

SPIRITUAL WELL BEING NON-MOSLIM STUDENTS REGISTER AT ISLAMIC UNIVERSITY

Iwan Setiawan¹, Muhammad Azhar², Akif Khilmiyah³

¹ Student At Universitas Muhammadiyah Yogyakarta (UMY) and Lecturer At Universitas Aisyiyah Yogyakarta (UNISA) Yogyakarta, Indonesia

² Muhammad Azhar, Universitas Muhammadiyah Yogyakarta (UMY), Indonesia

³ Akif Khilmiyah, Universitas Muhammadiyah Yogyakarta (UMY), Indonesia

Email: Iwan@unisayogya.ac.id

ABSTRAK

Di Yogyakarta banyak Mahasiswa Non Muslim yang kuliah di Kampus Islam. Sehingga menarik untuk dikaji mengapa mereka memilih kuliah di Kampus Islam. Penelitian ini bertujuan untuk mengetahui *Spiritual Well Being* mahasiswa non-Muslim saat mengambil keputusan kuliah di Kampus Islam. Untuk mencapai pemahaman yang mendalam, penelitian ini bersifat fenomenologis. Pendekatan fenomenologis berusaha memahami makna dari suatu peristiwa dan saling pengaruhnya dengan manusia dalam situasi tertentu. Aspek yang paling penting dalam pendekatan fenomenologi yaitu sikap *epoche* yaitu sikap untuk berusaha menjelaskan pengalaman secara murni, secara asli dan apa adanya. Beberapa sebab mahasiswa Non Muslim memilih kuliah di Kampus Islam adalah karena ajakan teman, pilihan pertama dan tidak diterima di Perguruan Tinggi Negeri. Berkaitan dengan aspek *Spiritual Well Being* semua mahasiswa mendaftar kuliah di Kampus Islam karena kesadaran diri dan aspek kualitas kampus Islam yang unggul.

Keywords: Mahasiswa Non Muslim Kuliah di Kampus Islam, *Spiritual Well Being*, Fenomenologi,

ABSTRACT

In Yogyakarta there are also many non-Muslim students who study at the Islamic University. So it is interesting to study why they choose to study at Islamic University. This study aims to find out the Spiritual Well Being of non-Muslim students making decisions to study at Islamic University. To achieve a deep understanding, this research is phenomenological in nature. The phenomenological approach seeks to understand the meaning of an event and its mutual influence on humans in certain situations. The most important aspect of the phenomenological approach is the attitude of the epoch, namely the attitude to try to explain experience purely, genuinely and as it is. Some of the reasons non-Muslim students choose to study at the Islamic University are because of friends' invitations, first choice and not being accepted at state universities. Regarding the Spiritual Well Being aspect, all students register to study at the Islamic University because of their self-awareness and superior quality aspects of the Islamic University.

Keywords: Non-Muslim Students Study at Islamic University, *Spiritual Well Being*, Phenomenology

Introduction

Building a harmonious relationship between Muslims and non-Muslims that was practiced by Islamic leaders in the past can be a role model in building a tolerant and open educational vehicle. The tendency of Muslim students to attend non-Muslim schools, or vice versa, is not due to one factor alone. But many factors. But the quality of superior educational institutions is an important factor in choosing an educational institution. When KH Ahmad Dahlan opened a school and attracted non-Muslim students, of course it was because of the quality of the schools managed by KH Ahmad Dahlan which became the students' main interest. Likewise, when non-Muslim schools are in demand by Muslim students, of course, because the quality factor of schools managed by non-Muslims is a consideration for entering the school.

When Islamic University showed good quality, many non-Muslim students enrolled in Islamic campuses, especially in Eastern Indonesia. Research by Abdul Mu'ti and Fajar Riza Ul Haq explains that many non-Muslim students study at Muhammadiyah schools. Especially in Muhammadiyah schools and campuses in East Nusa Tenggara (NTT), Papua and West Kalimantan. This shows that the plurality of the Indonesian nation is not only shown from various ethnicities and religions, but has been strengthened by a social education system that is open to non-Muslim students (Mu'ti, 2009).

