenin cinsiyet, yaş, medeni durum ve eğitim durumu olmak üzere demografik değişkenler ile ilişkisini incelemektir. İlişkisel tarama modeli ile betimsel analizlerin kullanıldığı araştırmanın örneklemini yaşları 16 ile 70 arasında değişen ilkokul/ortaokul, lise, üniversite, yüksek lisans ve doktora mezunu 502 katılımcı oluşturmaktadır. Araştırmanın veri toplama süreci, demografik bilgi formu, Allah Merkezlilik Ölçeği ve Ahlaki Uzaklaşma Ölçeği kullanılarak gerçekleştirilmiştir. Araştırmada, Allah merkezlilik ile ahlaki uzaklaşma arasında olumsuz yönde anlamlı ilişki tespit edilmiştir. Diğer taraftan Allah merkezliliğin ahlaki uzaklaşma üzerindeki açıklayıcılık etkisinin %5.6 olduğu bulunmuştur. Araştırmada hem Allah merkezlilik hem de ahlaki uzaklaşma değişkenleri ile yaş, cinsiyet ve eğitim durumu arasında anlamlı ilişkiler tespit edilmiştir. Elde edilen bulgular tartışma kısmında literatür ile karşılaştırılmış, yorumlanmış ve öneriler sunulmuştur.

Anahtar Kelimeler: Dindarlık, Allah İnancı, İlahi Buyruk Teorisi, Ahlaki Uzaklaşma, Allah Merkezlilik

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Introduction

The divine command theory argues that good and evil are determined by God, and it manifests itself in various ways in the moral understanding of monotheistic religions.[1] In this understanding, which bases morality on revelation, good and bad are determined by God's command or prohibition, and these orders are considered a moral duty. For a believer, supreme knowledge belongs to God, and supreme moral behavior and the source of good are also based on God. According to Islamic thought, it is expected that human beings take the commandments of Allah as the source of moral principles, observe Allah's consent while conducting themselves, and behave in such a way as is in line with their love for Him. It is considered that the belief that creatures owe everything to Allah[2] and that Allah will repay what is done in this world in the Hereafter[3] will motivate human beings, who are moral creatures, to act correctly and as they are expected to do. In this close and strong relationship that is established between God and man, the individual acts with the knowledge that s/he is always watched over by God and is responsible to Him.[4] It seems difficult for an individual who accepts that moral knowledge is determined by God's orders and prohibitions and who reaches this level of consciousness, to exhibit an immoral act. However, a man may at times decline from fulfilling the judgments of God, who created him and guides him on how to live, and may refrain from taking moral action, which can be explained as a manifestation of behavior which by disregards the hierarchical ontology and epistemology between man and God.[5] Also, it can be considered that this inconsistency between discourse and action originates from the inability to establish a strong bond with God, the inability to internalize belief, or some weaknesses that people have.

Bandura, who wrote and theorized on the commiting of immoral act, argued that an individual judges a matter in his own inner world before taking moral

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1   John E. Hare, *God and Morality: A Philosophical History* (Malden: Blackwell Publishing, 2007), 264.

2   "Say: 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds'." *Presidency of Religious Affairs* (3 May 2022), En'am/162.

3   "Every soul shall have the taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have succeeded: For the life of this world is but goods and chattels of deception." *Presidency of Religious Affairs* (3 May 2022), Âli İmran/185.

4   "When My servants ask thee concerning Me, I am indeed close (to them): I respond to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way." *Presidency of Religious Affairs* (3 May 2022), Bakara 2/186.

5   Nurgül Bulut, "The Reflection Forms of Perceptions Regarding God Belief and Morality on Actions", *Journal of Ilahiyat Researches* 55/1 (June 2021), 493.

action and then transforms this into behavior as a result of positive or negative evaluations.[6] There are times, when individuals may also face a dilemma about performing actions contrary to the moral principles and values that they esteem and that bring benefit to them. In such a case, the individual has to go out of the field of morality or work out his behaviors in a form suitable for the purposes that are in line with his values. In such cases, the individual can disable the moral sanctions internalized by him thus far by making the self-regulation mechanisms dysfunctional and can take part in an immoral act without feeling any discomfort or guilt by eliminating the contradiction he will experience within himself.[7] In this way, he will allow the misconception that his problematic behavior has no moral sanction. This mental act of an individual who is not conscious of moral responsibility or who makes himself insensitive to this awareness is described as moral indifference.[8] Moral indifference gives rise to a kind of ignorance on cognitive, emotional, and volitional levels. When an individual performs an immoral act, he finds some ways out for himself by creating moral disengagement mechanisms such as moral justification, euphemistic labeling, palliative comparing, displacement of responsibility, diffusion of responsibility, minimizing, ignoring, or misconstruing the consequences, dehumanization, and attributions of blame.[9] The moral disengagement mechanism allows for the preservation of feelings of moral integrity even if it breaks the link between moral sanction and the individual by compromising moral standards.[10]

Religion, God Belief, and Moral Disengagement

For those who believe in religion, Allah constitutes the epistemological source of morality by stating man's area of responsibility and how he should behave with

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6   Albert Bandura vd. "Mechanisms of Moral Disengagement in the Exercise of Moral Agency", *Journal of Personality and Social Psychology* (1996), 364-374.

7   Albert Bandura, "Moral Disengagement in the Perpetration of Inhumanities", *Personality and Social Psychology Review* 3/3 (1999), 206.

8   Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986), 375-389.

9   Albert Bandura, "Selective Moral Disengagement in the Exercise of Moral Agency", *Journal of Moral Education* 31/2 (2002), 103; Albert Bandura, *Moral Disengagement: How People Do Harmand Live with Themselves* (New York: Worth Publishers, 2016), 2.

10   Bandura,"Selective Moral Disengagement in the Exercise of Moral Agency"; Albert Bandura, *Moral Disengagement: How People Do Harmand Live with Themselves* (New York: Worth Publishers, 2016).

concrete, clear and understandable rules.[11] Morality, on the other hand, is on a level, which keeps the relationship between the Creator and the creature alive by always activating reciprocity. In such a case, an individual keeps his communication alive by acting in line with the God in whom he believes, to whom he is connected, and whose being he declares. Such an individual realizes the moral thing by strengthening the mental and emotional bond as long as he maintains continuity in this relationship.[12] Saroglou presents a model that points to the basic components of religiosity by explaining being religious with the dimensions of belief, attachment, behavior, and belonging.[13] In this context, he classifies morality as a key dimension of religion; and according to him, religion not only deals specifically with morality as an external relation but also includes morality among its fundamental dimensions.[14] However, having sought His consent, an individual who believes in Allah may still refuse to establish a relationship based on moral principles by observing certain orders and prohibitions, despite his love for the Creator, and despite all religious sanctions. In such a case, individuals acting contrary to the requirements of religion may engage in immoral acts developing moral distancing mechanisms for this. People who have faith in Allah must have a strong motivation and consciousness to realize moral principles. For this reason, it is expected that such people stay away from committing immoral acts in any situation and observe morality.[15]

There are different studies in the literature discussing the relationship between religiosity or belief and morality. In a study that investigated the relationship between religious belief and moral maturity levels, it was found that the moral maturity level of Imam Hatip High School students was found to be higher than other high school students.[16] The findings of another study showed a positive relationship between religious belief and moral maturity levels. Also, it was understood that the religious belief and moral maturity levels of higher education students receiving

11 Ain Simpson et. al., "Belief in Divine Moral Authority: Validation of A Shortened Scale with Implications for Social Attitudes and Moral Cognition", *Individualality and Individual Differences* 94 (2016), 256.

