
A COMPARISON OF MUSLIM MILLENNIAL STUDENTS' RELIGIOUSITY AT ISLAMIC AND NON-FAITH BASED UNIVERSITIES

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Abstract

The purpose of this study was to assess the influence of learning in a higher education institution and the type of institution, on the religiosity of Muslim Millennial students in Indonesia. In this study, religiosity is defined using an Islamic theoretical framework and divided into two sub-variables: *hablumminallah* and *hablumminannas* behavior, which serve as dependent variables *hablumminallah* behavior also serve as an intervening variable. Thus, this work used the Structural Equation Modeling technique using 292 samples to analyze direct and indirect influences. The findings indicated that higher educational institutions directly affect the *hablumminallah* behavior, but not on the *hablumminannas* behavior. While this has an indirect effect on *hablumminannas* behavior, it is mediated by *hablumminallah* behavior. It suggests that the level of students' *hablumminallah* behavior, which is high, makes the higher educational institutions potentially affect the students' *hablumminannas* too. Moreover, this study used the One-way Anova test to determine whether there are differences in the socio-religious milieu and student religiosity of Islamic and non-faith-based universities. The findings indicate that religious facilities are superior in non-faith-based universities to those in Islamic universities, whereas Islamic subject professors' roles and management support are identical. , there is no difference in the behavior of *hablumminallah* and *hablumminannas* students. This shows that if a university provides adequate religious facilities, both Islamic and non-faith-based universities will encourage students' religiosity similarly.

Keywords: religiosity; millennial; higher education

Abstrak

Penelitian ini bertujuan menganalisis pengaruh perguruan tinggi terhadap religiusitas mahasiswa muslim milenial di Indonesia. Penelitian ini menggunakan kerangka teori dengan pendekatan Islami dimana religiusitas terbentuk dari dua sub variabel yaitu perilaku *hablumminallah* dan *hablumminannas* sebagai variabel terikat, dimana perilaku *hablumminallah* juga sebagai variabel antara. Karenanya, untuk dapat menganalisis pengaruh langsung dan tidak langsung, penelitian ini menggunakan teknik Structural Equation Modelling dengan 292 sampel. data. Hasilnya menunjukkan bahwa secara langsung, perguruan tinggi hanya mempengaruhi perilaku *hablumminallah* mahasiswa, namun tidak perilaku *hablumminannas*nya. Sedangkan secara tidak langsung, perguruan tinggi mampu mempengaruhi perilaku *hablumminannas* mahasiswanya yang dimediasi oleh perilaku *hablumminallah*nya. Hal ini mengindikasikan bahwa perilaku *hablumminallah* mahasiswa yang tinggi, menjadikan perguruan tinggi berpotensi mempengaruhi perilaku *hablumminannas* mahasiswanya pula. Penelitian ini juga melakukan uji One-way Anova untuk menganalisis apakah terdapat perbedaan kondisi sosial keagamaan di lingkungan kampus dan perilaku religius mahasiswa di universitas Islam dengan di universitas Umum. Hasilnya menunjukkan bahwa fasilitas keagamaan di universitas Umum lebih tinggi dibandingkan universitas Islam. Yang mengejutkan, tidak terdapat perbedaan perilaku *hablumminallah* maupun *hablumminannas* antara mahasiswa universitas Islam dengan Umum. Hal ini mengimplikasikan bahwa, jika fasilitas keagamaan di lingkungan universitas memadai, maka baik universitas Islam maupun Umum akan efektif mempengaruhi religiusitas mahasiswanya.

Kata kunci: religiusitas; milenial; perguruan tinggi

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Introduction

Religion has a significant effect on a person's attitudes, values and behavior (Khraim, 2010). While religiosity shows the influence of religion on a person's behavior (Kaawaase & Nalukwago, 2017). Thus, religiosity indicates one's participation in religious practices, beliefs, attitudes or sentiments that are related with their faith in an organized community (Bananuka et al., 2019). It shows one's dependence on God as an abstract life, one's commitment, personality, experience, ways of thinking, acting, behaving, moral, ethical and other actions (Tamminen in Paloutzian, 1996). The more often he or she engages in religious life, the higher his or her religiosity will be. Conversely, his or her religiosity will be low, if he or she has never been involved in religious activities.