Spiritual Well Being

Well-Being, also known as welfare, is a common concept in psychology. Prosperous is a condition that is all good, the people are in a state of prosperity, health and peace. Deci & Ryan explained that the concept of well being comes from two philosophical schools, namely hedonia and eudonomia. (Deci, E. L., & Ryan, 2008) The hedonic or hedonic approach perceives well-being subjectively, so that Well-Being is considered the same as happiness. The main goal is to achieve pleasure or happiness and avoid pain, giving rise to temporary Well-Being.

Furthermore Fisher (Fisher, 2010) explains spiritual Well-Being is a reflection of the breadth of human life in harmony through the first relationship, with oneself (personal) where a person relates to himself concerning the meaning, goals and values of life. Self-awareness is a determining force or transcendental aspect of the spirit in seeking self-identity. Both other people, the communal domain are shown in the quality and depth of interpersonal relations between oneself and others, related to cultural and religious morality. This is expressed with love, forgiveness, trust, hope and faith in humanity. The three domains of nature/environment concern physical and biological maintenance, a sense of belonging and awe and the idea of oneness with the environment. The four

transcendental domains involve one's relationship with something that transcends the human aspect, such as supreme awareness, cosmic power and transcende

Method

This study aims to determine the reasons for non-Muslim students studying at PTI in Yogyakarta. To achieve an in-depth understanding, this research uses qualitative data types. This type of research is phenomenological. Asmadi Alsa explains that the phenomenological approach seeks to understand the meaning of an event and its interplay with humans in certain situations (Alsa, 2014). In general, the phenomenological approach is a social system that interprets behavior in detail and directly observes it. This will help researchers in examining more deeply about student behavior.

Dermot Morand in *Introduction to Phenomenology* (Moran, 2000), explains that phenomenology is *“Is the best understood as radical, anti traditional style of philosophising, which emphasises the attempt to get the truth of matters, to describe phenomena, in the broadest sense as whatever appears in the manner in which appears, that is as it manifests itself to consciousness, to the experiencer,”* (A radical and anti-traditional style of philosophy, which emphasizes trying to find the truth of a thing, to describe an event, in a broad sense as it is in its appearance, namely when it manifests into the consciousness of the person who experiences it).

Meanwhile, Donny Gahril Adian in *Introduction to Phenomenology* (Adian, 2016) explains that phenomenology is "The science of appearances, meaning the science of what appears to human subjective experience". The phenomenological method can be implemented in the field of psychology. In this case, phenomenology is used to systematically observe the experiences of conscious individuals in certain situations. Karl Jasper describes "phenomenology in the world of psychology as the most complete and accurate description of what is experienced by a healthy person or a sick person," (Misiak, 2005).

Referring to (Poerwandari, 2009) researchers used data collection techniques, namely: observation, and interviews. Observation is to make direct and free observations of the object of research by observing the behavior of non-Muslim students related to their daily interactions and aspects of worship. Then record, select and analyze according to the research model used. An interview is a conversation with a specific purpose and is carried out by parties, namely the interviewer (interviewer) who asks questions, and the interviewee (interviewee) who provides answers to these questions.

The data analysis technique in this phenomenological research uses Descriptive Phenomenological Research (PFD) developed by Amadeo Giorgi (Willig, 2008) which is in

accordance with the ideals of Edmund Husserl, the founder of Phenomenology (Kahija, 2019, p. 59). PFD provides guidance on how to conduct interviews with epoche conditions that will produce data suitable for phenomenological research. Because phenomenological research requires researchers to enter the world of research participants' lives. It is very important that the questions asked to participants are open and undirected. Its sole purpose is to give participants the opportunity to share their personal experiences of the phenomenon under investigation. After the interview, the data analysis of the Amadeo Giorgi model was carried out.

