

## **Place attachment & belonging of Christian and Muslim students in Yogyakarta**

A qualitative study on the experiences of students with a different religious background.  
Their attachment & belonging to their learning and living environment and the influence of  
religious diversity



**Marleen Janmaat**  
Student nr.: s4516486  
12-08-2017

# Table of Contents

Summary .....	4
<b>Chapter 1: Introduction.....</b>	<b>6</b>
Paragraph 1.1 Overview .....	6
Paragraph 1.2 Research aim and questions .....	7
Paragraph 1.3 Scientific & social relevance.....	8
Paragraph 1.3.1 Scientific relevance .....	8
Paragraph 1.3.2 Social relevance.....	8
Paragraph 1.4 Thesis structure .....	9
<b>Chapter 2: Religion, education and diversity in Indonesia .....</b>	<b>10</b>
Paragraph 2.1 Introduction .....	10
Paragraph 2.2 Freedom of religion in Indonesia .....	10
Paragraph 2.3 The current educational system.....	11
Paragraph 2.4 Education and religious tolerance in Yogyakarta.....	12
Paragraph 2.5 Conclusion.....	14
<b>Chapter 3: Theoretical framework.....</b>	<b>15</b>
Paragraph 3.1 Introduction .....	15
Paragraph 3.2 Religion, identity & socialization.....	15
Paragraph 3.2.1 Religiosity & religious identity .....	15
Paragraph 3.2.2 Religious socialization .....	16
Paragraph 3.3 Place attachment & sense of belonging.....	16
Paragraph 3.3.1 Attachment and belonging to place .....	16
Paragraph 3.3.2 Student attachment & belonging .....	18
Paragraph 3.4 Diversity & social interaction .....	20
Paragraph 3.5 Conceptual model.....	23
Paragraph 3.6 Conclusion.....	26
<b>Chapter 4: Methodology .....</b>	<b>28</b>
Paragraph 4.1 Introduction .....	28
Paragraph 4.2 Type of research.....	28
Paragraph 4.3 Data sampling & study population.....	28
Paragraph 4.4 Data collection .....	29
Paragraph 4.5 Data analysis .....	29
Paragraph 4.6 Trustworthiness .....	30
<b>Chapter 5: The stories of students: religion, place attachment and belonging &amp; religious diversity .....</b>	<b>32</b>

Paragraph 5.1 Introduction .....	32
Paragraph 5.2 Religion of students.....	32
Paragraph 5.2.1 Religious identification .....	32
Paragraph 5.2.2 Role of religion in daily life .....	33
Paragraph 5.2.3 Religious socialization .....	34
Paragraph 5.3 Religion & place attachment .....	35
Paragraph 5.3.1 Meaning making of place at university & in Yogyakarta .....	35
Paragraph 5.3.2 The feeling of ‘insideness’ at university & in Yogyakarta.....	36
Paragraph 5.4 Religion & diversity .....	37
Paragraph 5.4.1 Perception based on image of religious diversity within national society. ....	37
Paragraph 5.4.2 Social interaction with religious others .....	38
Paragraph 5.5 Conclusion.....	40
<b>Chapter 6: Discussion .....</b>	<b>41</b>
Paragraph 6.1 Introduction .....	41
Paragraph 6.2 Review of the findings & the relation with the theoretical framework .....	41
Paragraph 6.2.1 Religion: identification, role in daily life & religious socialization .....	41
Paragraph 6.2.2 Place attachment: meaning making of place & the feeling of ‘insideness’ .....	42
Paragraph 6.2.3 Diversity: image in national society & encounters with religious others.....	42
<b>Chapter 7: Conclusion .....</b>	<b>45</b>
7.1 Conclusion.....	45
7.2 Reflection and recommendations .....	48
<b>REFERENCES .....</b>	<b>49</b>
APPENDIX A: INTERVIEW GUIDE.....	54

## Summary

This study investigates the experiences and perceptions of Christian and Muslim students in Indonesia. It focuses on the relation between their religion and their attachment and belonging to their university and the city of Yogyakarta and whether this is influenced by religious diversity. In order to do so, the following research question is formulated: *How does the religion of Muslim and Christian students relate to the place attachment and belonging to their university and the city of Yogyakarta and is this influenced by religious diversity?*

Based on the research aim and questions, the main concepts of this study; religion, place attachment and belonging and religious diversity, are of great importance since their individual meaning and interrelationship need to be uncovered in order to find answers to the research question. In the theoretical framework of this study, the main concepts are merged into a conceptual model in which their interrelationship is discussed and visualized. It is assumed that the religion of students is related to their attachment and belonging to their learning and living environment. This relationship is presumably fostered by their personal experiences, meaning making, the role of parents, peers, and religious communities. Furthermore, it might also be influenced by the perception of religious diversity and the social interaction with religious others.

