



The Adaptation of the Moral Integrity Scale into Turkish and Analysis of the Psychometric Features*

Nesrullah Okan¹ 
Firat University

Halil Eksi² 
Marmara University

* This study was produced from the first author's doctoral thesis prepared under the supervision of the second author.

¹ Department of Educational Sciences, Firat University, Elâzığ, Turkey. E-mail: nesrokan@gmail.com.tr

² Department of Educational Sciences, Marmara University, Istanbul, Turkey. E-mail: h.eksi70@gmail.com.tr

Abstract

The aim of this study is to adapt the Moral Integrity Scale developed by Schlenker (2008) to Turkish and conduct its psychometric analysis. The scale items were translated into Turkish by five specialists in the first place. After the language structure, culture suitability and understandability of the items were examined by the two experts, the items agreed upon were translated back to their original language by the two translation experts. After the positive evaluations of the experts, the final version of the scale items was decided. During the adaptation process of the study, data were collected from 470 people for exploratory factor analysis; from 248 people for confirmatory factor analysis and from 100 people for criterion validity. In this context, Exploratory Factor Analysis (EFA) was used to test the construct validity of the scale first. As a result of the exploratory factor analysis, it is seen that the moral integrity scale explains 52,127% of the variance as one dimension. Confirmatory factor analysis (CFA) was then performed to test the construct validity of the scale. The one-dimensional and 18-item structure of the Moral Integrity Scale was analyzed with DFA and accepted fit indices were obtained ($\chi^2 / sd = 2.745$; $p < .001$; RMSEA = 0.061; S-RMR = 0.051; NFI = 0.929; CFI = 0.954; GFI = 0.915; RFI = 0.919). In order to calculate the scale reliability, the Cronbach Alpha (α) internal consistency coefficients and the difference between the lower and upper scores of 27% were examined. For the Moral Integrity Scale, the internal consistency coefficient Cronbach's Alpha value was determined as 96.1. At the same time, the moral identity scale was used for criterion validity and a significant positive relationship was obtained with the two sub-dimensions of this scale. The total score obtained from the scale gives the person's moral integrity score. According to all these results, it is understood that the Moral Integrity Scale has sufficient validity and reliability values.

Keywords:

Morality, Moral Integrity, Scale Adaptation, Factor Analysis, Moral Identity

Ahlaki Bütünlük Ölçeği'nin Türkçe'ye Uyarlanması ve Psikometrik Özelliklerinin İncelenmesi

Öz

Bu çalışmanın amacı, Schlenker (2008) tarafından geliştirilen Ahlaki Bütünlük Ölçeği'ni Türkçe'ye uyarlamak ve psikometrik incelemesini yapmaktır. Ölçek maddeleri ilk etapta, alanında uzman beş kişi tarafından Türkçe'ye çevrilmiştir. İki uzman tarafından maddelerin dil yapısı, kültüre uygunluğu ve anlaşılabilirliği incelendikten sonra üzerinde mutabık kalınan maddeler, iki çeviri uzmanı tarafından tekrar orijinal diline çevrilmiştir. Uzmanların olumlu değerlendirmelerinden sonra, ölçek maddelerinin son halinde karar kılınmıştır. Çalışmanı n uyarlama sürecinde, ilki açılımlı faktör analizi için 470 kişiden; ikincisi doğrulayıcı faktör analizi için 248 kişiden ve üçüncüsü ölçüt geçerliği için 100 kişiden veri toplanmıştır. Bu kapsamda ilk önce ölçeğin yapı geçerliğini test etmek amacıyla Açılımlı Faktör Analizi (EFA) kullanılmıştır. Yapılan açılımlı faktör analizi sonucunda ahlaki bütünlük ölçeğinin tek boyut olarak varyansın %52,127'sini açıkladığı görülmektedir. Ölçeğin yapı geçerliğini test etmek amacıyla daha sonra doğrulayıcı faktör analizi (DFA) yapılmıştır. Ahlaki Bütünlük Ölçeği'nin tek boyutlu ve 18 maddeli yapısı DFA ile analiz edilmiş ve kabul gören uyum indeksleri elde edilmiştir ($\chi^2 / sd = 2.745$; $p < .001$; RMSEA = 0.061; S-RMR = 0.051; NFI = 0.929; CFI = 0.954; GFI = 0.915; RFI = 0.919). Ölçek güvenilirliğini hesaplamak için Cronbach Alpha (α) iç tutarlılık katsayılarına ve %27'lik alt ve üst puanları arasındaki farka bakılmıştır. Ahlaki Bütünlük Ölçeği (ABÖ) için iç tutarlılık katsayısı Cronbach's Alpha değeri ,961 olarak tespit edilmiştir. Aynı zamanda ölçüt geçerliği için ahlak kimlik ölçeği kullanılmış ve bu ölçeğin iki alt boyutuyla anlamlı pozitif bir ilişki elde edilmiştir. Ölçekten elde edilen toplam puan kişinin ahlaki bütünlük puanını vermektedir. Tüm bu sonuçlara göre, Ahlaki Bütünlük Ölçeği'nin (ABÖ) yeterli geçerlik ve güvenilirlik değerlerine sahip olduğu anlaşılmaktadır.