Non-Muslim Students at the Islamic University of Indonesia and UNISA Yogyakarta

For managers of Islamic universities, the existence of non-Muslim students studying on their campuses can provide evidence that the universities they manage are attractive to all parties regardless of ethnicity and religion. The Islamic University of Indonesia (UII) is one of them that is proud to accept non-Muslim students. For UII, the existence of non-Muslim students who enter UII is proof that UII is a Rahmatan Lil Alamin campus by accepting all students from various circles and guaranteeing comfort for non-Muslim students.

The development of non-Muslim students at the Islamic University of Indonesia and UNISA Yogyakarta in the last 3 years can be seen in the table. UII in the academic year 2020/2021 accepts 18 non-Muslim students, in the academic year 2021/2022 accepts 10 non-Muslim students and in the academic year 2022/2023 accepts 8 students. UNISA Yogyakarta in the 2020/2021 academic year accepts 44 non-Muslim students, the 2021/2022 academic year accepts 27 students and the 2022/2023 academic year accepts 27 students.

University	2020/2021	2021/2022	2022/2023
UII	18	10	8
UNISA Yk	44	27	27

Islamic universities have competitiveness

The phenomenon of non-Muslim students enrolling in Islamic campuses is progress, a phenomenon that would not have happened 20 years ago. The establishment of Islamic educational institutions, especially Islamic universities, is a recent phenomenon. Even the establishment of Islamic universities in Indonesia occurred after the independence of Indonesia. The original Indonesian Islamic Educational Institutions, according to Nurcholish Madjid (Madjid, 2010) are Islamic boarding schools in Java and Surau in Sumatra. Furthermore, the establishment of Islamic schools and universities in Indonesia was influenced by the west, or let's call it the Netherlands.

Nowadays, when there is still a feeling of inferiority complex, related to the position of Muslims, who feel defeated in the economic field, in the area of education, Muslims should be proud of the superiority of the educational institutions they have. Every year the Ministry of Education, Culture, Research and Higher Education issues a ranking of the best private universities in Indonesia. In a few years, the position of Islamic universities is not inferior to Catholic and Christian universities, which did not happen in the mid 20 years ago.

Based on the rankings from the Ministry of Education and Culture, Research and Technology 2020 and Webometrics (in 2021 and 2022) there are 10 Best Private Universities in Indonesia as follows:

Order	2020	2021	2022
1	Telkom University, Bandung	Telkom University, Bandung	Telkom University, Bandung
2	Universitas Kristen Petra, Surabaya	Binus University, Jakarta	Binus University, Jakarta
3	Universitas Islam Indonesia, Yogyakarta	Universitas Muhamamdiyah Yogyakarta	Universitas Muhamamdiyah Yogyakarta
4	Binus University, Jakarta	Universitas Islam Indonesia, Yogyakarta	Universitas Mercu Buana, Jakarta
5	Universitas Trisakti, Jakarta	Universitas Gunadarma, Jakarta	Universitas Islam Indonesia, Yogyakarta
6	Universitas Surabaya	Universitas Kristen Satya Wacana, Salatiga	Universitas Atma Jaya, Yogyakarta
7	Universitas Tarumanegara, Jakarta	Universitas Atma Jaya, Yogyakarta	Universitas Gunadarma, Jakarta
8	Universitas KatolikParahiyangan, Bandung	Universitas Dian Nuswantoro, Semarang	Universitas Ahmad Dahlan, Yogyakarta
9	Universitas Mercu Buana, Jakarta	Universitas Kristen Petra, Surabaya	Universitas Kristen Satya Wacana, Salatiga
10	Universitas Muhamamdiyah Yogyakarta	Universitas Widyatama Utama, Bandung	Universitas Dian Nuswantoro, Semarang