12 Ali Ulvi Mehmedoğlu, *Tanrı'yı Tasavvur Etmek* (İstanbul: Çamlıca Yayınları, 2011), 148; Nurgül Bulut, *Dini Tasavvurun Seküler Dönüşümü* (İstanbul: DBY Yayınları, 2021), 200-201.

13 Vassilis Saroglou, "Believing, Bonding, Behaving and Belonging: The Big Four Religious Dimensions and Cultural Variation", *Journal of Cross-Cultural Psychology* 42 (2011), 1320–1340.

14 Saroglou, "Believing, Bonding, Behaving and Belonging: The Big Four Religious Dimensions and Cultural Variation", 1326.

15 Mehmet S. Aydın, *Tanrı-Ahlak İlişkisi* (Ankara: TDV Yayınları, 1991), 220.

16 Mustafa Şengün, *The Examination of Moral Maturity Levels of High School Students in terms of Some Individual Variables* (Samsun: Ondokuz Mayıs University, Institute of Social Sciences, Doctoral Dissertation, 2008), 130.

religious education were higher.[17] According to the results of one such study, it is understood that access to the general objectives of the Religious Culture and Moral Knowledge courses can increase the religiosity and moral maturity of high school students, which can reduce the aggression levels of the students.[18] In a previous study that examined the positive relationship between religion and morality in schools, it was reported that students who attended religious schools tended to be more religious and engaged in moral behaviors than students from non-religious schools.[19] Similarly, a positive relationship is seen between morality and religion in Christian religious schools, since religious schools include moral values in their curricula.[20] The reflection of this relationship on actions happens in different ways. For example, the greater the strength of an individual's religiosity, the higher the probability of maintaining in-group loyalty, respect for authority, and sticking to concepts such as honesty.[21] According to another study, it was found that the more an individual identifies with his religion, the less willing he is to engage in utilitarian forms of moral reasoning and argumentation.[22] According to another study that reported similar results, the more religious people are, the less comfortable they are to ignore moral rules and evaluate their decisions from a purely utilitarian perspective.[23] In another study discussing the effects of religiosity on moral actions, it was reported that as the level of religiosity increased, the level of destructiveness decreased according to people's perceptions of their religiosity.[24] Moreover, when

17 Mevlüt Kaya -Cüneyd Aydın, "The Investigation Relations Between Religious Belief and Moral Maturity Levels of Students at University", *Ondokuz Mayıs University Rewiev of the Faculty of Divinity* 30 (2011), 15-42.

18 Mustafa Fatih Ay, "The Relationships Among Religious Culture And Ethical Knowledge Education, Religiosity, Moral Maturity and Aggression" *Milli Eğitim* 50/232 (2021), 313-334.

19 Ashid Ali Shah, "Self-Religiosity, Father's Attitude and Religious Education in the Moral Behaviour of Adolescents" *Psychology and Developing Societies* 16/2 (2004), 187–207.

20 Roberta D. Calvet, "Studies on the Effects of Sympathy and Religious Education on Income Redistribution Preferences, Charitable Donations, and Law-Abiding Behavior", *Dissertation* (Georgia State University, 2011).

21 Jared Piazza -Justin F. Landy, "Lean Not on Your Own Understanding: Belief That Morality Is Founded on Divine Authority and Non-Utilitarian Moral Thinking", *Judgment and Decision Making* 8/6 (2013), 639-661.

22 Olga Antonenko Young et. al. "Thou Shalt Not Kill": Religious Fundamentalism, Conservatism, and Rule-Based Moral Processing", *Psychology of Religionand Spirituality* 5 (2013), 110–115.; J. Piazza, P. Sousa, "Religiosity, Political Orientation, and Consequentialist Moral Thinking", *Social Psychological and İndividualality Science*5/3 (2013), 334–342.

23 Azim F. Shariff, "Does Religion Increase Moral Behavior?", *Current Opinion in Psychology* 6 (2015), 108-113.

24 Hasan Kayıklık-Mehmet Emin Kalgı, "The Relation between Levels of Vandalist Behavior and Religiosity Levels of Secondary School Students", *Çukurova University Journal of Faculty of Divinity* 17/2 (2017), 1-18.

the limited number of studies directly or indirectly discussing the relationship between religion and moral disengagement were examined, it was found that the majority of them were related to school-age youth. Studies conducted on adults were mostly on professional ethics violations,[25] harmful substance use,[26] cyberbullying,[27] sports,[28] criminals or prisoners,[29] refugees,[30] and soldiers[31]. Many studies show that religiousness-related elements e.g. the belief in God, piety, prayers, and religious participation affect moral actions. When people establish positive relationships between religion and morality, religiosity shapes moral attitudes and behaviors in different ways. However, no study was found discussing the relationship between Allah centeredness and moral disengagement in adults.

Defining religiosity has existed as a problematic field throughout the history of quantitative religious studies. Because of the difficult nature of religiosity, many researchers emphasized that a common definition could not be agreed on, but it was also stated that a definition of religiosity could be made based on its general characteristics.[32] Parallel to what was mentioned in previous paragraphs, some

25 Guo Gongxing et. al., "Effects of Negative Workplace Gossip on Unethical Work Behavior in the Hospitality Industry: The Roles of Moral Disengagement and Self-Construal", *Journal of Hospitality Marketing & Management* 31/3, (2022), 290-310.

26 Giulio D'Urso et. al., "Drug Use as a Risk Factor of Moral Disengagement: A Study on Drug Traffickers and Offenders against Other Individuals", *Psychiatry, Psychology and Law* 25/3 (2018), 417-424.

27 Maria Grazia, Lo Cricchio et. al., "Moral Disengagement and Cyberbullying Involvement: A Systematic Review", *European Journal of Developmental Psychology*, 18/2 (2021) 271-311.

28 Jonathan Robertson-Bram Constandt, "Moral Disengagement and Sport Integrity: Identifying and Mitigating Integrity Breaches in Sport Management", *European Sport Management Quarterly* 21/5 (2021), 714-730.; Nicholas Stanger et. al. "Linking Facets of Pride with Moral Behaviour in Sport: The Mediating Role of Moral Disengagement", *International Journal of Sportand Exercise Psychology*, 19/6 (2021), 929-942.; Maria Kavussanu et. al. "Antisocial Behavior, Moral Disengagement, Empathy and Negative Emotion: A Comparison Between Disabled and Able-Bodied Athletes", *Ethics & Behavior* 25/4 (2015) 297-306.

29 Angela Mazzone et. al., Interactive Effects of Guiltand Moral Disengagement on Bullying, Defending and Outsider Behavior, *Journal of Moral Education* 45/4 (2016) 419-432.; Irene Petruccelli et. al., "Moral Disengagement Strategies in Sex Offenders, Psychiatry", *Psychologyand Law* 24/3 (2017), 470-480.

30 Mary Grace Antony, "How Moral Disengagement Facilitates the Detention of Refugee Childrenand Families", *Journal of Ethnicand Migration Studies* 45/5 (2019), 770-786.

31 Miriam C. Graaff, et. al., "On Moral Grounds: Moral Identity and Moral Disengagement in Relation to Military Deployment", *Military Psychology* 32/4 (2020), 363-375.