The methods of this study follow a qualitative and phenomenological approach, which is appropriate to uncover the meaning of the experiences and perceptions of students on religion, place attachment and religious diversity. The study involves twenty-two students from three different types of universities in Yogyakarta. The students and universities were selected by the use of the maximum variety sampling approach to maximize different perspectives among the study population. The research included the Muhammadiyah University, a private Islamic university, the Duta Wacana University, a private Christian university and Gadjah Mada University, a state university. The collected data is analyzed by means of the Interpretive Phenomenological Approach (IPA), which is chosen because it captures the individual story of students together with their personal history, cultural circumstances and relationships with others in society. Through this method, the answers of the respondents and results of this study are based on the social reality constructed by the students through their experiences and symbolic meaning making of religion, place and religious diversity. The personal way of conducting interviews, making use of multiple research sites and clear descriptions of the applied methods are positive contributors and maintain the trustworthiness of this research. The results of the study are presented based on the main concepts. First, the relation between students and their religiosity is highlighted, after which the way students feel attachment and belonging to places is discussed. This is followed by an examination of the perceptions and experiences of students with religious diversity and social interaction with religious others.

The findings of this research show that participants within all three universities do mention religion being an important part of their daily life. This study also discovered that both Christian and Muslim student do feel attached to their university. Moreover, the participants mention similar factors that influence their attachment and feeling of belonging to this place. The extent to which religion is related to these attachments differs among the three universities. Christians of both the Christian and the state university experience more oppression from the religious imagery within national society, which complicates their daily religious practices. Their attachment to their campus and degree of belonging is however similar to the Muslims in both of these universities. The results of the study show differences in the attachment and belonging of students to the city of Yogyakarta. Due to the local diversity, religious and cultural differences become more visible, this makes it harder for Christian students to adapt to this environment, which makes their connection to the city weaker. Despite the feeling of belonging of Christian students to the city of Yogyakarta is weaker, the feeling of belonging to a minority has strengthened their religiosity and belongingness to places where they are able to interact with peers of the same faith.

The results of this research demonstrate that the religion of students and the religious climate of the campus influence the extent to which they encounter people with a different belief. For example, Islamic students of Muhammadiyah and Gadjah Mada University who mostly visit their campus or hang out at their boarding house maintained contact with people of former Islamic schools because they experience this as pleasant. While Christians who undertake more activities outside of their academic and living environment develop new friendships. Student organizations play a major part in this. In places where they are present, students do gain more friends of the same religion. Their encounters with students of another faith also increase, which broadens their views towards religious diversity. In addition, the students of Gadjah Mada University engage with religious others by attending mixed activities or communities outside their university. The majority of participants showed a more open attitude and firm reasoning towards religious diversity based on their lived experiences. However, the importance of religion within the Indonesian culture, which divides people in potential groups, shows many challenges in governing and practicing religious diversity remain.

# Chapter 1: Introduction

## 1.1 Overview

The purpose of this study is to uncover how Indonesian students with a Christian or Muslim background among three different type of universities in Yogyakarta feel attachment and belonging to their learning and living environment and whether this is influenced by religious diversity.

Indonesia is a very diverse country, both religiously and culturally. The Indonesian society consists of several hundred ethnic and sub-ethnic groups. Despite the majority of the population being Muslim, Indonesia is not an Islamic -based state. In Indonesia, national policies have had a major impact on the way religion is practiced, which is evident from the way religion is intertwined with the national culture. As Colbran (2010, p678) states, ‘‘Religion plays an important role in the everyday life of the Indonesian people [...] It is part of an individual’s personal identity, ethnic identity and political identity, as well as of the nation’s identity’’. In addition, the World Values Survey shows that in 2000, the majority of the Indonesian population between eighteen and twenty-four indicated religion is very important in their daily life.

In most Indonesian cities, various ethnic and religious groups are living side by side. Harris (2009) indicates that existing literature on how people from different backgrounds live together in a religious diverse society remains limited. According to Lan (2011, p281) ‘‘our everyday lives are constructed by a web of interactions and relationships that vary in intensity and levels of intimacy’’. This is reflected in the inescapable connection between one’s religious identity and his or her attitude towards people with another faith and their interrelation. Moreover, it emphasizes the importance of taking a closer look at how people with different religious identities are living together in diverse religious society.