Private university ranking data in the last 3 years shows an encouraging phenomenon. Several Islamic private universities have consistently entered the top 10. Call it the Indonesian Islamic University (UII) in Yogyakarta, Yogyakarta Muhammadiyah University (UMY) and Ahmad Dahlan University (UAD) which will be ranked in 2022. Private Campus is a ranking that was impossible to experience 20 years ago. Currently, private campuses are dominated by Catholic and Christian private campuses such as Parahiyangan Catholic University, Bandung, Petra Christian University, Surabaya, Atja Jaya University, Yogyakarta, Satya Wacana University Semarang and Sanata Dharma University Yogyakarta.

Non-Muslim Students Choose Islamic Universities

1. Invite Friends

The choice of college was based on many factors. In Indonesia, usually the first choice when choosing a college is at a State Campus. The existence of SNPTN is the main choice of prospective new students. Furthermore, the 2nd option is on a Private Campus. Private campuses in Indonesia are no less competitive than state campuses. Many Private Campuses have a good reputation. The ranking of Private Campuses by the Ministry of Education and Culture and Research and Technology also contributes to the choice of students to choose campuses, especially private campuses.

Non-Muslim students who study at the Islamic Campus also choose many reasons. One of them is an invitation from friends, especially friends who come from the same area, and get information on the campus they choose from their friends too. The invitation from friends is what makes students choose college. In Indonesia, testimonials, which can also be called free word of mouth promotion, are still effective in attracting prospective students. If there are students from far away, registering for college and feeling comfortable with the campus will promote the campus to others.

Cantika Putri Moligay (P1), who is a Protestant Christian from Palu, Southeast Sulawesi, also joined UNISA Yogyakarta at the invitation of a friend. Cantika, her nickname, is a student of the Faculty of Health, UNISA, Yogyakarta. Cantika after graduating from SMA N 1 Tinangkung, Banggai, Central Sulawesi, wants to continue her studies at Sanata Dharma University (USD) with the main choice of majoring in Pharmacy. It turned out that in USD, the 2nd choice passed. Cantika felt that she did not fit in with the second choice. Finally, Cantika was invited by her village friends to register at UNISA Yogyakarta and she passed for her first choice in the Nursing Science Study Program. Cantika studied at UNISA Yogyakarta because the first choice at USD did not match her expectations and was invited by her friend to study at UNISA Yogyakarta.

Not much different from Eugenius Ratu Tanebar Balak (P6) who is a Catholic who comes from Merauke, Papua. Egen, his nickname, is a student of the Faculty of Health Sciences, UNISA Yogyakarta. At first when he came to Yogyakarta, he wanted to apply to several universities of his choice. It turned out that he came when several of his chosen universities had closed new student registrations. At the suggestion of his friend, Egen enrolled at UNISA Yogyakarta.

Incidentally, his friend Egen came from the same area, namely Merauke and had already studied at UNISA Yogyakarta. Because he heard stories from his friends about the UNISA Yogyakarta, both the existing study programs and socializing with other students, because he is a

non-Muslim, Egen got the complete story. After hearing the story from his friend, Egen decided to register at UNISA Yogyakarta. In addition to an invitation from a friend, Egen does have a dream to study in the Department of Health. At UNISA Yogyakarta the Health Sciences study program is indeed a superior study.

because he joined a friend named Ladies (Kristen) too. It's in the same village as me in Banggai, Central Sulawesi. He is from proud islands. The first time I registered in Palu, I didn't pass. Continue to yoga at Sanata Darma. Took pharmacy, but the second choice was accepted. Because I don't like it, it's better to be accepted here. (P1, h112-121)

2. Not Passed Choice 1

Putu Sasmita Pebriana (P2), is a Hindu from Mataram, West Nusa Tenggara (NTB). Mita, her nickname, initially joined SNPTN with the first choice being the Faculty of Medicine, Universitas Gadjah Mada (UGM). After Mita was declared not to have passed the SNPTN, she chose to study at the Faculty of Midwifery, UNISA Yogyakarta. Mita's entry process to UNISA Yogyakarta was carried out with careful consideration. One of them was because of the encouragement from Mita's parents who motivated her to become a health worker.