Anahtar Kelimeler:

Ahlak, Ahlaki Bütünlük, Ölçek Uyarlama, Faktör Analizi, Ahlaki Kimlik

Corresponding author:
Nesrullah Okan
E-mail:
nesrokan@gmail.com.tr

eISSN: 2458-9675

Received: 06.08.2020

Revision: 25.09.2020

Accepted: 11.10.2020

©Copyright 2020
by Author(s)

Citation: Okan, N., & Eksi, H. (2020). The adaptation of the Moral Integrity Scale into Turkish and analysis of the psychometric features. *Spiritual Psychology and Counseling*, 5, 327–340. <https://dx.doi.org/10.37898/spc.2020.5.3.124>

A commonly heard and discussed term is the notion of “morality.” This term is used by society in different ways. TDK (2019) describes ethics: “The behavior patterns and rules that people have to obey in society and the moral principles”. In other words, it is understood that it is interpreted as the pattern of action formed by the person according to the rules that exist in society. Morality, an Arabic origin word, is the plural of the word “hulk”. It means personality, temperament and character. (Bayraklı, 2011: 15). Morality was described by Aydın (2007) as performing one’s roles and duties towards himself and all things. Morality, at the same time, is the way cultures arrange their patterns of actions and interactions within the context of certain rules and values (Aydoğan, 2016). These definitions can generally be expressed as superficial definitions. As it is understood that morality has a very distinct position when looking at the debates about morality. To define Ghazali’s morality, Bardakoğlu (2007) said that morality is a faculty established in man and thanks to that, faculty behaviors emerge easily without the need for an intellectual force. What is said by morality here, to put it more clearly, can be expressed as being exempt from all sorts of impacts. In other words, it can be expressed as the personality and temperament that formed man. It is the science related to the moral features and actions that contribute to the concept of the person as good or bad and all the intentional actions that are uncovered by their effect (İslamansiklopedisi.org, 2019). Undoubtedly, the concept of morality is a widely discussed issue both in western and eastern societies. In this context, it is very important to consider the meaning attributed to morality by both sides and then examine what is meant by moral integrity.

The question of whether a person has moral integrity can play a central role in determining the value of any person’s character. In his definition of moral integrity Tamming (2017) expressed it with moral hypocrisy. Moral hypocrisy has been defined as “The desire to appear moral while acting according to one’s own interests, and therefore to avoid being immoral” (Batson, Kobrynowicz, Dinnerstein, Kampf and Wilson, 1999). This contrasts with the reality that being moral or moral dignity is a matter of fact. Experimental research with adults shows that people are more motivated and guided by moral hypocrisy than moral integrity. (Batson, Thompson and Chen, 2002). Moral honesty was described by Schlenker (2008) as the capacity to act principled when it is between the values and interests of one. Therefore, even though an individual has an interest, if an individual can show principled conduct, that person is identified as a person with moral integrity. Halfon (1986) claimed that integrity carried a more profound meaning rather than loyalty or keeping promises that sound moral and noble. He claimed that people with moral integrity often tend to remain in the background due to their character. According to certain philosophical patterns, the course of moral morality could vary. According to Kant, for example, people with moral honesty are consistent with their religious beliefs. According to utilitarians, the constant activity of acts according to the theory of