Many previous studies used the religiosity measurement of Stark and Glock, including studies on Muslim religiosity (Huber & Huber, 2012; Aisyah, 2016; Aisyah, 2017). Stark & Glock (1968) uses the Christianity or Western approach which is constructed from five dimensions: (1) ritual involvement, (2) ideological involvement, (3) intellectual involvement, (4) religious inner experience, and (5) experience of religious teachings in daily life.

Unlike previous studies which generally measured the religiosity by using a Western or Christianity approach, like the popular religiosity theory of Stark & Glock (1968), this study will measure the religiosity of Muslim millennial in Indonesia based on the theoretical framework from Islamic approach. Although studies of Muslim religiosity also have been conducted, the results are still inconclusive because it has been measured with various different constructs. (Suryadi et al., 2020). The Muslim religiosity in this study is constructed from two sub-variables: *hablumminallah* and *hablumminannas* behavior (Mansoer, 2008; Aisyah, 2014b; Aisyah, 2015; Aisyah & Umiyati, 2018).

Hablumminallah behavior is related to Muslim's relationship with God. It is the behavior of believing in the faith and practice of worship following Islamic teachings which is clearly stated in the basic foundations of Islam, namely the five pillars of Faith and the six pillars of Worship that are formed from the behavior of cognition, affection and conation. Thus, the *Hablumminallah* behavior (Y) is measured based on: (Y1) Knowledge of faith and worship as cognition behavior, (Y2) Attitudes of faith and worship as affection behavior, and (Y3) Practice of faith and worship as conation behavior (Mansoer, 2008; Husaini, 2013; Aisyah, 2014b; Aisyah 2016).

While *hablumminannas* behavior is the ethical behavior of Muslims which is manifested in daily life in their relation towards oneself, fellow human being and natural surroundings, based on Islamic values as a consequence of their faith and worship to Allah. Therefore, *hablumminannas* behavior is formed from Muslims' practical or conation behavior which is influenced by their *hablumminallah* behavior. *Hablumminannas* behavior (Z) is measured based on: (Z1) Islamic personality towards oneself, that is, honest, discipline, diligence; (Z2) Islamic personality towards fellow human beings, that is, generous, cooperative, caring, respecting others, tolerant; (Z3) Islamic personality towards the natural surroundings, that is, loving the nature and having various efforts to preserve it (Mansoer, 2008; Aisyah, 2014b; Aisyah, 2017).

According to Argyle (2000), one's religiosity is shaped by internal and external factors. Internal factors are one's physical development, psycho-cognitive, psycho-social, psycho-moral

and psycho-belief. While external factors are one's experiences with family environment, system and social society or residence environment, cultural values, schools, friends and mass media. If one's religious experience in external environment is pleasant, uplifting, beneficial and in accordance with his or her needs, the religious values will shape one's personality. But if the opposite happens, religious experiences in external environment is not pleasant, burdensome and far from one's expectations, then his or her personality will be far from religious values.

In line with Argyle (2000), according to Ancok & Suroso (1994), Ancok (1995), Paloutzian (1996), Ancok, (2004), Dariyo (2004), Mansoer (2008), Aisyah (2014a), the religious formation of young generation will be influenced by their external environments, namely: their family environment, formal educational institutions, peer groups, their residence environment, and the mass media. Based on Hungerman (2011) with religion, education represents as the two dominant institutions of human society (Hungerman, 2011). As one of the two dominant institutions, the formal educational institutions play as important role in shaping the personality of the younger generation, including its religiosity (Ancok & Suroso, 1994; Paloutzian, 1996; Dariyo, 2004; Mansoer, 2008; Schiffman & Kanuk, 2011; Hungerman, 2011; Aisyah, 2014a).