32 H. W. Dresser, *Outlines of thePsychology of Religion* (New York: Crowell, 1929). akt. R. W. Hood et. al., The Psychology of Religion: An Empirical Approach, (New York, GuilfordPublication, 2009), 8.

researchers mentioned religiosity as the acceptance of supernatural assumptions,[33] constructs formed by one's relationship with the divine or transcendental one.[34] It is seen that the relationship with the creative, holy, or transcendental being is considered a common characteristic of religiosity in many religious traditions, especially in religions such as Islam, Judaism, and Christianity.[35] In this context, the concept of Allah centeredness means putting Allah as the Creator at the center of all cognitive evaluations that an individual makes individually and socially.[36] This cognitive evaluation results in certain behavioral patterns in the individual dimension of emotion or the social life dimension. These patterns constitute a possible basis for describing an individual's relationship with Allah. At this point, it was examined whether moral distancing is observed in Turkish Muslims in Türkiye who have an Allah-centered thought system and reflect this in their lives and whether there is a relationship between the two in this study. The hypotheses guiding the study are as follows:

H_1: A negative correlation exists between Allah centeredness and moral disengagement.

H_2: Allah centeredness is a negative predictor of moral disengagement.

H_{3a}: Allah centeredness mean scores differ in favor of female participants.

H_{3b}: Allah centeredness mean scores differ in favor of married participants.

H_{3c}: Allah centeredness mean scores differ in favor of groups with higher education levels.

H_4: A positive correlation exists between the variables of age and Allah centeredness.

H_{4a}: Allah centeredness mean scores differ in favor of older age groups.

H_{5a}: Moral disengagement mean scores differ in favor of male participants.

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33   Benjamin Beit-Hallahmi – Michael Argyle, *The Psychology of Religious Behaviour, Belief and Experience* (London: Routledge, 1997), 6-7.

34   Peter C. Hill – Ralph W. Hood, *Measures of Religiosity* (Birmingham: Religious Education Press, 1999), 5; Kate M. Loewenthal, *The Psychology of Religion: A Short Introduction* (Oxford: Oneworld Publications, 2008), 3; G. H. Koenig et. al., "Measures of Religiosity", *Measures of Individualality and Social Psychological Constructs*, ed. GregoryBoyle et. al. (Cambridge Massachusetts: AcademicPress, 2015), 530.

35   Hideo Kishimoto, "An Operational Definition of Religion", *Numen* 8/1 (1961), 238.; G. H. Koenig et. al. "Measures of Religiosity", 530.

36   Ümit Horozcu-Ahmet Celalettin Güneş, "Scale of Allah Centeredness (SAC): Reliability and Validity Study", *The Journal of Near East University Faculty of Theology* 6/2 (2020), 297.

H_{5b}: Moral disengagement mean scores differ in favor of single participants.

H_{5c}: Moral disengagement mean scores differ in favor of groups with lower education levels.

H_6: A positive correlation exists between the variables of age and moral disengagement.

H_{6a}: Moral disengagement mean scores differ in favor of older age groups.

Method of Research

All procedures conformed to institutional ethical requirements. Also, approval for the study was granted by the Ethics Committee of Istanbul University (2021/151). Research participation was voluntary and confidential. Informed consent was obtained.

Research Design: The research which examines the relationships between the level of Allah centeredness and the level of moral disengagement was designed in the relational screening model. Correlation analysis and simple linear regression analysis were performed. In addition, it was investigated whether the levels of Allah centeredness and moral disengagement differed according to demographic variables (gender, age, marital status, educational status or backround). In this context, descriptive analyzes were also included in the research.

Population and Sample: The population of the research is Muslim Turks living in Türkiye. It is limited by various demographic characteristics. The research population is primarily restricted to individuals between the ages of 16 and 70. In the second place, the research population is limited to those continuing in or graduating from various educational stages. These stages are as follows: elementary and secondary school, high school, university, and second and third cycle degree programs.

The sample of the study was determined using the convenient sampling method. 781 participants filled out the questionnaire form. However, 92 participants who did not meet or fulfill the necessary criteria were excluded from the sample. After that, it was determined that 374 of the participants were in the university group. An unbalanced distribution was found among the education groups. Therefore, 374 participants in the university group were subjected to systematic sampling criteria. While one unit was included in the sample, one unit was excluded from the sample, respectively. In this way, only 187 participants in the university group were included in the sampling. As a result, the final sample consisted of 502 participants aged between 16 and 70 who were either attending elementary and secondary school, high school, university or second or third cycle degree education programs or who

had already obtained a qualification in any these stages. The other characteristics of the sample are as follows:

Gender: 181 male (36.1%) and 321 female (63.9%).

Marital Status: 165 single (32.9%) and 337 married (67.1%).

Educational Status or Background: Elementary and Secondary School (n: 58, 11.6%), High School (n: 146, 29.1%), University (n: 187, 37.3%), Second Cycle and Third Cycle Degree (n: 111, 22.1%).

Age Groups: 16-22 ages (n: 72, 14.3%), 22-28 ages (n: 68, 13.5%), 28-33 ages (n: 86, 16.9%), 33-40 ages (n: 119, 23.7%), 40-45 ages (n: 47, 9.4%), 45-70 ages (n: 110, 21.9%).

Data Collection Procedure and Instruments: The data collection process was carried out on an online platform (Google Forms) in 10.11.2021-28.06.2022. In order to collect demographic information, four questions about gender, age, marital status and educational status or backround were asked of the participants. Moreover, two different scales with 16 items were used in the questionnaire. The first of the scales was the Scale of Allah Centeredness (SAC) and the second is the Scale of Moral Disengagement (SMD).

Scale of Allah Centeredness: Developed by Horozcu and Gunes only the 7th item of the 8-item scale is reverse coded. The lowest score that can be obtained from the scale is 8 and the highest score is 56. When a high score is obtained from the scale it indicates a high level of Allah centeredness. The fit indices obtained in the confirmatory factor analyses of the single factor scale were $X2/df = 1.73$, RMSEA = .074, NFI = .95, NNFI = 0.97, CFI = 0.98, RFI = .93, RMR= 0.062, SRMR = 0.046, GFI = 0.94 and AGFI = .89. Cronbach's Alpha coefficient was determined as .89. These values show that the 7 point likert scale of Allah Centeredness is a reliable and valid scale.[37] In this study, Cronbach's Alpha coefficient was found as 0.759.

Scale of Moral Disengagement: This is an 8-item, single-factor scale developed by Moore et al.[38] This scale was adapted into Turkish by Ekmekçioğlu and Aydoğan.[39] Ekmekçioğlu and Aydoğan carried out the adaptation study in 4 different samples. There is no reverse-coded item in the 5-point Likert scale. The lowest score that

37 Ümit Horozcu - Ahmet Celalettin Güneş, "Scale of Allah Centeredness (SAC): Reliability and Validity Study", *The Journal of Near East University Faculty of Theology* 6/2 (2020), 318-320.

38 Celia Moore et. al., "Why Employees Do Bad Things: Moral Disengagement and Unethical Organizational Behavior", *Personnel Psychology* 65/1 (2012), 1-48.

39 Emre Burak Ekmekçioğlu-Enver Aydoğan, "The Validity And Reliability Study Of The Scale Of Moral Disengagement", *Third Sector Social Economic Review* 54/2 (2019), 701-712.

can be obtained from the scale is 8 and the highest score is 40. When a high score is obtained from the scale, it indicates a high level of moral disengagement. According to the results of confirmatory factor analysis, it was determined that the single factor model showed good fit values ($\chi 2$ =25.593, df=17, $\chi 2$/ df=1.50, CFI =0.99, IFI =0.99, TLI =0.98, RMSEA = 0.04, SRMR = 0.02). Item factor loads were greater than 0.50 and took values between 0.59 and 0.87. The Cronbach's alpha of the scale is 0.91. In this study, Cronbach's Alpha coefficient was found as 0.758.