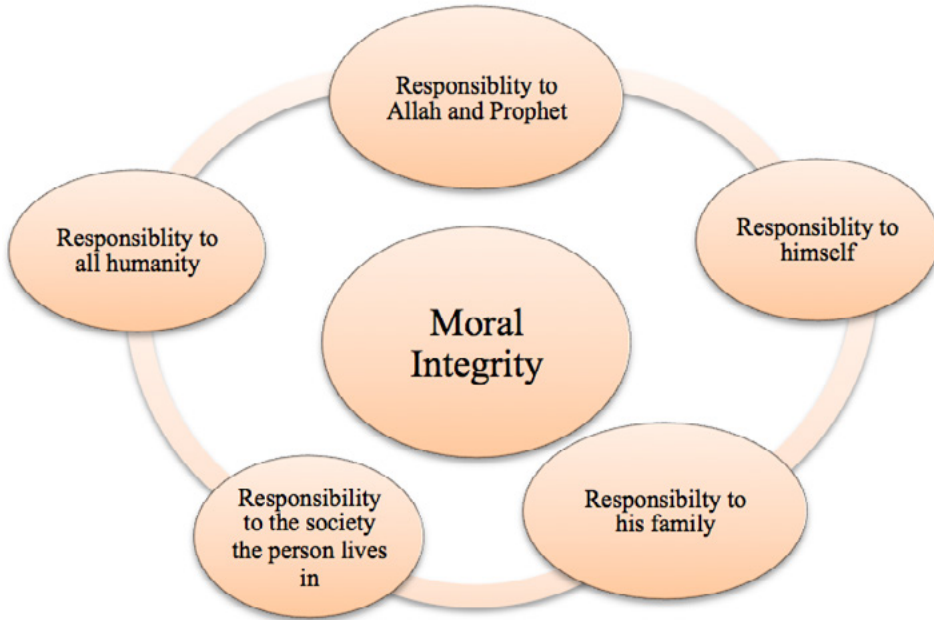
utilitarianism is moral integrity. This situation can be applied to the world-view of many philosophical schools (Halfon, 1989). Musschenga (2001) claims that, rather than private interests, individuals with moral integrity prioritize social interests; he claimed that this condition is evidence of the distinction between the individual who has moral integrity and the individual who does not. In other words, people with moral integrity look after others' rights ahead of their own rights and do not abuse others' interests for their own needs.

To some researchers, there is a difference between moral integrity and personal integrity. Although not all people who have personal integrity are supposed to display decency, people with moral integrity are expected to show fairness and consistency (Dunn, 2009). In his work, Furrow (2005) said that an assassin could display personal integrity, but this cannot be represented as moral integrity. In other words, the fact that the assassin does his job as a unit and harmony reflects his personal integrity, but actually shows that he does not show moral integrity. Dunn (2009) emphasized that in order to ensure moral integrity, the moral values of the person should be consistent with each other. McLeod (2005) distinguishes personal integrity from moral integrity as follows; personal integrity is, according to him, the prototype of moral integrity if it carries moral values. Thus, it can be said that it is the path to moral integrity. When deciding on the moral integrity of a person, the first steps, to begin with, are basic virtues, principles and values which are considered necessary for the various social roles and examines how these manifests their behavior (Musschenga, 2001). It is really crucial to examine the way moral integrity is treated in the Islamic culture after these concepts.

In Islamic culture, the concept of moral integrity is commonly considered as the integration of the two significant concepts. According to Çağrıncı (2019), there are two forms of morality; the first is metaphysical (theoretical), and the second is practical moral. Theoretical (metaphysical) morality is the moral theory defining the foundations of human moral life, essential values, rules, and laws in society by examining the moral problems. Theoretical morality, in other words, is the theoretical aspect of morality that organizes the life of a human and allows him to differentiate between good and evil.

Deed Morality is “both the result and the application of the rules and laws determined by theoretical morality.” It is the application of the person's theoretic morals in other words. Moral integrity can be defined as the overlap of theoretical and moral deeds. In other words, it is the situation in which the man distinguishes between good and bad, and the mind brings these circumstances into action and actions, which knows what is right and what is wrong and evaluates what will result as a consequence of them. An individual with moral integrity who applies his theoretical morality at the level of deed (practical) morality is expected to have the following five traits.

Figure 1.
Responsibilities of the person who has moral Integrity



These statements also mean that the person who has these features also has moral integrity. When these points are evaluated, it is understood that there are important common points between moral integrity and will. Moral integrity is undoubtedly a vital subject to be studied. Having a measurement scale that can assess people's moral integrity would make this condition easier for academics to analyze. The purpose of this study is to adapt the Moral Integrity Scale developed by Schlenker (2008) to Turkish culture.

Method

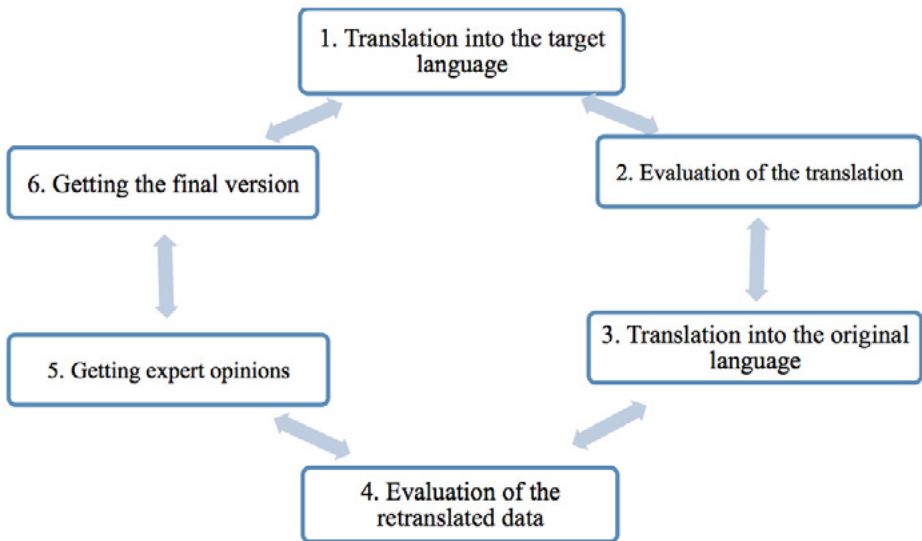
This study is an adaptation study of the "Moral Integrity Scale" into Turkish. The scale was developed by Dr. Schlenker in 2008. The details of the adaptation process were given under this section.