Recently, discourses of living in a diverse environment and sharing urban space has led to unrest in various cities. Likewise, in Yogyakarta the intolerance between different religious groups has increased during the last couple of years. According to Hopkins (2011) adolescents do experience encounters with others on a daily basis in their own way due to variety in ethnicity or religion. Their exposure to these encounters lead to lived experiences of place and the people in it, including those related to their religiosity (Vanderbeck and Dunkley, 2004). Thus, an approach aimed at discovering the relation between the religion of Christian and Muslim students and their learning and living environment in relation to social interaction and encounters with diversity will be useful to explore how students do attach and feel belonging to their campus and the city of Yogyakarta.

In Yogyakarta, which is seen as the center of higher education on a national and international level, the topic of religion is increasingly debated among students. Students of various religious groups choose to differentiate themselves from peers with a different faith by their clothing, lifestyle/living

environment and the avoidance of communication, which has led to a greater distinction between Muslim and Christian students (Pamungkas, 2015). This emphasizes the purpose of this research and shows how the religious identity of students in Indonesia can be developed within different social spaces that might influence the attachment and belonging of students among the three universities.

According to King (2003) the learning environment can be a meaningful site while studying the relationships between different religious groups as it can provide understanding of how their values coexist within societies. Sharma & Guest (2013) argue universities can function as a transitional and transformative place, as they give access to a new environment where daily encounters occur and attitudes of students are shaped. Moreover, in universities the encounters of diversity experienced by students tend to be related to the feeling of belonging. Research done by Fincher (2011) and Freitas (2008) shows the feeling of belonging to a religious group causes exclusiveness among university students. Thus, social interaction at universities might influence the way students become attached and feel belonging to places. Nevertheless, the amount of literature focused on student experiences within their learning and living environment, their perception towards diversity and inter-religious relations remains limited (Hopkins, 2011). This investigation at a state, Islamic and Christian university aims to demonstrate how student identities are negotiated within a diverse religious society and hopes to get a better understanding of the daily life of students while living together and sharing urban space.

## **1.2 Research aim & questions**

This research aims to explore how Christian and Muslim students feel attachment and belonging to their learning and living environment and how this is influenced by religious diversity. To better understand how students with different religious backgrounds live together in a diverse religious society, the experiences, expressions and perceptions are examined at three universities in the city of Yogyakarta. The following research question was formulated:

*How does the religion of Muslim and Christian students relate to their place attachment and belonging to their university and the city of Yogyakarta and is this influenced by religious diversity?*

Sub questions

- *How do Christian and Muslim students among three universities define their religious identity and which role does religion have in their daily life?*
- *How do Christian and Muslim students among three universities feel attached and belonging to their learning and living environment?*
- *How do Christian and Muslim students among three universities perceive and experience religious diversity and the social interaction with religious others?*
- *How do the perception, experiences and expression of students among the three universities on religious diversity and the social interaction with religious others affect their feeling of belonging?*

## **1.3 Scientific and Social relevance**

### 1.3.1 Scientific relevance

In recent years, there has been an increasing interest in facets of religion and the development of youth among scholars (Oser, Scarlett, & Bucher, 2006; French et al, 2008). The study on the religious practices of youth across countries and religions has focused mainly on Christian populations. Due to this, very little is known about the differences in religiosity among youth in major Muslim countries (French et al, 2008; Krauss et al, 2006). Mayrl & Ouer (2009) argue the growth of religious diversity on college campuses poses particularly urgent questions for scholars, which need to be examined by exploring how the role and position of religion varies on different types of campuses. For this reason, a comparison is made between an Islamic, Christian and public University in the city of Yogyakarta. Furthermore, this research aims to cover these absences by means of complementing the literature and giving new insights on the perspective, experience and expression of religion among youth who live in both a major Muslim and diverse religious society. In addition, the comparison between Christian and Islamic students and their position in a diverse religious society contributes to the debate of living with difference and gives a deeper understanding of everyday experience of religious diversity. Moreover, this will provide new insights on social relations among students within a diverse religious society.