As a formal educational institution, university or other higher educational institution is responsible for shaping the personality of their students, including their religiosity. The impact level of a higher educational institution in forming and increasing the students' religiosity depends on its socio-religious environment. The higher the socio-religious environment in the institution, the higher the religiosity of the students (Ancok & Suroso, 1994; Ancok, 1995; Ancok, 2004; Mansoer, 2008; Aisyah, 2014a). In this study, the higher educational institutions (X) impact that potentially increases the religiosity of its Muslim millennial students will be measured based on three dimensions: (X1) the religious facilities, (X2) the role of Islamic subject lecturers, and (X3) the Management support (Mansoer, 2008; Aisyah, 2014a).

Formal educational institution is a continuation of parental education where due to their limited time and energy, parents then hand over their children to be educated in formal educational institutions, ranging from kindergartens, schools, to universities. Parents may choose to send their children to a religion or non-faith based school for many different reasons, such as affordability, its quality and facilities, location, etcetera. Religious parents tend to send their children in religious schools. Ancok & Suroso, 1994; Mansoer, 2008; Aisyah, 2014a).

Therefore, this study intends to analyse the direct and indirect impact of higher educational institution as independent variable towards students' *hablumminallah* and *hablumminannas* behavior as dependent variables, while *hablumminallah* behavior is also as an intervening variable. This study also intends to analyse whether there are differences between Islamic university with non-faith based university in terms of their socio-religious environment, students' *hablumminallah* behavior, and students' *hablumminannas* behavior.

Method

Based on the background, the theoretical model of this study can be seen in Figure 1. The hypothesis will be formulated as follows: (1) the higher educational institution directly impacts

the students' *hablumminallah* behavior, (2) the higher educational institution directly impacts the students' *hablumminannas* behavior, (3) the students' *hablumminallah* behavior directly impact their *hablumminannas* behavior, (4) the higher educational institutions indirectly impact the students' *hablumminannas* behavior which is mediated by the students' *hablumminallah* behavior. This study will also analyse whether there are differences between Islamic university with non-faith based university in terms of their: (5) socio-religious environment, (6) students' *hablumminallah* behavior, and (7) students' *hablumminannas* behavior.

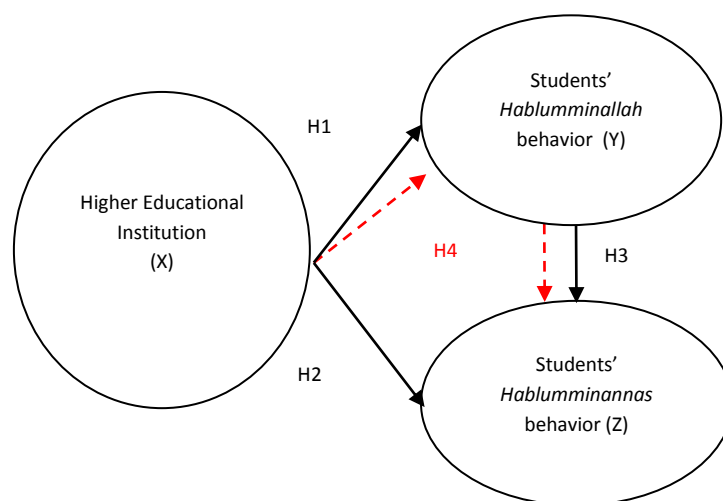


Figure 1. Theoretical Model

This study uses a quantitative method with explanatory research to analyse the causal relationships between variables (Hypothesis 1-4). The sampling technique is purposive random sampling where the sample units or respondents are adjusted to certain criteria that had been determined based on the research objectives (Sukandarrumidi, 2006). The respondent's criteria are as follows: (1) Muslim students (2) Millennial students, (3) studying in Islamic or Non-faith based university, (4) studying at the Faculty of Economics, and (5) has attended an Islamic subject.