Design Pattern

This study is an adaptation study carried with the descriptive scanning pattern of quantitative research to determine the psychometric properties of moral integrity. The aim of the quantitative studies is to define the phenomenon clearly. Additionally, researches such as skill tests and attitude tests, developed and/or adapted, are also included in the descriptive research groups (Büyüköztürk, Çakmak, Akgün, Karadeniz and Demirel, 2018). In descriptive scanning, the data provide untouched information.

Sample Group

The sample of the study consists of three study groups taking courses in Marmara University Atatürk Education Faculty in the 2018-2019 academic year. Data were collected from the first group for exploratory factor analysis (EFA), from the second group for confirmatory factor analysis (CFA), and from the third group for criterion validity. For the exploratory factor analysis, data were collected from a total of 470 students, including 320 (68.0%) female students and 150 (32.0%) male students. For the confirmatory factor analysis, data were collected from 248 students, 172 (70.0%) female and 76 (30.0%) male students. Again, for the criterion validity of the scale, data were collected from 60 (60.0%) female students and 40 (40.0%) male students, 100 students in total.



Within the frame of steps in Figure 2, the scale was translated into Turkish by five English language experts who are unaware of each other. These translations were evaluated in many dimensions by two experts. These evaluations were carried in terms of structure, cultural appropriateness and understandability. The Turkish draft was formed as a result of some changes. Subsequently, the items in Turkish were translated into original language by two experts in the field. Items that were translated into both languages were evaluated and a consensus was reached on the scale items with a few minor changes. Later, the opinions of two experts who are fluent in the field and the English language were consulted, and they were asked to conduct an academic and linguistic analysis. As a result of the experts' positive evaluations, the final version of the scale items was decided.

Data Collection Tools

For the criterion validity of the scale, Moral Identity Scale (SPS), which was adapted into Turkish by Yılmaz and Yılmaz (2015), was used.

Demographic Information Form

In the scale adaptation process, the demographic information form was applied to the students with the items in order to determine the gender, departments and classes of the students.

Moral Identity Scale

The original scale was developed by Aquino and Reed (2002) and was adapted into Turkish by Yılmaz and Yılmaz (2015). At the first step of the study, the researchers made a linguistic equivalence for the moral integrity scale and it was defined that the Turkish version of the scale corresponded to its original form. EFA was performed with the first data collected for the scale. The results of EFA show that the translated form also has two sub-scale structures as in the original form. The two sub-scale forms have also been verified with DFA and it means that the Turkish form of the Moral Integrity Scale (MIS) has structure validity. In order to test the compatibility of this structure with another related construct, the Maternal Behavior Rating Scale (MBRS) was used and the correlation values of MIS and MBRS were tested. As a result, an idea was obtained about concordance validity. In terms of reliability studies on MIS, the test-retest method was preferred. For this, two separate applications were carried to the same group at two-week intervals and the correlation values between the data obtained from these two applications were calculated. Internal consistency coefficient determination and test halving methods were used for the reliability of the measurements. At the final step, Corrected Item Total Correlations (CITC) were determined to understand whether the items of MIS have discrimination features. At the sub-scales, a t-test was conducted for Independent Groups for the groups with the highest and lowest scores at %27. The Turkish form of MIS will represent a two-factor structure as in its original form according to the results obtained at the end of all these experiments and can describe 53.22 percent of the overall variance with this form. Since the explained variance rate is higher than the unexplained variance rate (%46.78), this rate can be considered sufficient for a two-factor scale. The factor loads of the items in the Internalization sub-scale of MIS vary between .47 and .85, and this subscale can explain 35.68 percentage of the total variance. The symbolization subscale factor loadings of substances range between .63 and .83 and this subscale can explain 17.54% of the total variance. The fact that the items in the subscales of the MIS's have a factor load of .45 above and under the sub-scales. So, it meets the necessary criteria required to leave all items in the scale in the same

way. The Confirmatory Factor Analysis results for fit indexes of the scale, χ^2 / df (49.59 / 33) = 1.50 ($p = .03$); Comparative Fit Index (CFI) = .96; Non-normed Fit Index (NNFI) = .95; Redundancy Fit Index (IFI) = .96; Goodness of Fit Index (GFI) = .95 and Adjusted Goodness of Fit Index (AGFI) = .92 are the values showing the perfect fit. Root Mean Square of Approximate Errors (RMSEA) = .052; Normed Fit Index (NFI) = .91; Square Root of Standardized Residual Means (SRMR) = .057; Strict Normed Fit Index (PNFI) = .067 and Strict Goodness of Fit Index (PGFI) = .57 show good fit values. The moral identity scale consists of five-point Likert scale items.