### 1.3.2 Social relevance

Yogyakarta is known as the city of tolerance, where Governor Hamengkubuwono X recently received an award from the Indonesian Inter-Faith Network for his success in maintaining cultural diversity. However, recent attacks of intolerance occurred as residents and members of a Muslim group attacked a church nearby the city. In addition to this, a group of Islamic people attacked the house of the director of a newspaper, while Catholic people were practicing their religion. Siti Noor Laila of the National Commission on Human Rights warned of increasing intolerance in the region, given the recent rise of violence in the name of religion. As she stated “The perpetrator in the attack was a childhood friend of the victim. This may be an indicator that cases of intolerance in Yogyakarta are reaching worrying levels” (Jakarta Post, June 2, 2014). Elga Sarapung, director of the Institute for Interfaith Dialogue in Indonesia, argues local authorities underestimate the problem. Despite the fact that the Wahid Institute named Yogyakarta Indonesia’s second most tolerant city, rising numbers of intolerant acts have occurred in recent years (Jakarta Post, December 15, 2015). This tension between different religious groups might influence how young people deal with daily encounters and how these shape their identity and behavior towards others. Hopkins (2011) who made an analysis of the experiences of Muslim students in western countries highlights the need to further examine the conditions of other religious and minority groups at universities and how they may feel included or excluded. In this research, a distinction will be made between the majority and minority perspective,



since both Muslim students and Christian students will be approached. This exposes the role of the learning and living environment towards inclusiveness or exclusiveness and the relationship between students, their attachment and belonging to place and their religiosity.

#### **1.4 Thesis structure**

The chapters within this study are as follows: Chapter two provides a deeper insight into religious freedom in Indonesia and further explains the national education system. In addition, the role of education and religion in Yogyakarta and among the selected universities within this research are discussed. Chapter three is a review of the literature which explores definitions of religious identity, place attachment and belonging. In addition, this chapter examines different theories on diversity and social interaction to find out how the place attachment and belonging of students might be influenced by religious diversity and. Furthermore, it explores which theory explains how place attachment and diversity are interlinked in the Indonesian case. Moreover, the main concepts of this research are related with each other and implemented in a conceptual model. Chapter four represents a qualitative research design in which the methods used will be discussed. This includes the underpinning of the chosen sampling approach, participants, data collection and analysis. In addition, the trustworthiness of the study will be provided. In chapter five the findings of this research are presented and given answers of the students discover their meaning of religion, experiences within place and attachment and their belonging towards their university and Yogyakarta. Moreover, their perceptions towards religious diversity and its influence on place attachment and belonging is provided. Chapter six includes a discussion of the outcome as a reconsideration of the findings and the theoretical framework. Based on the findings of chapter five and six, several conclusions are provided in chapter seven. Thereafter, a personal reflection and recommendations for further research are given.

## Chapter 2: Religion, education and diversity in Indonesia

### 2.1 Introduction

In this chapter the way the Indonesian state governs religious issues is explained to better understand the importance of religion within the national culture and the impact it has on religious minorities. Then the current educational system in Indonesia is further explained to expose the relation between education, religion and the national policies after which the role of education and religion in Yogyakarta and among the selected universities is discussed.

### 2.2 Freedom of religion in Indonesia

*‘Indonesian religion, in all its forms, remains very public and plays a central role in social and political discourse. Religious diversity is simply a fact. The fact that Indonesia is the world’s most populous Muslim nation does not change the fact that it is and will remain characterized by religious diversity. Because it is diverse, powerful and public any Indonesian government must manage it in some way.’* (Woodward, 2014 p.77)

The overview of the religious demography within the International Report of Religious Freedom Indonesia shows that in 2010, 87 percent of the population has Islam as their religion, followed by Protestants with 7 percent, Roman Catholics with 3 percent and 1,5 percent of the population consists of Hindus. Finally, all other religious minorities form the remaining 1,3 percent of the Indonesian population (International Religious Freedom Report, 2015). Although Indonesia is predominantly a Muslim country, it has significant Christian and Hindu minorities. Thus, as Woodward (2014) argues ‘preserving the unity and territorial integrity of the country depends on the maintenance of religious and ethnic harmony’ (Woodward, 2014 p. 63). The Indonesian government did not succeed in protecting religious minorities from individuals that have violated the rules by discrimination against them. In addition to this, local governments have tightened the law and regulations that apply to religious minorities to such an extent that it conflicts with the right to equality and religious freedom (International Religious Freedom Report, 2015). Despite the discrepancy in religious demography, politicians that are a part of a religious minority do get centrally and regionally elected. Moreover, they are politically active in non-major and major Muslim areas (International Religious Freedom Report, 2015).