Data Analyses: Analysis of the data was carried out using SPSS version 26. First of all, the data were transferred to the SPSS and the variables were defined and arranged. The processing stage of the research was carried out with parametric tests after it was determined that the data were normally distributed (Allah Centeredness [Skewness -1.097, Kurtosis 1,466]; Moral Disengagement [Skewness 1.229, Kurtosis 1.871]). Pearson Correlation was used in relational analyses. The following values were taken as reference for the correlation coefficients: 0.70-1.00 indicates a strong relationship; 0.70-0.30 indicates a moderate relationship and 0.30-0.00 indicates a weak/low relationship.[40] Independent sample t-test was used for two-group variables and One-Way ANOVA test was used for variables with three or more groups.

Findings

Table 1.
Descriptive Statistics (Mean Scores)

Groups / Variables	7 Point Likert of Allah Centeredness Mean Scores	5 Point Likert of Moral Disengegament Mean Scores
All Participants (n: 502)	5.99	1.91
Male (n: 181)	5.87	2.06
Female (n: 321)	6.05	1.83
Single (n: 165)	5.76	1.98
Married (n: 337)	6.10	1.88
Elemantary and Secondary School (n: 58)	6.26	2.21
High School (n: 146)	6.00	2.08
University (n: 187)	5.98	1.76
Second Cycle and Third Cycle Degree (n: 111)	5.85	1.80
16-22 Ages (n: 72)	5.66	2.19
22-28 Ages (n: 68)	5.81	1.80
28-33 Ages (n: 86)	5.97	1.96
33-40 Ages (n: 119)	6.114	1.85
40-45 Ages (n: 47)	6.111	1.93
45-70 Ages (n: 110)	6.15	1.82

40   Şener Büyüköztürk, *Sosyal Bilimler İçin Veri Analizi* (Ankara: Pegem Akademi, 2004), 31-37.

Considering the points that can be obtained from the scale, Allah centeredness levels of the participants are well above the average and the moral disengagement levels are below the average. Allah centredness mean scores are well above the average (3.50) and moral disengagement mean scores are below the average (2.50) in all male-female, single-married, educational status or backround, and age groups.

Relationship Between Allah Centeredness and Moral Disengagement

Table 2.

The Correlation Between Allah Centeredness and Moral Disengagement

Allah Centeredness		**** p<.01**
	-.237**	
Moral Disengagement		**N: 502**

As seen in Table 2, weak negative and significant correlation was found between the Allah centeredness level of the participants and their moral disengagement level (r=-.237, p<.01). These results supported the hypothesis (H$_{1)}$ that "A negative and significant correlation exists between the variable of Allah centeredness and the variable of moral disengagement".

Allah Centeredness as a Predictor of Moral Disengagement

Table 3.
Simple Linear Regression Analysis for Allah Centeredness and Moral Disengagement

r	r²	β	t	F	p
-.237	.056	-.211	-5.466	29.882	.000

Dependent Variable: Moral Disengagement

Independent Variable: Allah Centeredness

Simple linear regression analysis was applied to determine the explanatory level of Allah centeredness on moral disengagement. As a result of simple linear regression analysis (*Table 3*), it is seen that there is a weak negative and significant relationship between Allah centeredness and moral disengagement (r=-.237, r²=.056, p<.01). According to these data, Allah centeredness, as an independent variable, has an explanatory power of 5.6% on moral disengagement. Hence, the hypothesis

that "Allah centeredness is a negative predictor of moral disengagement" (H_2) was verified.

Allah Centeredness and Moral Disengagement in Terms of Gender

Table 4.

Allah Centeredness and Moral Disengagement in terms of Gender (t-Test)

	Groups	N	X̄	Std. D.	t Test		
					t	df	p
Allah Centeredness	Male	181	5.87	.880	-2.237	500	.019
	Female	321	6.05	.800			
Moral Disengagement	Male	181	2.06	.728	3.401	500	.001
	Female	321	1.83	.737			

As Table 4 indicates, the mean scores of Allah centeredness and moral disengagement of male and female participants differ significantly. In terms of Allah centeredness mean scores, female (x̄=6.05) participants had higher mean scores than male (x̄=5.87) participants (t[508]=-2.237; p<.05). These results showed that the hypothesis of "Allah centeredness mean scores differ in favor of female participants" (H_{3a}) was supported. Moreover, male (x̄=2.06) participants had a higher mean score of moral disengagement than female (x̄=1.83) participants (t[500]=3.401 p<.05). Therefore, the hypothesis of "Moral disengagement mean scores differ in favor of male participants" (H_{5a}) was also verified.

The Relationships Between Age and Allah Centeredness & Moral Disengagement

Table 5.

The Correlation Between Age and Allah Centeredness & Moral Disengagement

	Allah Centeredness	Moral Disengagement
Age	.189**	-.116**
**p<.01		

As seen in Table 5, it was determined that there was weak positive and significant correlation between the ages of the participants and their Allah centeredness level (r=.189, p<.01). However weak negative and significant correlation between the ages of the participants and their moral disengagement level was found. According to these results, both the hypotheses of "A positive correlation exists between the variable of age and variable of Allah centeredness." (H_4) and "A positive correlation exists between the variable of age and variable of moral disengagement." (H_6) were supported.

Table 6.

Allah Centeredness and Moral Disengagement in terms of Age Stages (One-Way ANOVA)

	Age Stages	N	x̄	Std. D.	Source of Variance	Sum of Squares	df	Means Square	F	p	Differences
Allah Centeredness	16-22 (1)	72	5.66	.95							
	22-28 (2)	68	5.81	.84	Between Groups	14.958	5	2.992			
	28-33 (3)	86	5.97	.80					4.453	.001	6>2 6>1 5>1 4>1 4>2 3>1
	33-40 (4)	119	6.114	.73	Within Groups	333.209	496	.672			
	40-45 (5)	47	6.111	.83							
	45-70 (6)	110	6.15	.81	Total	348.166	501				
	Total	502	5.99	.83							
Moral Disengagement	16-22 (1)	72	2.19	.77							
	22-28 (2)	68	1.80	.664	Between Groups	8.185	5	1.637			
	28-33 (3)	86	1.96	.88					1.637	.010	1>2 1>3 1>4 1>6
	33-40 (4)	119	1.85	.664	Within Groups	267.722	496	.540			
	40-45 (5)	47	1.93	.660							
	45-70 (6)	110	1.82	.72	Total	275.907	501				
	Total	502	1.91	.74							

Table 6 shows the results of the One-Way ANOVA test for Allah Centeredness and moral disengagement in terms of age groups. The results show that the mean scores of Allah centeredness (F=4.453; p<.05) and moral disengagement (F=1.637; p<.05) differ significantly. LSD test was used at the Post-Hoc test stage to determine the differences between the groups. As a result, in the Allah centeredness variable,

the 16-22 age group had a significantly lower mean score than the 28-33, 33-40, 40-45, and 45-70 age groups. The 33-40 and 45-70 age groups achieved significantly higher mean scores than the 22-28 age group. In terms of the moral disengagement variable, the 16-22 age group had a significantly higher mean score than all the 22-28, 28-33, 33-40, and 45-70 age groups. In conclusion, the hypothesis of "Allah centeredness mean scores differ in favor of older age groups." ($H4_a$) was supported but hypothesis of "Moral disengagement mean scores differ in favor of older age groups" (H_{6a}) was not.