Data Collection and Analysis

The data of the study were collected by in the 2018-2019 education period after the participants were informed and their consent was taken. Since participant approval was obtained for data collection, ethics committee permission was not required. SPSS for Windows 22.0 and AMOS 20.0 package programs were preferred to analyze the statistical data gathered within the scope of the study. In order to define scale internal consistency, Cronbach Alpha coefficients were examined, Moral Identity Scale was used for criterion validity. The experts' opinions were taken into consideration for the content validity and both exploratory and confirmatory factor analysis were used for construct validity. For item distinctiveness, "Independent groups t-test was used between upper and lower groups.

Findings

In this section, the adaptation process of the Moral Integrity Scale that is adapted within the scope of the research is discussed. The procedures and statistical information for the adaptation of the scale into Turkish are provided.

Findings Related to Linguistic Correspondence

In the process of adapting the scale into Turkish, the statistical results of the item correlations regarding the responses given by the 36 person English user students to whom the scale was applied every two weeks are given in Table 1.

Along with this, the correlation between the Turkish and English forms applied every two weeks is defined as powerful and meaningful ($r = .798$; $p < .001$). The arithmetic mean values for the Turkish form was found 58.83, while it was found 61.16 for the English form. The relationship shows that both Turkish and English forms are understood by at similar levels by the students.

Table 1.
Comparison of Turkish and English Data of the Moral Integrity Scale

Tr&Eng	N	Correlation	p
M1	36	,83	,000
M2	36	,81	,000
M3	36	,76	,000
M4	36	,75	,000
M5	36	,73	,000
M6	36	,76	,000
M7	36	,83	,000
M8	36	,78	,000
M9	36	,77	,000
M10	36	,86	,000
M11	36	,78	,000
M12	36	,82	,000
M13	36	,83	,000
M14	36	,86	,000
M15	36	,85	,000
M16	36	,88	,000
M17	36	,82	,000
M18	36	,72	,000

**p<.001

Validity

While adapting a scale, carrying out validity and reliability studies will help to look at it from a scientific perspective, as well as making the scale reliable. The findings of the validity of the scale adapted in this sense are outlined under this title.

Structural Validity

Within the framework of the construct validity of the adapted scale, both exploratory factor analysis and confirmatory factor analysis have been used. In this context, Exploratory Factor Analysis (EFA) was used to test the construct validity of the scale. As a result of the exploratory factor analysis, it is found that the moral integrity scale explains 52.127 percentage of the total variance as one dimension and in Social Sciences, this value is acceptable. In Social Sciences, the variance explained is between %40 and %60 to be considered sufficient (Akdağ, 2011).

The KMO value was found ,964 as a result of the study. The KMO test is important for testing both whether the distribution is sufficient for factor analysis and whether partial correlations are small. KMO value is considered perfect as it gets closer to 1 and it is considered unacceptable if the value is under 0,50 (Büyüköztürk, 2015). Tavşancıl (2010) mentioned that The KMO value can be considered perfect if it is equal and above 0.90. A score that is equal to 0.80 and above is very good; 0.70 and 0.60 are average, and if the value is 0.50 and above, then it is bad. The KMO values of this study is found perfect with the score of (,964). However, according to

Bartlett's test applied, the values are found as 5096,801 ($p < .000$). This shows that the values are significant and the data used are multivariate normally distributed.

Table 2.
Factor Loads of the Moral Integrity Scales

Items	Factor Loads
m14	,877
m6	,835
m8	,814
m13	,809
m17	,807
m18	,806
m4	,776
m9	,743
m16	,705
m1*	,698
m2	,687
m11	,684
m12*	,681
m10	,645
m15*	,621
m3*	,601
m5*	,556
m7*	,533

*Reverse Items

At the end of the applications, the single-factor structure of the scale is observed and the items of the subjected scale have high values (the lowest item load value is 0,533; the highest is 0,877). There are six reverse items in the scale (i1, i3, i5, i7, i12 and i15). The total score gathered from the scale gives the participant's moral integrity point. To test the validity of the scale of the structure, then confirmatory factor analysis (CFA) was performed. Findings regarding DFA are presented below.

