Religiosity, Spirituality and Meaning of Life in Campus Business and Management. Structural Equation Modeling Study

Ahmad Muhammad Diponegoro, Choirul Anam, and Mujidin

Abstract— In recent years, research focusing on subtle issues in business contexts has increased. The authors of the current study aimed to contribute to this research by considering students in terms of their spiritual intelligence, spirituality and religiosity. This study addresses these concepts and tests a model that assesses the relationships between the religious moral education, spirituality intelligence, and meaning of life of the students from psychology faculty and pharmacy at Ahmad Dahlan university as a campus business. The data collected was analyzed using confirmatory factor analytic (CFA) approach and full-fledged structural equation modeling (SEM) in order to test the hypothesized model of the impact of religious education and Spiritual Intelligence on Meaning of life. The results reveal that spiritual intelligent and meaning of life of the students depends upon their religious parent education and religious environment

Keywords—About religiosity, meaning of life, spiritual intelligence, structural equation modeling.

I. INTRODUCTION

The terms business and business model are not commonly associated with an institution such as a university. Academics are *often* offended when the *university* is discussed in *terms* of a *business model*. The concept of the corporate world as typified by *the term business model* is distasteful to them because academia is embodied in the world of ideals, which should *not* be sullied by talk of business [1]i. Some may even reject the term business model in relation to a university. However the modern notion of a business model is compatible and applicable to any organization aiming at creating value for its stakeholders. It is therefore claimed that the concept of the business model can also be applied to the university. Using the business model for a university may well be perceived as 'cultural change'[2]. ii

Growth in online education is outpacing traditional classroom growth. this phenomenal growth reflects market demand as well as the success of higher education institutions in leveraging new technologies and, as a result, transforming the university. Despite these trends, many in the

Ahmad Muhammad Diponegoro, The Faculty of Psychology Ahmad Dahlan University Yogyakarta Indonesia.
Choirul Anam, and Mujidin, are with The Faculty of Psychology Ahmad Dahlan University Yogyakarta Indonesia Mujidin The Faculty of Psychology Ahmad Dahlan University Yogyakarta Indonesia.

academy still cling to the notion that "a *university* is *not* a *business*"[3] iii

As the use of the word business may be misleading let us first clarify this notion. Throughout this paper we will use the common definition for a business an organization aiming at the exchange of goods, services or both, generally to raise revenues, though not necessarily. This allows seeing the university as a business exchanging specific services, these services being research and teaching [4].

Business orientation increasingly influenced activities, even at the university. An investigation is recommended whether the university contributes more to life quality as a business or as an institution of knowledge and science. Entrepreneurship, productivity, freedom and progress are the four seemingly common terms of both business and university. In the world of business entrepreneurship means to create business, productivity stands for making money, freedom is focused on trade and markets, progress is understood as the ongoing process economic growth.

The main purpose of the business university is to make money by preparing young people as its customers to be employable on the so called labor market. Graduates of the business university should be flexible enough for any kind of adaptation the qualifications required by companies. In the world of business the university operates like a commercial enterprise, the teachers as human capital are the means of production. The students are subject matters of training, output in the form of graduates and research findings are commodities for the different markets. The university is no longer an institution for young people to study in order to broaden and deepen their knowledge or for qualified people to undertake research or for teachers to educate all kinds of interested people. Instead studying, researching and teaching at the university are becoming instruments for making money This reduction of purposes and functions of the university has consequences for the people involved and for the results as well.

Kvelopment of personalities and communities but an instrument to develop enterprises and markets. Knowledge became a good or service that receives its value through prices. The university has to deliver knowledge twice: as a means of production as well as qualified workforce in order to contribute to successful business in global competition. Finally knowledge became a very important commodity: knowledge, science and the university are no longer use

values of the quality of living but they are becoming exchange values of business [2][iv]

Ahmad Dahlan University tried to give additional values to the students by teaching them the universal values through religiosity. For example they implemented the honesty by establishing honesty canteen. This religious moral education was considered very important for campus business and management. Because morally religious students tend to behave positively. They are more honest compare to who are not religious. They can be trusted and more efficient in using campus equipment. They don't throw away water or wate them .religious and moral training had a prominent position on *campuses* beyond explaining the religious meaning behind[v]

Lecturers and students need training that develops their capacity to obey the rules that facilitate campus business better. Ahmad Dahlan University teaches lecturers and students religious morality. That will make it easier to develop and improve campus business. Because moral religion will bring students to act efficiently, could be trusted and they will keep campus facilities neatly.