Studying at the Faculty of Economics is chosen because both groups will have a relatively similar educational subject. UIN Syarif Hidayatullah Jakarta is chosen as the Islamic university because it is the most favorable Islamic university in Jakarta with relatively affordable tuition fees. Trisakti is chosen as the Non-faith based university because Trisakti is also the most favorable Non-faith based university in Jakarta especially for students who failed to enter favorite non-faith based state universities (Aisyah, 2014a). Millennial students (aged 20 and above) is chosen because the majority of Indonesian population (more than 33%) is Millennial (Ali Hasanuddin dan Lilik Purwandi, 2016). Millennial will determine Indonesian future generations. Although many Millennials haven't hit their peak purchasing power or starting a family, they are certainly heading that way. Thus, it is about the long-term potential generation (Speier, 2016).

There are 292 samples in this study. The data is primary data with questionnaire as the instrument which is collected from respondents with selected criteria (Indriantoro & Supomo, 2002). To test the hypothesis with direct and indirect impacts, this study uses the Structural

Equation Modelling (SEM) technique with AMOS application. SEM is a statistical model which able to test the relationships between variables, both direct and indirect impact through intervening variables (Maruyama, 1998; Mustafa & Wijaya, 2012). Whereas to analyze the differences between Islamic and Non-faith based universities, the One-way Anova test with SPSS application is used.

Results and Discussion

Data quality test in the form of validity and reliability tests in this study are valid and reliable. Pearson correlation validity test results show that all items in each variables meet the requirement of sig 2-tailed < 0.05 (Sutriyono, 2016), while the Cronbach alpha reliability test results show that all dimensions of all variables meet the requirement of Cronbach alpha > 0.6 (Ursachi, 2015).

The normality test shows a multivariate value of 117.630 is outside requirement (between - 2.58 and 2.58) (Haryono & Hardoyo, 2012). However, according to Bollen (1990), Tomarken, A.J. & Waller (2005), and Pandey (2016), the normality test is a sufficient but not a necessary condition for realizing the desiderata of normal theory estimators. This is in line with Micceri (1989) and Curran et. al (1996) who explain that for behavioral or psychological research, normality testing is not required. Thus, although the data is not normal, the hypothesis can be tested.

Based on the Goodness of Fit Model test (after modification), the result shows 7 out of minimum 3 goodness of fit that have been fulfilled (Table 1). In this study, the higher educational institutions variable (X) is formed by 3 dimensions: (X1) Religious facilities with 5 indicators represented by 5 question items, (X2) the role of Islamic subject lecturers with 9 indicators represented by 9 question items, and (X3) Management support with 5 indicators represented by 5 question items. The *hablumminallah* behavior variable (Y) is formed by 3 dimensions: (Y1) Knowledge of faith and worship, (Y2) Attitude of faith and worship, and (Y3) Practice of faith and worship. Each dimension is formed by 11 indicators with 11 question items.

Table. 1. Goodness of Fit Model Test Results

Index	Cut-off*	Result	Status
p-value	≥ 0,05	0.000	Poor fit
CMIN/df	≤ 2	1,657	Goodness of fit
CFI	≥ 0,90	0,906	Goodness of fit
IFI	≥ 0,90	0,907	Goodness of fit
TLI	≥ 0,90	0,901	Goodness of fit
PRATIO	0 -1	0,945	Goodness of fit
RMR	≤ 0,10	0.036	Goodness of fit
RMSEA	≤ 0,10	0.048	Goodness of fit
NFI	≥ 0,90	0.795	Marginal fit
RFI	≥ 0,90	0.783	Marginal fit
GFI	≥ 0,90	0.745	Marginal fit
AGFI	≥ 0,90	0.723	Marginal fit

The *hablumminannas* behavior variable (Z) is also formed by 3 dimensions: (Z1) Islamic ethics towards oneself with 6 indicators and 6 question items, (Z2) Islamic behavior towards

fellow human beings with 5 indicators represented by 10 question items, and (Z3) Islamic behavior towards natural surroundings with 2 indicators represented by 4 question items. Thus, there are 72 items in the model.