Allah Centeredness and Moral Disengagement in terms of Marital Status

Table 7.
Allah Centeredness and Moral Disengagement in terms of Marital Status (t-Test)

	Groups	N	X̄	Std. D.	t Test		
					t	**df**	**p**
Allah Centeredness	Single	165	5.76	.884	-4.432	500	.000
	Married	337	6.10	.784			
Moral Disengagement	Single	165	1.98	.754	1.499	500	.135
	Married	337	1.88	.734			

Table 7 shows that the mean scores of the participants in the Allah centeredness and moral disengagement variables differ significantly according to their marital status. In the Allah centeredness variable, married (x̄=6.10) participants scored higher than single (x̄=5.76) participants (t[500]=-4.432; p<.05). With these results, the hypothesis of "Allah centeredness mean scores differ in favor of married participants." (H_{3b}) was verified. On the contrary, although single (x̄=1.98) participants scored higher than married (x̄=1.88) participants this difference was not significant in the moral disengagement variable (t[500]=1.499; p>.05). For this reason, the hypothesis of "Moral disengagement mean scores differ in favor of single participants." (H_{5b}) was rejected.

Allah Centeredness and Moral Disengagement in terms of Educational Status or Background

Table 8.

Allah Centeredness and Moral Disengagement in terms of Educational Status or Background

	Educational Status or Background	N	X̄	Std. D.	Source of Variance	Sum of Squares	df	Means Square	F	p	Differences
Allah Centeredness	Elementary and Secondary School (1)	58	6.26	.76							
	High School (2)	146	6	.92	**Between Groups**	6.528	3	2.176			
	University (3)	187	5.98	.81	**Within Groups**	341.638	498	.686	3.172	.024	1>2 1>3 1>4
	Second Cycle and Third Cycle Degree (4)	111	5.85	.74	**Total**	348.166	501				
	Total	502	5.99	.83							
Moral Disengagement	Elementary and Secondary School (1)	58	2.21	.96							
	High School (2)	146	2.08	.84	**Between Groups**	14.867	3	4.956			
	University (3)	187	1.76	.57	**Within Groups**	261.040	498	.524	9.454	.000	1>4 1>3 2>3 2>4
	Second Cycle and Third Cycle Degree (4)	111	1.8	.62	**Total**	275.907	501				
	Total	502	1.91	.74							

Table 8 presents the results of the analysis carried out to determine whether the mean scores of Allah centeredness and moral disengagement differ according to the variable of educational status or backround. It was determined that the mean scores of Allah centeredness (F=3.172; p<.05) and moral disengagement (F=9.454; p<.05) differed significantly according to educational status or backround. LSD test was used at the Post-Hoc analysis stage to determine which levels of educational or backgrounds differed. In the variable of Allah centeredness, the elementary and secondary school (x̄=6.26) group had a higher mean score than the high school

($\bar{x}$=6.00), university ($\bar{x}$=5.98) and second or third cycle degree ($\bar{x}$=5.85) groups. In the moral disengagement variable, the primary and secondary school ($\bar{x}$=2.21) group had a higher mean score than the university ($\bar{x}$=1.76) and second or third cycle degree ($\bar{x}$=1.80) groups. In the same variable, the high school ($\bar{x}$=2.12) group also achieved higher mean scores than the university ($\bar{x}$=1.76) and second or third cycle degree ($\bar{x}$=1.80) groups. As a result of the findings, the hypotheses that "Allah centeredness mean scores differ in favor of groups with higher education levels." (H_{3c}) and "Moral disengagement mean scores differ in favor of groups with lower education levels." (H_{5c}) were rejected.

Discussion

This study discusses the relationship Allah centeredness and moral disengagement through diverse variables in light with the findings of former relative studies.

The Relationship between Allah Centeredness and Moral Disengagement

In the study, a negative, low-level and significant relationship was found between the variables of Allah centeredness and moral disengagement (r=-.237, p<.01). Schwartz and Huismans assumes that religiosity will be strongly positively associated with obedience to a transcendent authority and acceptance of traditional customs and beliefs (tradition); will have strong negative relationship with values emphasizing a person's emotional satisfaction (hedonism); will have positive relationship with others' expectations and moral standards (compliance); will have negative relationship with pleasurable arousal (stimulation), and a weaker negative relationship with values encouraging individuals to think and act independently (self-direction). These predictions are also confirmed by studies[41] involving numerous participants from different religions and nationalities. Mehmedoğlu found positive significant relationships between the level of religiosity and success dimensions, universalism, benevolence, tradition, conformity and security, which were classified as value orientation groups, and negative significant relations with the hedonism

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41 Sipke Huismans, "The Impact of Differences in Religion on the Relation Between Religiosity and Values", Journeys into Cross Cultural Psychology, ed. Anne-Marie Bouvy et. al., (Amsterdam 1994), 255-268.; Shalom H. Schwartz - Sipke Huismans, "Value Priorities and Religiosity in Four Western Religions" *Social Psychology Quarterly* 58/2 (1995), 88-107.; S. Roccas - Shalom H. Schwartz, "Churchstate Relations and the Association of Religiosity With Values: A Study of Catholics in Six Countries", *Cross-Cultural Research* 31 (1997), 356–375; Çiğdem Kâğıtçıbaşı - Ersin Kuşdil, "Value Orientations of Turkish Teachers and Schwartz's Theory of Values Running Head: Values", *Turkish Journal of Psychology* 15 (2000), 72.; Ali Ulvi Mehmedoğlu, "Gençlik, Değerler ve Din", *Küreselleşme, Ahlâk ve Değerler* ed. Yurdagül Mehmedoğlu – Ali Ulvi Mehmedoğlu, (İstanbul: Litera Yayıncılık, 2006), 275-276.

dimension.[42] Similarly, Balcı Arvas finds positive meaningful relationships between personal values consisting of components including honesty and sharing, respect and accuracy, sharing and respect and degrees of feeling the influence of religion.[43] Karslı found positive and significant relationship between spiritual-human values and religious attitudes. In the latter, it was determined that people with a high level of religious attitude achieved significantly higher than average scores regarding human, spiritual values.[44] In her study on adolescents, Acat discovered that there are positive and significant relationships between religiosity and the tendency to ethical values consisting of justice-honesty, love-respect and cooperation components.[45] The studies of Ekşi/ Çiftçi[46] and Aydın[47], reveal that as the level of religious belief increases, the level of moral maturity of students also increases. Koçak showed that there is a low negative correlation between moral disengagement attitudes and religiosity levels. As students' level of religiosity increases, there is a significant decrease in the tendency towards moral disengagement.[48] In Gülmez's study on adult males, it was found that participants with high levels of religiosity had lower tendencies towards moral disengagement.[49]

42 Ali Ulvi Mehmedoğlu, "İlahiyat Fakültesi Öğrencilerinin Değer Yönelimleri ve Dindarlık-Değer İlişkisi (M.Ü. İlahiyat Fakültesi Örneği)", *International Journal of Theological and Islamic Studies* 30/1 (2006), 151.

43 Fatma Balcı Arvas, "A Research on the Relationship Personal Values and Religiousness", *Journal of the Human and Social Science Researches* 7/5, (2018), 55-56.

44 Necmi Karslı, "Spiritual-Humanistic Values and Religiousness in University Students" Ondokuz Mayıs University Review of the Faculty of Divinity 50 (2021), 162.