Intellectual values: the lecturer should strive towards higher standards of attainments. He should be inspired by the spirit of inquiry and develop love for knowledge. He should fight against evils like intellectual passivity, ignorance and shallow knowledge. Moral values: the teacher and student must create a desire for achievement of goodness. He should fight against moral and social evils. This can be done by being a model himself.

II. RELIGIOUS EDUCATION, SPIRITUAL INTELLIGENCE AND MEANING OF LIFE

The word spiritual is derived from the root word meaning spirit soul [vi]. Miller stated that The term *spirituality* is *derived from the Latin word spiritus* (*breath* of life) or, simply stated, that which keeps our *spirit* alive [vii]. According to Mursell the English *word 'spirit' comes from the Latin spiritus*, whose primary meaning is '*breath*' or 'breeze'.[viii]

The Romans were also aware of the direct connection between spirit, soul, and breath. For example, the Latin word spiritus not only has the same range of meanings as pneuma (breath, wind, spirit, soul, and life-force), it also means "God within the breath." The Romans paid tribute to the link between spirit and breath by coining the Latin word respire, which means "to breathe", Respire is composed of the prefix re – (which means 'return') and the root spiritus (which means 'spirit') [9[ix].

Zohar and Marshall introduced the enormous human potential both potential and its influence on human beings and society, the spiritual intelligence [10] [x]. Spiritual intelligence is the intelligence given by God to men and give meaning to human existence [11] [xi].

Spiritual intelligence is reflected in a person's personality traits [12] [xii]. It is very close to spiritual behavior, namely spiritual sense of security, confidence, wisdom, integrity, loyalty, commitment, honesty, courage, forgiveness, love one another.

Agustian mentioned some of them is primarily religious teachings of charity, Family, school or universities and community environments as well, can affect a person's level of spiritual intelligence. Families who always build and give examples of Islamic morality will be easy to build a teen spirituality [xiii].

Spiritual intelligence is our human capacity to ask ultimate questions about the meaning of life. Spiritual practice acts as a catalyst for inner change and growth

Religious education comes from environments. Environment as a cradle of the child personals, highly regarded in the world of psychology. The are many forms of environment. For example cultural environment, political environment, economic environment, religious environment. This research will focus on the religious environment. religious environment in environmental education focused on morality in the family, religious educational environment in university.

The morality is the foundation of religious education in Islam.

As particularly pertinent to an understanding of Islamic morality, Dindin Solahudin examines Aa gym's formulation of thequalities of mind and heart that he sees as fundamental to an Islamic morality: sincerity, modesty, honesty and patience. The attainment of these qualities was the purpose of all religious activities of the pesantren.[xiv]

In its oldest sense, adab denotes a custom, a practical norm of conduct, and may be regarded as a synonym to sunna in the sense of the traditional norm of conduct derived from the exemplary behavior of the ancestors. This primitive sense of adab developed in three directions during the frist three centuries of Islam. In its ethical sense, adab came to mean personal quality, good upbringing. In social sense, adab (used most often in the plural) came to acquire the meaning of etiquette in eating, drinking, dressing, and elegant life-style in public and private. In its intellectual sense, adab came to imply the sum of profane knowledge educated Muslim. [xv]

Moral, adab and akhlaq have close meaning. *Khuluqun'* (.), which means character or nature. Akhlaq includes all personal, social and international aspects of human life d the integration of the will of his Creator (God) with the behavior of creatures (humans). Or in other words, one's manners towards others and a new environment containing the value of the intrinsic morality of the actions or behavior when it is based on the will of the Creator (God). The purpose of our study is to know the effectiveness of teaching moral religious in campus to improve students' meaning of life in their campus. One problem that cause huge losses in campus business and destroy management Students with low religious morality of the students could cause severe damage in campus property. Like property stealing, destroying water equipment. They use drug, smoking, liquor don't keep the campus property properly. Make loss in campus business.