To test the construct validity the loading factor of 0.3 to 0.4 is acceptable (Hair et. al, 2006; Yuniarti & Soenarto, 2016). In this study, there are 3 out of 6 items within Z1 dimension (Islamic ethics towards oneself) that have loading factor below the requirement of minimum 0.3 (Z1.1a, Z1.2a, Z1.3a). Since Z1 dimension still maintains the 3 forming indicators that represented by the 3 other items (Z1.1b, Z1.2b, Z1.3b), the total of 69 construct items with the minimum of 0.3 loading factor within the model can be declared as valid (see Figure 2). The Causality test results of direct impacts for hypothesis 1-3 can be seen in Table 2 and for indirect impact of hypothesis 4 can be seen in Table 3.

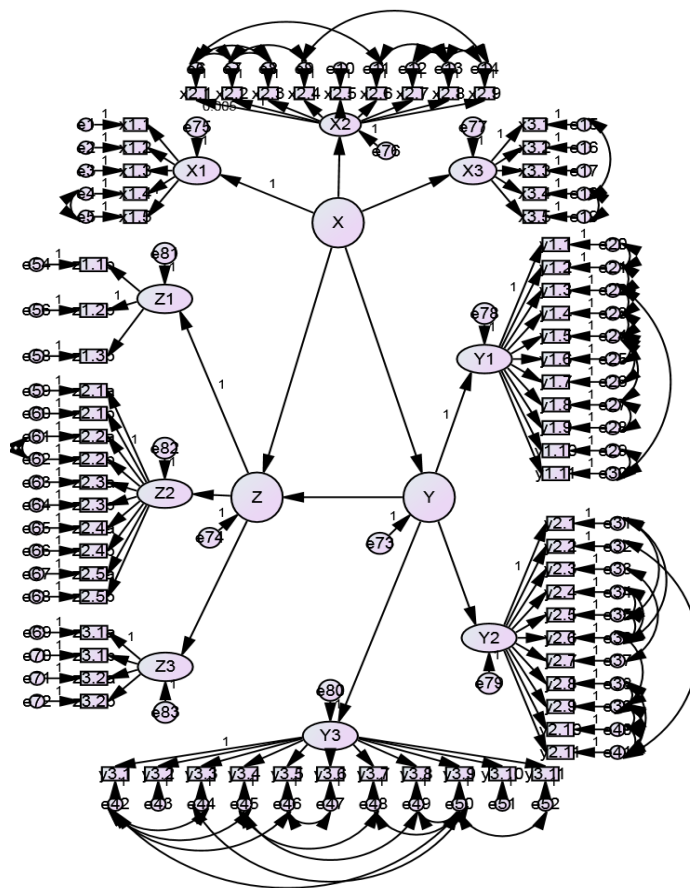


Figure 2. The Second-order Model (After Modification)

Table 2. Direct Impact Results (Regression Weights)

		Estimate	S.E.	C.R.	P
Y	<--- X	0.296	0.069	4.316	0.000
Z	<--- X	-0.014	0.034	-0.420	0.674
Z	<--- Y	0.129	0.060	2.151	0.031

The result in Table 2 shows that Hypothesis 1 is accepted ($p = 0,000 < 0,005$; $CR > 1,96$), the higher educational institution directly impacts student's *hablumminallah* behavior. It indicates that the socio-religious environment on campus has been able to play a role in increasing the

students' *hablumminallah* behavior. The environment as an external factor can affect a person's thoughts, feelings and actions (Peter & Olson, 2010). Warsiyah (2018) also stated that education environment can increase the level of one's religiosity. Many other previous studies also found positive relationship between education and religiosity (Hungerman, 2011).

Religiosity is not given or naturally exists in each individual. Religiosity needs to be grown and maintained through various efforts (Warsiyah, 2018). In this study, the socio-religious environment on campus directly impacts the students' *hablumminallah* behavior. It indicates that the existence of religious facilities on campus, the role of Islamic subject lecturers and the management support of higher educational institutions are conducive enough to increase students' *hablumminallah* behavior. The university provides a mosque and *musholla* (prayer rooms), organizes prayer activities for the congregation, provides prayer equipment, *Quran*, and religious books, organizes religious holidays, etcetera. In addition, the Management and Islamic subject lecturers also have extensive supports and knowledge that are able to increase, communicate and motivate the students *hablumminallah* behavior.