To emphasize the importance of religion in a new era, Indonesia’s first president introduced five national principles, the so called Pancasila. The constitution of the Pancasila has led to the recognition of five so called ‘official religions’ namely: Islam, Catholicism, Protestantism, Hinduism and Confucianism (International Religious Freedom Report, 2015). Due to this, national policies have had a major impact on the way religion is practiced and understood ever since. Moreover, the

principles within the Pancasila have led to the mandating of religious education within all levels of the national school system that is enshrined in the National Education Law of 2003 (Sakai & Falikul Isbah, 2014). According to Sakai & Falikul Isbah (2014) the amendment has introduced a mono-religious model of teachings within Indonesia whereby students are taught their own religion by teachers of the same religion. Consequently, there has been little focus on teaching in more multi-religion or inter-religious ways. The lack of interreligious teachings is partially maintained by Islamic schools who disapprove students of other religious background, while Christian schools do accept non-Christian students including Muslims (Sakai & Falikul Isbah, 2014).

### **2.3 The current educational system**

Currently the Indonesian school system can be divided into three levels of education; primary education, middle or secondary education and higher education. In addition to this, there are two educational streams, the first is the Islamic stream with both public and private Islamic institutions supervised by the Ministry of Religious affairs and the second is the secular stream that consists of public and private institutions, supervised by the Ministry of National Education (Wicaksono and Friawan, 2011). According to previous work done by Kunkler & Lerner (2016) there is not much difference between the attitudes of students in public Islamic or private Islamic schools. Interestingly, Indonesian Muslim students from both private and public schools are more prominently active as advocate of the national democracy than Muslims students from other countries (Kunkler & Lerner, 2016). Despite research showing that a major part of Indonesian Islamic boarding schools do support a more pluralistic way of education, the traditional Islamic schools merely provide education based on Islamic thinking. Moreover, these schools can determine their own study program since there is no supervision from the government (Raihani, 2012).

Besides the differences in regulation among the Islamic and secular stream of higher educational institutions, their admission processes also differ. Where as in the public universities the seats are limited and the procedure is strict and specific to ensure that only the candidates with the highest scores will be admitted, the admission requirements are considered less competitive in most of the private universities. These methods of admission, especially those of the public institutions, might lead to a certain degree of exclusiveness. As according to Wicaksono and Friawan (2011), both the political and economic development of the country is primarily determined by the acts of higher educational institutions and their students. Therefore, it can be said that by becoming a part of the higher educated class, students may ensure their future by contributing to the development of their country, which increases their social status. The higher social status gives them the expectations of improved opportunities to provide themselves with sufficient income and livelihood. To increase the accessibility to higher education a few Indonesian politicians recently strived for less exclusive admission methods. However, the government failed to expand the number of higher education

institutions due to a shortage of budget and competition with the private sector that continues to grow. A large amount of private higher educational institutions continues to exist because of their high admission and tuition fees. Consequently, they are reserved for students from families with a high income (Wicaksono & Friawan, 2011).

In Indonesia, educational institutions have an important function in society as they are considered to be linked to the national identity and are co-responsible for the contribution of civilized citizens (Parker 2003). As mentioned in the previous paragraph, with the introduction of the Pancasila the government emphasized the close bond between religion and state. Besides the Pancasila, the government intended to use religious education as a strategy to teach the young population how to live in a diverse religious society. However, the standards and values that are taught may be questioned given the turmoil between people of different faiths during the last decades. According to Baidhawiy (2007) the government of the New Order era did focus on achieving a homogeneous society instead of being concerned about the rights of different religious groups, which had a huge impact on the national religious harmony. Within this period, religious education solely derived from a state imposed vision on religious freedom. In this way, the government did not succeed to promote equality for all people which caused a limitation of political freedom.