45 Betül Acat, "The Relationship Between Religiosity, Values, Internet Addiction and Life Satisfaction Among Adolescents" (İstanbul: Marmara University, Institute of Social Science, Master Thesis, 2019), 76-77.

46 Halil Ekşi - Muhammed Çiftçi, "Predicting High School Students' Problematic Internet Use in Terms of Religious Beliefs and Moral Maturity", *Addicta: The Turkish Journal on Addictions* 4/2 (2017), 189.

47 Kaya - Aydın, "The Investigation Relations Between Religious Belief and Moral Maturity Levels of Students at University", *Ondokuz Mayıs University Rewiev of the Faculty of Divinity* 30 (2011), 34.

48 Ali Koçak, "İlahiyat Fakültesi Öğrencilerinde Ahlaki Uzaklaşma ve Dindarlık İlişkisi Üzerine Nicel Bir Araştırma", *İslam ve Yorum IV*, ed. Emine Güzel - Ramazan Meşe (Malatya: İnönü Üniversitesi Yayınevi, 2020), 3/119.

49 Çiğdem Gülmez, *Violence Against Women, Moral Disengagement and Religiosity* (Samsun: Ondokuz Mayıs University, Institute of Social Sciences, Doctoral Dissertation, 2014), 250.

Codato et al.[50] recorded a negative relationship between religious and spiritual beliefs and moral disengagement. D'Urso, Petruccelli, and Pace[51] find a negative relationship between intrinsic religiosity and moral disengagement. Stark[52] finds a negative relationship between the importance given to God and the desire to commit moral violations. In addition, in a study conducted on 30 prisoners in Italy, negative significant relationships were found between moral disengagement and intrinsic religiosity.[53]

The findings of our study show that there is a significant negative relationship between the level of Allah centeredness and level of moral disengagement, and they are in line with similar research findings. Thus, it can be conferred that an individual whose orientation and belief in Allah is increasing and who continues living in this direction is more inclined to perform moral actions. Similarly, it can be said that belief in God has an effect on the emergence of morality as well as on moral indifference. For example, Hacıkeleşoğlu, finds that religiosity had a 2% explanatory power on moral indifference.[54] As for that study, it revealed that Allah centeredness has an explanatory power of 5.6% on moral disengagement. From this perspective, it should be emphasized that the predictors of different variables of the scales used for measurement of religiosity differ. The stated explanatory rates can be considered quite low, but this can be explained not by the low effect of religiosity on moral disengagement in general, but by the limitedness of religiosity inclusiveness of the measurement tools used. Additionally, the negative relationship between Allah centeredness and moral disengagement levels, albeit low, based on this study sample and on the extent of the value of the findings invalidates Bandura's[55] claim that individuals use moral disengagement mechanisms regardless of age, gender, race, ethnicity, socioeconomic level or religious affiliation.

50   Marta Codato, et. al., "Civic and Moral Disengagement, Weak Personal Beliefs and Unhappiness: A Survey Study of the "Famiglia Lunga" Phenomenon in Italy", *Testing, Psychometrics, Methodology in Applied Psychology* 18/2 (2011), 92.

51   Giulio D'Urso et. al. "Attachment Style, Attachment to God, Religiosity, and Moral Disengagement: A Study on Offenders". *Mental Health, Religion & Culture* 22/1 (2019), 5.

52   Rodney Stark, "Gods, Rituals, and the Moral Order", *Journal for the Scientific Study of Religion* 40/4 (2001), 624.

53   D'Urso et. al. "Attachment Style, Attachment to God, Religiosity, and Moral Disengagement: A Study on Offenders", 6.

54   Hızır Hacıkeleşoğlu, "A Research on The Relationship Between Social Media Disorder, Religiosity and Moral Disengagement In Adolescents", *Journal of Academic Research in Religious Sciences* 21/2 (2021), 894.

55   Bandura, "Selective Moral Disengagement in the Exercise of Moral Agency", 115.

Allah Centeredness and Moral Disengagement in terms of Gender

In terms of gender, when Allah centeredness and moral disengagement mean scores are evaluated, it is found that there is a significant difference between male and female groups. While, in the Allah centeredness variable (t[508]=-2.237; p<.05), women (x̄=6.05) had a higher mean score than men (x̄=5.87); in the moral distancing variable (t[500]=3;401 p<.05), men (x̄=2.06) had a higher mean score than women (x̄=1.83). The findings obtained in the Allah centeredness variable are in parallel with many research results in the literature in terms of religiosity. Alma determined that Allah centeredness mean scores in the gender variable are significantly higher in favor of female participants in her study with university students.[56] When the literature is examined, it can be said that the Allah centeredness data bases on gender obtained in our study are compatible with the studies of Stark[57], Kayıklık[58], Kirman[59], Yapıcı[60] and Cirhinlioğlu and Ok[61], who concluded that women are more religious than men. In a study conducted in a university sample, the results showed that God-centeredness average scores did not differ significantly according to gender groups.[62] In some others, it was found that men's religious attitudes and religiosity levels are higher than those of women.[63]

The findings obtained in the moral disengagement variable show that our study's

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56 Meryem Alma, *A Field Research on the Relationship Between Others Centered Externality, Allah Centeredness and Getting Affected By Gossip About One's Self* (İstanbul: Istanbul University, Institute of Social Sciences, Master Thesis, 2021), 43-44.

57 Rodney Stark, "Physiology and Faith: Addressing the "Universal" Gender Difference in Religious Commitment", *Journal for the Scientific Study of Religion* 41/3 (2002), 496-498.

58 Hasan Kayıklık, *Orta Yaş ve Yaşlılıkta Dinsel Eğilimler* (Adana: Baki Kitabevi, 2003), 158.

59 Mehmet Ali Kirman, *Din ve Sekülerleşme: Üniversite Gençliği Üzerine Sosyolojik Bir Araştırma* (Adana: Karahan Kitabevi, 2005), 128.

60 Asım Yapıcı, *Ruh Sağlığı ve Din Psiko-Sosyal Uyum ve Dindarlık* (Adana: Karahan Kitabevi, 2007), 246.

61 Fatma Gül Cirhinlioğlu - Üzeyir Ok, "Who Are More Religious: Women or Men?", *Zeitschrift für die Welt der Türken/Journal of World of Turks* 3/1 (2011), 135.

62 Ahmet Celalettin Güneş, *The Relationship Between Allah Centeredness, Others Centered Externality and Positive Cognitive Triad in University Students*, (İstanbul: Istanbul University, Institute of Social Sciences, Master Thesis, 2021), 44; Büşra Nur Yüksel, *Investigating the Relationship Among College Students's Codependenct with Allah Centeredness and Others Centered Externality* (İstanbul: Istanbul University, Institute of Social Sciences, Master Thesis, 2021), 195.

63 Mevlüt Kaya, *Din Eğitiminde İletişim ve Dini Tutum* (Samsun: Etüt Yayınları, 1998), 116; Murat Yıldız, *Ölüm Kaygısı ve Dindarlık* (İzmir: İzmir İlahiyat Vakfı Yayınları, 2006), 140.

results are similar to the studies of Bandura et al.[64], Codato et al.[65], and Caravita et al.[66], who concluded that men have more moral disengagement tendencies than women. However, some studies in the Turkish literature show a different picture. For example, in his study on theology faculty students Mehmedoğlu determined that the value orientation of female participants achieved significantly higher mean scores than male participants in the dimensions of self-orientation, universalism, benevolence and security.[67] Özcan and Erol determined that female participants achieved significantly higher mean score in the areas of religiosity, power, universalism, security and benevolence as value dimensions while male participants achieved a significantly higher mean score in the hedonism dimension.[68] In Acat's study on adolescents, female participants obtained significantly higher mean scores than male participants in the categories of fairness-honesty, love-respect, and inclination to ethical values consisting of cooperation components.[69] In the studies of Gencer[70], Kağan and Yazıcıoğlu[71], it was determined that the average scores of men in moral indifference levels are significantly higher than that those of women. The findings of our research overlap with the findings of Güngör[72], Yapıcı, and Yuruk[73], who determined that the moral values of females are higher than those of males.