After graduating from high school, Mita's father, who works as a civil servant in the Police, wants his son to become a doctor. So Mita registered to the Faculty of Medicine UGM. Mita, like other prospective students, is struggling to get a seat at the UGM Faculty of Medicine. It turned out that Mita did not pass the SNPTN. Next, Mita looks for a Health campus that suits her wishes. Incidentally, there was a friend who asked to register at UNISA Yogyakarta and his father gave his blessing, finally Mita enrolled at UNISA Yogyakarta.

Not much different from Maria AlvionitaHerbelubun (P3) who is Catholic and comes from Merauke, Papua also has the same certificate as Mita. Evon, his nickname, initially enrolled at the Yogyakarta Health Polytechnic majoring in Health Analyst (Medical Laboratory Technology). Arriving at Poltekkes, the study program that Evon was interested in was full of interest, so he thought of looking for a campus that opened a Health Analyst study program. Finally, Evon chose to enroll at UNISA Yogyakarta in the study program he was interested in, Health Analyst. Putri Andini (P12) who is from Merauke also had the same experience. After not being accepted in choice 1, Putri Andini then enrolled at UII.

Register at UNISA. Finally, just take it first instead of being idle again. There is also no campus as good as this (P2, h. 279-285)

Actually, it's not a campus problem, actually from Vocational School, he wanted to major in analysis, so when he went to Jogja, he saw that the Poltekes was already full. So to UNISA.
(P3, h. 57-60)

3. First choice

Likewise with Intania Bungan Apui (P13) who chose to study at the UII Faculty of Psychology because she saw and heard information that the UII Faculty of Psychology had good quality. Erse Eliana (P-7) who immediately registered at UNISA Yogyakarta. Erse's choice was solid, apart from seeing UNISA Yogyakarta as an excellent campus, the study programs that were of interest to him and encouragement from his older brother, who had previously studied at UNISA Yogyakarta.

I chose to study at UII because I saw that UII's Psychology major was a quality department, as evidenced by achieving an A accreditation. The university's accreditation was also A, thus making me steady to study at UII's Psychology major. I feel happy just undergoing education at UII. (P13, h. 90-100)

Conclusion

The phenomenon of the entry of non-Muslim students to Islamic campuses has only occurred in the last few years, about 10 years ago. So there is still trial and error in building an inclusive culture in every Islamic university. So it takes effort to find the right format to build an inclusive culture so that non-Muslim students feel they have found academic life, without having to interfere with their spiritual well-being in daily life. Some of the reasons non-Muslim students choose to study at Islamic universities are because of the invitation of friends, the first choice did not pass and because their choice was to take quality majors and exist in Islamic universities.

This research found that non-Muslim students who studied at Islamic campuses in Yogyakarta during the episode chose to study at Islamic University because of superior accreditation and good campus buildings. Besides that, the main choice is on the Islamic campus, also invitations from friends and students are not accepted at PTN. The choice of non-Muslim students to study at an Islamic University is a rational choice for students. To decide whether to study at an Islamic campus with careful consideration, not because of emotional factors. Although there are some students who study at Islamic University because they want to prove that those who are not Muslim can also enter Islamic campuses.

This study found that there was no coercion of non-Muslim students to study at Islamic University. They consciously, with feelings of joy and happiness enroll in college at an Islamic University. As in the four components made by Fisher, regarding spiritual Well Being, non-Muslim

students who register to study at Islamic University are closeness to God, having meaning in life, strong internal resources and harmony with the environment and nature. In this case the elements have the meaning of life and strong internal resources in the form of a belief to be successful as a predictor in choosing an Islamic University

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