Hypothesis 2 is rejected ($p = 0.674 > 0.05$; $CR < 1.96$), the higher educational institution does not impact students' *hablumminannas* behavior directly. It indicates that the socio-religious environment on campus does not function as an effective support system that is able to increase the students' *hablumminannas* behavior. The distribution analysis results show that 26,7-33,6 percent respondents feel the lack of Management support especially in terms of providing religious trainings and events for students at campus. While 18,5-20 percent students feel that religious facilities like prayer equipment and religious books are still lacking.

There are also 14-18 percent respondents feel that the lecturers, both Islamic and non-faith based subject, have not been able to encourage students to practice Islamic values into their daily lives. Some Islamic lecturers don't like to be criticized and often arrive late to class. According to previous studies with various learning models, young people's behavior is shaped by observing other's behavior that often interacts with them (Gryczynski & Ward, 2011). They tend to imitate them. If it is a negative act, it will lead to another negative consequence. And if it positive act, it potentially encourages them to avoid other negative consequence (Peter & Olson, 2010). Thus, in shaping students' *hablumminannas* behavior, lecturers have important role. They must be able to be role models for their students.

Hypothesis 3 is accepted ($p = 0.031 < 0.05$; $CR > 1.96$), students' *hablumminallah* behavior directly impact their *hablumminannas* behavior. As human beings are given the mandate to be the caliph and servant of Allah on earth, these tasks start from having the knowledge and attitude into practicing the five pillars of faith and the six pillars of worship within a human relationship with Allah as the creator (*hablumminallah* behavior). The knowledge, attitude and practices of faith and worship will eventually lead to another acts in Muslims' daily lives that will form their Islamic personality Islamic personalities to become an honest person, discipline, diligence, generous, cooperative, caring, respecting others, tolerant, loving the nature and willing to preserve it (*hablumminannas* behavior). The higher the *hablumminallah* behavior, the higher the *hablumminannas* behavior (Mansoor, 2008; Noordin, 2013; Husaini, 2013; Aisyah, 2014b; Aisyah, 2016; Aisyah, 2017).

For indirect impact, Hypothesis 4 is accepted. The result in Table 3 shows that the direct effect of higher educational institution on students' *hablumminannas* behavior is smaller (-0.034) than its indirect effect (0.089). Thus, *hablumminallah* behavior is an intervening variable. It indicates that although the socio-religious environment on campus does not impact the students' *hablumminannas* behavior directly, it still potentially impacts which is mediated by their *hablumminallah* behavior.

Table 3. Indirect Impact Results

Standardized Direct Effects			
	X	Y	Z
Y	0.390	0.000	0.000
Z	-0.034	0.228	0.000
Standardized Indirect Effects			
	X	Y	Z
Y	0.000	0.000	0.000
Z	0.089	0.000	0.000

Table 4. Variable Level

X1	85,26	Y1	85,24	Z1	84,02
X2	85,26	Y2	85,26	Z2	84,29
X3	85,26	Y3	85,26	Z3	84,35
X	85,26	Y	85,25	Z	84,22

0-20 : low, >20-40 : slightly low, >40-60 : moderate,

>60-80 : slightly high, >80-100 : high

The distribution analysis results show that in terms of the *hablumminannas* behavior, 25,9 - 30,1 percent of respondents are reluctance to give charity, cooperate, and respect others. However, because students' *hablumminallah* behavior is high (Table 4), their high level of knowledge, attitudes, and practices of faith and worship will positively conducive to embed into their daily acts which will form their Islamic personality towards oneself, fellow human beings and natural surroundings. Besides that, to foster students' habit of generosity, willingness to cooperate, and respecting others, the Management and lecturers could facilitate social activities on campus inside or outside classroom to encourage students' *hablumminannas* behavior.

This study also analyses whether there are any differences between the Islamic and Non-faith based university in terms of their socio-religious environment, students' *hablumminallah* and *hablumminannas* behavior (Hypothesis 5-7). Because the data is not normal, the One-way Anova test used in this study is the Mann Whitney test (see Table 5). For Hypothesis 5, in terms of the socio-religious environment, the results show that the difference is only in religious facilities (X1) aspect (sig. 0,000<0.05), where Non-faith based university is actually higher than Islamic university (sum of ranks 24352.50> 18425.50). While for two other aspects, the support of Islamic subject lecturer (X2) and Management (X3) are not.