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64 Bandura et. al., "Mechanisms of Moral Disengagement in the Exercise of Moral Agency", 368.

65 Codato et. al., "Civic and Moral Disengagement, Weak Personal Beliefs and Unhappiness: A Survey Study of the "Famiglia Lunga" Phenomenon in Italy", 92.

66 Simona Caravita, et. al., "Peer İnfluences on Moral Disengagement in Late Childhood and Early Adolescence". *Journal of Youth and Adolescence* 43/2 (2014), 201.

67 Mehmedoğlu, "İlahiyat Fakültesi Öğrencilerinin Değer Yönelimleri ve Dindarlık-Değer İlişkisi (M.Ü. İlahiyat Fakültesi Örneği)", 152.

68 Zeynep Özcan-Haticetül Kübra Erol, "Tendency of University Students towards Values and Relation of Religiousness & Values (Sample of Karabük)", *Journal of History Culture and Art Research* 6/4 (2017), 927.

69 Acat, *The Relationship Between Religiosity, Values, Internet Addiction and Life Satisfaction Among Adolescents*, 51.

70 Nevzat Gencer, "Youth and Moral Disengagement: An Assessment on High School Students' Levels of Moral Disengagement" *International Journal of Social Sciences Academy*, 3/3 (2020), 320.

71 Mücahit Kağan - Müfide Merve Yazıcıoğlu, "Investigation of Moral Distancing Attitudes of University Students in Terms of Various Variables", *Uluslararası Türk Kültür Coğrafyasında Sosyal Bilimler Dergisi* 6/1 (2011), 7.

72 Erol Güngör, *Değerler Psikolojisi* (Amsterdam: Hollanda Türk Akademisyenler Birliği Vakfı Yayınları, 1993), 68.

73 Asım Yapıcı - Tuğrul Yürük, "Sorting of Value Preference of Students of High Religious Education: The Case of Divinity Faculty of Çukurova University", *Çukurova University Journal of Faculty of Divinity* 15/1 (2015), 9.

Our study shows that the level of religiosity and moral disengagement of women is higher than that of men. This can be explained by the fact that women have a more fair, empathetic, sensitive and harmonious nature. Therefore, this nature of women directs them to establish a more sincere and emotional bond with God, thus hindering their immoral behavior.

Allah Centeredness and Moral Disengagement in terms of Age and Age Groups

While there are positive significant relationships between age and Allah centeredness (r=.189, p<.01); significant negative correlations exist between moral disengagement and age variable (r=-.116, p<.01). Therefore, we can say that as the age progresses, the level of Allah centeredness increases and develops positively, and the level of moral distancing decreases. Alma recorded that there is a low-level positive and significant relationship between the age variable and Allah centeredness.[74] In his study, Kayıklık[75] observed that religiosity scores increased with increasing age, while Ayten[76] stated that there was an age-related increase in performing prayers. When the literature is examined in terms of the moral disengagement variable, Özcan and Erol found that there is a negative significant relationship between the level of feeling the influence of religion and hedonism. They found positive significant relationships between the dimensions of compliance, security, benevolence and tradition.[77] The findings of these studies show parallelism with our findings. In addition, in his study on university students Güneş determined that Allah centeredness mean scores did not differ significantly according to age groups.[78] In another study[79], no significant difference was found between the age groups in the moral disengagement variable, while Koçak[80] recorded that both the moral disengagement and religiosity levels of students did not cause a significant difference according to age groups. The literature, as in our study, found that there

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74 Alma, *A Field Research on the Relationship Between Others Centered Externality, Allah Centeredness and Getting Affected by Gossip About One's Self*, 46.

75 Hasan Kayıklık, *Orta Yaş ve Yaşlılıkta Dinsel Eğilimler*, (Adana: Baki, 2003)

76 Ali Ayten, Relationship between Self-Actualization and Religiosity (İstanbul: Marmara University, Institıte of Social Sciences, Master Thesis, 2004), 86.

77 Özcan - Erol, "Tendency of University Students towards Values and Relation of Religiousness & Values (Sample of Karabük)", 931.

78 Güneş, *"The Relationship Between Allah Centeredness, Others Centered Extarnality and Positive Cognitive Triad in University Students"*, 43.

79 Kağan - Yazıcıoğlu, "Investigation of Moral Distancing Attitudes of University Students in Terms of Various Variables", 7.

80 Koçak, "İlahiyat Fakültesi Öğrencilerinde Ahlaki Uzaklaşma ve Dindarlık İlişkisi Üzerine Nicel Bir Araştırma", 121.

will be an increase in the level of belief and religiosity with increasing age. The reasons behind this can be interpreted as the increase in religious consciousness and awareness with increasing age, experiencing rational inferences, grounding of belief, and transition in the religious understanding from the level of imitation to the level of investigation. In addition, while dealing with problems such as finding a job, marriage, economic concerns, and the education of children in young adulthood, a person may have gotten closer to the Creator and performed religious acts such as trust, prayer and shelter. After one's mid-life years, thought of death and the afterlife may cause an increase in one's religious beliefs and worship. The decrease in moral disengagement in parallel with the increase in religious belief can be attributed to the fact that participants regard religious knowledge and moral knowledge as equivalent, and that religious knowledge brings about a positive change in morality. As age progresses, a person can behave in a more balanced and consistent manner when faced with the problems. In addition, the reflection of religiosity on behavior, as well as belief and knowledge, indicates the existence of a true belief in Allah.

Allah Centeredness and Moral Disengagement in terms of Marital Status

In terms of marital status variable, while a significant difference is found between single ($\bar{x}$=5.76) and married ($\bar{x}$=6.10) groups in Allah centeredness mean scores (t[500]=-4.432; p<.05); there is no significant difference between single ($\bar{x}$=1.98) and married ($\bar{x}$=1.88) in terms of moral disengagement variable (t[500]=1.499; p>.05). Karslı finds that there is no significant difference between married and single people in terms of belief, but married people scored significantly higher than single participants in terms of worship, religious feelings, intrinsic religious motivation levels and general religiosity.[81] Another study found that married adults are more likely to have an intrinsic religiosity model than singles and widows. However, within the framework of the same variable, it was shown that there is no significant difference between the models of externally motivated religiosity in terms of marital status of all adults (married, single or widowed).[82] Baynal found that married people tended to be more religious than singles.[83] Koçak found that married people achieved significantly higher average scores than singles in terms

81 Necmi Karslı, *Relationship of Anger Management and Religiousness* (Erzurum: Atatürk University Institute of Social Sciences, Doctoral Dissertation, 2011), 185-190.

82 Mustafa Koç, "The Relationship Between Demographic Characteristics and Religiosity: An Empirical Research on Adults", *Uludağ University The Rewiev of The Faculty of Theology* 19/2 (2010), 241.