The one-dimensional and 18-item structure of the Moral Integrity Scale was analyzed with CFA and accepted fit indexes were obtained ($X^2/sd=2.745$; $p < .001$; $RMSEA=0.061$; $S-RMR=0.051$; $NFI=0.929$; $CFI=0.954$; $GFI=0.915$; $RFI=0.919$). The appropriate values according to the Schermelleh-Engel et al. (2003) and the fit indexes of the study are listed in the table below.

Figure 3.

Confirmatory Factor Analysis Path Diagram for Moral Integrity Scale

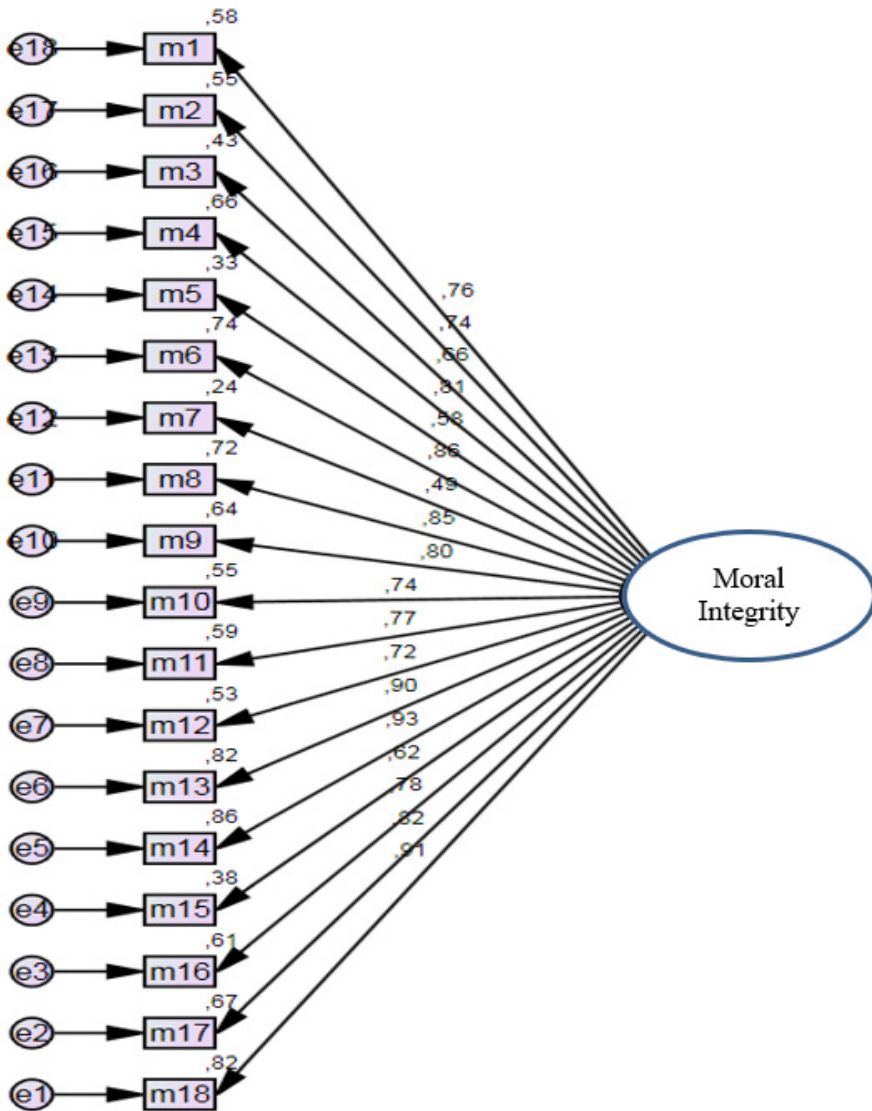


Table 3.
Comparison of Standard Goodness of Fit Criteria and Research

Fit Criteria	Goodness Fit	Acceptable Fit	The Fit Values Obtained in the Research
c2/df	$0 \leq c2/df \leq 2$	$2 \leq c2/df \leq 3$	2.745
RMSEA	$0 \leq RMSEA \leq 0.05$	$0.05 \leq RMSEA \leq 0.08$	0.061
SRMR	$0 \leq SRMR \leq 0.05$	$0.05 \leq SRMR \leq 0.10$	0.51
NFI	$0.95 \leq NFI \leq 1.00$	$0.90 \leq NFI \leq 0.95$	0.929
CFI	$0.95 \leq CFI \leq 1.00$	$0.90 \leq CFI \leq 0.95$	0.954
GFI	$0.90 \leq GFI \leq 1.00$	$0.85 \leq GFI \leq 0.90$	0.915
RFI	$0.90 < RFI < 1.00$	$0.85 < RFI < 0.90$	0.919

Criterion validity of the Scale

Moral Integrity Scale (MIS) was applied to 100 university students to determine the criterion validity of the scale. The literature review supports that Moral Integrity and Moral Identity have some shared situations and that's why the Moral Identity Scale was preferred to be applied. In order to define the criterion validity of the scale both sub-dimensions of the moral identity were used.