Table 5. Mann Whitney Test

	Univ	Asymp. Sig. (2-tailed)	Mean Rank	Sum of Ranks
X1	Non-faith based	0.000	173.95	24352.50
	Islamic		121.22	18425.50
X2	Non-faith based	0.796	145.18	20325.50
	Islamic		147.71	22452.50
X3	Non-faith based	0.077	155.53	21774.50
	Islamic		138.18	21003.50
Y1	Non-faith based	0.827	145.43	20359.50
	Islamic		147.49	22418.50
Y2	Non-faith based	0.116	152.32	21324.50
	Islamic		141.14	21453.50
Y3	Non-faith based	0.397	142.15	19900.50
	Islamic		150.51	22877.50
Z1	Non-faith based	0.319	151.37	21192.00
	Islamic		142.01	21586.00
Z2	Non-faith based	0.021	134.60	18844.50
	Islamic		157.46	23933.50
Z3	Non-faith based	0.982	146.61	20526.00
	Islamic		146.39	22252.00

For Hypothesis 6, the result shows that the students' *hablumminallah* behavior in Islamic university is no difference with the students in Non-faith based university. For Hypothesis 7 in terms of students *hablumminannas* behavior, the results show the difference is only the students' Islamic personality towards (Z2) fellow human beings (Sig. 0.021<0.05), where the students of Islamic university is higher than the students of Non-faith based university (sum of ranks 23,933.50>18,844.50), while for two other aspects, the Islamic personality towards oneself (Z1) and towards natural surroundings (Z3) are not.

As in the national higher education curriculum, religious education subject is compulsory subject that need to be taken by all students in all universities in Indonesia (Budianto et al., 2016). As well as in Islamic universities, Non-faith based universities realize that religious education as a vital element in their education system. However, universities need to develop their students' religiosity not only through class lectures, but also through various learning activities outside classroom. Through this learning model, it is expected that there will be consistency between what students have learned with what they need to practice in daily lives (Aziz, 2011), both *hablumminallah* and *hablumminannas* behavior.

Conclusion

It can be concluded in this study that the socio-religious environment in higher educational institutions has direct impact in forming students' *hablumminallah* behavior but not the *hablumminannas* behavior. The existence of religious facilities on campus, the role of Islamic subject lecturers and the Management support are more focused on the aspects of *hablumminallah* rather than the *hablumminannas*.

However, although the socio-religious environment on campus does not impact the students' *hablumminannas* behavior directly, it still potentially impacts which is mediated by their

hablumminallah behavior as an intervening variable. Because students' knowledge, attitudes, and practices of faith and worship are high, students' *hablumminallah* behavior will eventually impacts their Islamic personality towards oneself, fellow human beings and natural surroundings, thus, their *hablumminannas* behavior potentially become improving.

Among the various aspects of *hablumminannas*, the students' generosity, willingness to cooperate, and respecting others are aspects that need more attention. The cultivation of these characters can be done through methods of exemplary, advice, habituation, monitoring, and punishment (Nofiaturohmah, n.d.). The Management and lecturers in the higher educational institutions should be able to be examples of positive behavior for their students. Advice needs to be given to students, both in learning in class and in interactions outside classroom. To foster students' habit of generosity, willingness to cooperate, and respecting others, the Management and lecturers could facilitate social activities on campus such as daily charity movement, provide group assignment and extracurricular activities inside or outside classroom that eventually could habituate students' generosity, willingness to cooperate and respect others.

This study also found that in terms of socio-religious environment between Islamic and Non-faith based university, the difference is only in religious facility aspect where Non-faith based university is better than Islamic university. While in terms of students' *hablumminallah* and *hablumminannas* behavior, there is no difference between the two groups. It implicates that if the religious facility in the university is adequate, both Islamic and Non-faith based university will effectively impact the student's religiosity.

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