Ahmad Dahlan university teaches moral values through religious education. The subject of this research is the students from this university. The favorable behavior from

religious teaching are less destructive, engage in meaningful activity like pray five times a day, saying or praying peaceful prayer, shaking hand with other, respect teacher.

This research is expected to result in the formulation of concepts that can be followed by applied research to accelerate students discover the meaning in life.

Theoretically this research will develop a general science, in particular business psychology, industry and organizational psychology, transpersonal psychology and psychotherapy are based on spiritual values.

III METHOD

The subjects in this investigation consisted of 779 students of Ahmad Dahlan University Yogyakarta Indonesia. There are two faculties involved in this research. We used structural equation modeling (SEM) to test our model.

In many ways, structural equation modeling (SEM) techniques may be viewed as 'fancy' multivariate regression methods. Some models can be understood simply as a set of simultaneous regression equations.[xvi] The confirmatory analysis (CFA Analysis- Confirmatory Factor) considered a measurement model in which an unanalyzed association between the latent variables is assumed to exist.[xvii] A measurement model in structural equation modeling (e.g., Bollen, 1989) is a mechanism that defines *latent constructs* or factors through manifest *variables* using a factor analysis model.[xviii] This test will be based on the standard measures of goodness of fit according to Hair.

From the data processing, visible results of confirmatory factor analysis to test the indicators in the variable Children Education on Family (PAK). Of testing goodness-of-fit shows have eligibility cut-off at the level of GFI and TLI, while the chi-square value of RMSEA and AGFI are not eligible model fit. This shows that K models above are not fit to be tested. While the value of loading factor showed that all indicators had factor loading values above 0:50 so it can be said that all of the indicators in this model viable for testing and analysis.

Constructs are identified by directly observable, manifest variables generally referred to as indicator variables (note that the confirmatory framework, referred to as *confirmatory factor analysis* (*CFA*), uses *latent variables* to reproduce and *test*[xix]

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III. RESULT AND DISCUSSION

From data analysis we found that there is effect of religious education in the family toward meaning in life. There is direct effect between the teaching moral religion at home with spiritual intelligence and meaning in life. The important finding is there is no relationship between religious education in university toward meaning in life of the

students. That means that religious education in the university should be improved and checked.

Individual consciousness constructed by society and their families with moral instructions, will bring teens to the internal dialectic to the top of the spiritual. Spiritual intelligence is the catalyst for the invention of the meaningfulness of human life. Religious environment in the family, the university and the community should have been conditioned to hone the spiritual intelligence of student. It is not enough teaching moral just only by teaching them the translation of the scripture or religious text.

The examples from lecturers need to be observed.

It is very important that the lecturers spare more times to the students. The current. For example Fethullah Gulen asks the teachers in his educational outlets not to simply lecture on Islam (tabligh), but to represent and teach Islam through exemplary conduct.. The Gulen movement prefers to teach islam and moral reasoning through the concept of tamthiil (i.e., setting a good example through one's deeds). Furthermore, in the context of the secular schools run by the Gulen community, they are strictly prohibited from proselytizing.

Teachers are expected to promote respect for Islam in a secular educational setting not by indoctrination, but by setting an example of exemplary behavior and altruistic idealism for their students. The intent to 'bring islam in' is different form lecturing about islam. This intent is based on the assumption that 'true' Islam is about exemplary conduct and the the explanation of the origin of that conduct should come afterward. Students internalize the attitudes and behavioral patterns of their teachers, whom they consciously or subconsciously wish to emulate. In other words, by emphasizing conduct, especially virtuous conduct. Bringing in Islam qua conduct seeks to earn the sympathies of the students, and then allow students to wonder about the principles behind the conduct.[xx]

Another good example was what written about Maroccon's wife. She would be expected to know how to care for a home and to provide her children with an *exemplary moral* education [xxi].

We can say that to bring the student understand meaning in life, the exemplary conduct is the best way.

K[xxii]

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