Table 4.
The Relation Between Sub-Scales of Moral Integrity and Moral Identity

Variables	1	2	3
1. Moral Integrity	1,00		
2. Internalization	,669**	1,00	
3. Symbolization	,419**	,448**	1

** $p < ,001$

The analysis shows that there is a positive and meaningful relation between sub-scales of the moral integrity and moral identity ($r_1 = ,669^{**}$; $r_s = ,419$; $p < ,001$).

Reliability

To calculate the scale reliability, Cronbach Alpha (α) internal consistency coefficients and the 27% difference between the upper and lower scores were examined. The related findings of the analysis were presented under this title.

The internal consistency coefficient Cronbach Alpha's value for the Moral Integrity Scale (MIS) was found as .961. In Social Sciences literature, the generally accepted value is to be .70 and above (Büyüköztürk, 2015). These results can be considered as good in terms of the reliability of the items of the Moral Integrity Scale items adapted to Turkish.

Table 5.
t-Test Results of the Lower and Upper Groups with %27 Scores of the Moral Integrity Scale

Point	Groups	N	X	ss	Sh _x	t	P
Moral Integrity	Upper	125	82,4640	3,90728	,34948	235,964	,000
	Lower	125	52,3520	15,84107	1,41687		

The independent groups' t-test that was conducted between the upper and lower scores of the moral integrity in order to determine the difference between the groups shows that there is a meaningful relationship between the groups ($p < .000$). When the obtained result is examined, it is seen that the moral integrity scale is successful in distinguishing the difference between the upper and lower groups.

Results and Discussion

Moral integrity is considered as the ability to act principled in times of conflict between the interests and principles of the person. This conception has become more important due to the situations that people confront in today's society and social life. It is a known fact that there are problems and complaints at every and each layer of the society related to this issue. Therefore, studies considering this term has gained more importance recently.

The aim of the study is to adapt the Moral Integrity Scale into Turkish. In order to achieve this goal, the scale translated into Turkish and a linguistic equivalence study was carried with the help of experts. Then the translated items were applied for the scale adaptation and as a result of the analysis, it was found that the scale is suitable for the Turkish language. Confirmatory analysis (CFA) and exploratory factor analysis (EFA) were applied to construct the validity of the adapted scale. Exploratory Factor Analysis (EFA) was preferred to test the construct validity of the adapted scale. The results of the EFA showed that the Moral Integrity Scale could explain %52.127 of the variance as one dimension. This value is among the acceptable values in Social Sciences literature. In order to have a fair value, the score should be between %40 and %60 of the exploratory variance (Akdağ, 2011). The KMO value of the scale was found as .964. KMO test is crucial for defining whether the distribution is sufficient for factor analysis. It is also significant for determining whether the partial correlations are small or not. As the value of KMO gets closer to 1, it is considered perfect and it is unacceptable if the value is below 0.50. Tavşancıl (2010) stated that 0.90 and above is excellent, 0.80 and above is very good, 0.70 and 0.60 are average and 0.50 and above is bad. The KMO value obtained from this research was found to be excellent (, 964). The Barlett's test score results are found 5096,801 ($p < .000$). Results of the applied analysis revealed one-factor structure of the scale and the items of the scale were found to have high values (the lowest factor load is found as 0,533; the highest value is found 0.877). The number of reverse items in the scale is six (i1, i3, i5, i7, i12, and i15).

The total score gathered from the scale gives the moral integrity point of the participant. One dimensioned and 18-item-structured Moral Integrity Scale was analyzed by the Confirmatory Factor Analysis (CFA) and acceptable fit indexes have

been obtained at the end of the analysis ($X^2/sd=2.745$; $p<.001$; $RMSEA=0.061$; $S-RMR=0.051$; $NFI=0.929$; $CFI=0.954$; $GFI=0.915$; $RFI=0.919$). At the end of the analysis, a crucial and positive relationship was obtained between the two-dimensions of the moral identity scale, which was used for criterion validity, and moral integrity. All of these results show that the adapted Moral Integrity Scale (MIS) is appropriate to Turkish culture and can be considered as reliable and valid to be applied in Turkish contexts. The total score gathered from the Moral Integrity Scale items structured in the form of Five-Likert type, gives the moral integrity score of the participant. At the same time, it is seen that this scale has sufficient validity and reliability values in the context of a university sample. As a result, it is considered that the Moral Integrity Scale (MIS), which was adapted into Turkish, will be useful measurement tool for educators, researchers and other disciplinary professionals. The following suggestions can be made within the scope of the study:

- In this study, the population sample consists of university students. The scale can be applied for different populations and samples to contribute to the validity and reliability of the scale.
- It can be applied to the groups that have more participants in number and related knowledge about their moral integrity can be obtained.