83 Fatma Baynal, "The Research of Religiosity and Mental Health in Adults According to Some Variables", *Journal of the Human and Social Sciences Researches* 4/1 (2015), 214.

of both religiosity and moral maturity.[84] These findings in the literature support the results of our research. However, some studies only indirectly support the conclusion of this study. For example, Serwinek[85] revealed that marital status does not have a significant effect on ethical perceptions. Özyer and Azizoğlu[86], on the other hand, find that people's ethical values do not differ significantly according to their marital status. The reason why married individuals get higher scores than singles at the level of religiosity can be explained by the need for greater effort in being a good role model for one's family and children, as well as the more regular and disciplined life brought about by marriage.

Allah Centeredness and Moral Disengagement in terms of Education Level

In terms of education level variable, in the mean scores Allah centeredness, elemantary and secondary school group (x̄=6.26); has a significantly higher mean score than the high school (x̄=6.00), university (x̄=5.98) and second cycle & third cycle degree (x̄=5.85) education groups (F=3.172; p<.05). In the mean scores of moral distancing, elemantary/secondary school (x̄=6.26) and high school (x̄=6.00) groups achieved significantly higher mean scores than both university (x̄=5.98), second and third cycle degree (x̄=5.85) education groups (F=9.454; p<.05). In similar studies, it was observed that there was a negative difference in religiosity as the education level increased.[87] It was also observed in the studies conducted by Uysal[88] , Kayıklık[89], Köktaş[90] and Özbaydar[91] and Acar et al.[92] that there was a decrease in the level of religiosity as the level of education increased. Balcı Arvas, in her research on married adults, identified from the scale of feeling the effect of

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84 Ali Koçak, *The Relationship Between Moral Maturity and Religiosity: The Case of Adana* (Adana: Çukurova University, Doctoral Dissertation, 2022), 122-123.

85 Paul J. Serwinek, "Demographic & Related Differences in Ethical Views Among Small Businesses", *Journal of Business Ethics* 11/7 (1992), 555-566.

86 Kubilay Özyer – Öznur Azizoğlu, "The Impacts of Demographic Variables on People's Ethical Attitude", *The International Journal of Economic and Social Research* 6/2 (2010), 59-84.

87 Veysel Uysal, "A Plot Study on Islamic Religiosity Scale", *Journal of Islamic Research* 8/3-4 (1995), 270; Mehmet Taplamacıoğlu, "Yaşlara Göre Dini Yaşayışın Şiddet ve Kesafeti Üzerinde Bir Anket Denemesi", *Journal of the Faculty of Divinity of Ankara University* 10 (1962), 150-151.

88 Veysel Uysal, *Türkiye'de Dindarlık ve Kadın* (İstanbul: DEM Yayınları, 2006), 147.

89 Kayıklık, *Orta Yaş ve Yaşlılıkta Dinsel Eğilimler*, 205-206.

90 Mehmet Emin Köktaş, *Türkiye'de Dinî Hayat* (İstanbul: İşaret Yayınları, 1993), 78, 215.

91 Belma Özbaydar, *Din ve Tanrı İnancının Gelişmesi Üzerine Bir Araştırma* (İstanbul: Baha Matbaası, 1970), 57-63.

92 Nilüfer Voltan Acar et. al., "Bireylerin Dindarlık Düzeylerinin Bazı Değişkenler Açısından İncelenmesi", *Hacettepe University Journal of Education* 12 (1996), 48.

religion that the primary school group achieved a significantly higher mean score than college/university and graduate groups. She also observed that secondary school and high school groups achieved a significantly higher average score than the college/university group.[93] The results of Sezen's study[94] are also very similar in terms of class variable. The studies in the literature are in line with the findings of our research in terms of the negative relationship between the weakening of belief or the decrease in religiosity and the level of education. İnce states that the lower religiosity scores of postgraduate graduates compared with other education-level groups can be explained by a decrease in the need for religious belief, since the education received increases the self-confidence of individual.[95] Koç, on the other hand, explains this result by social, psychological and cognitive factors such as the fact that adults with a lower level of education, who have a more submissive religious attitude and behavior, experience less religious doubt.[96]

Our study showed that moral disengagement decreases as the level of education increases. In Kaya's research, it was determined that the moral judgment levels of upper grade students were higher than those of students in lower grades.[97] In Yılmaz's study, the scores regarding moral disengagement of participants with primary and literate education differ significantly compared to those with secondary, undergraduate and graduate education, but there is no difference between those with undergraduate and graduate education.[98] Accordingly, as the level of education increases, moral disengagement gradually decreases. These studies show parallelism with the findings of our research in terms of the negative relationship between education level and moral disengagement. Balcı Arvas obtained results differing from the aforementioned findings. In her study conducted on married adults, she found that as the level of education increased, the level of personal values decreased. In the personal values inventory, it was determined that the primary school group got significantly higher mean scores than the university groups; the middle school group got significantly higher mean scores than the university and graduate groups; the high school group got significantly higher mean scores than the college/university and graduate groups.[99]

93   Arvas, "A Research on the Relationship Personal Values and Religiousness", 53.

94   Abdulvahid Sezen, *A Study on The Relationships Between Faith Development and Religious Fundamentalism in a Sample of University Students* (İzmir: Dokuz Eylül University, Institute of Social Sciences, Doctoral Dissertation, 2008), 157-160, 204.

95   Numan İnce, *Piety and Psychological Resilience Relationship: Burdur Case* (Isparta: Süleyman Demirel University, Institute of Social Sciences, Master Thesis, (2019), 69.

96   Koç, "The Relationship Between Demographic Characteristics and Religiosity: An Empirical Research on Adults", 240.

97   Mevlüt Kaya, *Bazı Kişisel Değişkenlere Göre Üniversite Öğrencilerinin Ahlaki Yargıları* (Samsun: Ondokuz Mayıs University, Institute of Social Sciences, Doctoral Dissertation, (1993), 92-93.

98   Gülmez, *Violence Against Women, Moral Disengagement and Religiosity*, 196-197.

99   Arvas, "A Research on the Relationship Personal Values and Religiousness", 53.

The negative relationship between Allah centeredness and education level in our study can be interpreted as the effect of the separation of religious and scientific sciences in our education system. The positivist approach rejects religious elements due to the distant attitude shown towards the metaphysical space. The opposite is true in moral disengagement. Morality increases depending on the increase in education level. These findings may be an indication that people focus on different value systems due to the universalizing principles such as justice, right, and righteousness instead of referring to religion in their moral decisions.

Final Evaluation and Recommendations

The conclusion of this study, which examined the relationship between Allah centeredness and moral disengagement in terms of various variables, showed that the findings primarily related to religiosity/belief are similar to the literature on this subject. The present study also concluded that socio-demographic variables are effective and determinant on the Allah centeredness levels of individuals. In addition, our research results on moral disengagement are generally similar to the literature in terms of variables. The negative significant relationship between moral disengagement and Allah centeredness also overlaps with similar studies. Our research results are limited to scale, method, time and sample, and the results of studies to be conducted in different scales, methods, times and samples may vary. To be able to discuss the relationship between Allah centeredness and moral disengagement it is necessary to determine the factors having impacts in moral disengagement and to demonstrate the effects of these factors in Allah centeredness. Therefore it is meaningful the low effect of Allah centeredness detected as 5.6% in moral disengagement. It may be possible to reach more detailed findings on the subject with studies based on qualitative methods in which the relationship between moral disengagement and belief will be discussed. In addition, it might be suggested that new researchers could work on different studies in which the characteristics and demographic variables of the study groups are increased and diversified.

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