References

- Akdağ, M. (2011). *SPSS’de İstatistiksel Analizler*.
<http://www.inonu.edu.tr/tr/mustafa.akdag/1237/menu> (23.08.2019).
- Aquino, K. & Reed, A. (2002), “The selfimportance of moral **identity**”, *Journal of Personality and Social Psychology*, C: 83, S: 6, ss. 1423-1440.
- Aydın, Ö. (2007). *Kuran-ı Kerim’de İman-Ahlak İlişkisi*. İstanbul: İşaret Yayınları.
- Aydoğan, İ. (2016). *Kültür Temelli Eğitim*. Ankara: Harf Yayınları.
- Bardakoğlu, A. (2017). Ahlâkın fıkıh kuralları arasında buharlaşması. *Eskiyeşi*, 35/Güz, 51-94.
- Batson, C.D., Thompson, E.R., Seufferling, G., Whitney, H., & Strongman, J.A. (1999). Moral hypocrisy: Appearing moral to oneself without being so. *Journal of Personality and Social Psychology*, 77(3), 525-537.
- Batson, C. D., Thompson, E. R., & Chen, H. (2002). Moral hypocrisy: Addressing some alternatives. *Journal of Personality and Social Psychology*, 83(2), 330-339. <https://doi.org/10.1037//0022-3514.83.2.330>
- Bayraklı, B. (2011). *Kur’an Ahlakı* (1. Baskı). İstanbul: Bayraklı Yayınları.
- Brislin, R., Lonner, W. and Thorndike, R. (1973). *Cross-cultural research methods*. New York: John Wiley.
- Büyüköztürk, Ş. (2015). *Sosyal Bilimler İçin Veri Analizi El Kitabı* (21. Baskı). Ankara: Pegem Akademi Yayınları.
- Büyüköztürk, Ş., Kılıç Çakmak, E., Akgün, Ö. E., Karadeniz, Ş., ve Demirel, F. (2018). *Bilimsel Araştırma Yöntemleri* (24. Baskı). Ankara: Pegem Akademi Yayınevi.

- Cha, E. S., Kim, K. H., & Erlen, J. A. (2007). Translation of scales in cross-cultural research: Issues and techniques. *Journal of Advanced Nursing*, 58(4), 386–395.
- Çağrıçı, M. (2019). *Anahatlarıyla İslam ahlakı*. İstanbul: Ensar Neşriyat.
- Dunn, C. (2009). Integrity matters. *international journal of leadership studies*, Vol. 5 Iss. 2; 102-125.
- Furrow, D. (2005). *Ethics: Key concepts in philosophy*. New York: Continuum International Publishing Group.
- Halfon, M. S. (1989). *Integrity: A philosophical inquiry*. Philadelphia: Temple University Press.
- İslam ansiklopedisi, (2019). <https://islamansiklopedisi.org.tr/ahlak>, 10/11/2019 Tarihinde erişilmiştir.
- McLeod, C. (2005, March). How to distinguish autonomy from integrity. *Canadian Journal of Philosophy*, 35(1), 107-134.
- Musschenga, A. W. (2001). Education for moral integrity. *Journal of Philosophy of Education*, 35(2), 219-235.
- Schermelleh-Engel, K., Moosbrugger, H., & Müller, H. (2003). Evaluating the fit of structural equation models: Test of significance and descriptive goodness-of-fit measures [Online]. *Methods of Psychological Research-Online*, 8 (2), 23–74.
- Schlenker, B. R. (2008). Integrity and character: implications of principled and expedient ethical ideologies. *Journal of social and clinical psychology* Vol. 27 No. 10).1078-1125.
- Tamming, K. (2017). *Desiring to appear moral versus being moral: development of moral hypocrisy and moral integrity*. (Theses and Dissertations). Wilfrid Laurier University.
- Tavşancıl, E. (2010). *Tutumların ölçülmesi ve SPSS ile veri analizi*. Ankara: Nobel Yayın Dağıtım.
- Yılmaz, F. ve Yılmaz, F. (2015). Ahlaki Kimlik **Ölçeği** Türkçe formunun geçerlik ve güvenilirlik çalışması. *Celal Bayar Üniversitesi Sosyal Bilimler Dergisi*, 13(4),11-133. <http://dx.doi.org/10.18026/cbusos.35372>.