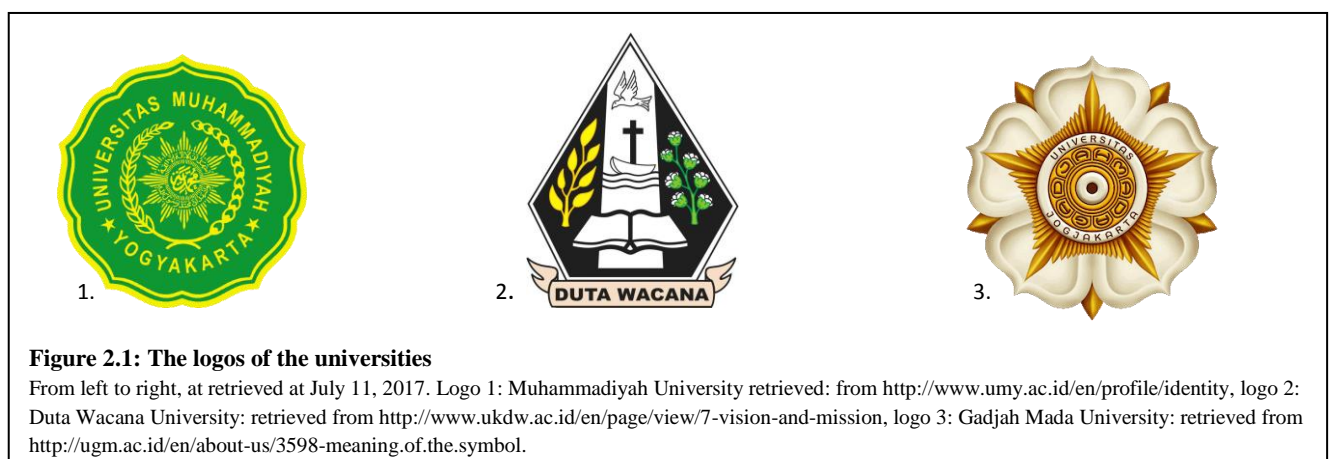
The national decentralization of Indonesia during the late nineties has led to an educational reformation that includes the implementation of Islamic principles and culture within schools. For example, obligating a headscarf for female students and daily prayers for all students. In general, there has been an increase of Islamic expression in both public and private places of society (Fealy and White, 2008). These developments indicate how religious diversity is addressed in educational institutions and show how religious teaching is related to student's perception of religion and others with a different faith. Moreover, it emphasizes the importance to further investigate and gather more empirical data on how students belonging to both Islamic and minority religious groups in Indonesia currently perceive and experience religious diversity and the encounters with people of another faith.

## **2.4 Education and religious tolerance in Yogyakarta**

Yogyakarta is viewed as the pioneer of education and universities in Indonesia since the establishment of the Taman Siswa College in 1922 by the Muhammadiyah organization. Moreover, the oldest university in Indonesia, Gadjah Mada University, was founded in Yogyakarta in 1949 (Ramdhani, Istiqomah & Ardiyanti, 2012). According to Ramdhani, Istiqomah & Ardiyanti (2012), the supply of higher education made Yogyakarta 'a mecca of education in Indonesia'. Despite the historical events and previous literature indicating that students were in favor of the acceptance of religious diversity, the awareness of religious identity among Indonesian Muslims has never been higher than within the last two decades. This has led to a greater fracture between Muslims and Christians ever since. On a daily basis, it is evident how Muslims choose to distinguish themselves from other religious groups by

their clothing, lifestyle/living environment and the avoidance of communication (Pamungkas, 2015). Similarly Christians, partly because of the growing Islamization, do feel urge to publicly express their religious identity by praying, wearing Christian symbols and via social media. At the same time, there is a growth of charismatic groups among Christians in Yogyakarta that are argued as quite exclusive. According to Pamungkas (2015), present day, students tend to avoid peers with a different religious background even though they are in the same class or live in the same boardinghouse. This emphasizes the purpose of this research and shows the religious identity of students in Indonesia can be developed across different social spaces, which might influence the attachment and belonging of students among different universities.

To better understand the research site of this study, further details will be given about the types of universities selected and their identity. The universities that are selected to gather empirical data for this research belong to both the Islamic and secular streams. As the Gadjah Mada University can be considered a public secular university, the University Duta Wacana as a private Christian (considered as private secular) university while the Muhammadiyah University is a private Islamic university. All three universities do profile themselves with their own logo that reveals their identities (see also figure 2.1). Moreover, it shows their connection with and commitment to the national culture and determines their vision on religion, since all three universities highlight the importance of the Pancasila and explain how this is implemented in their school vision. The Muhammadiyah University describes this as the official philosophical foundation of Indonesia. Their vision emphasizes the fundamental principles of Islam namely; prayer, charity, fasting, and pilgrimage to Mecca. Within their logo, the Islamic religion is highlighted by Arabic text, which refers to the prophet Muhammad. In addition, they mention they do support the development of Yogyakarta by appreciating the cultural diversity. In the logo of Wacana University the national principles of the Pancasila are symbolized by the shape of the pentagon. Moreover, the Christian faith is represented by an illustration of the bible, the black cross and a black-framed white pigeon. With their main values; obedience to God, walking in Integrity, striving for Excellence, and serving the Pluralistic World, they aim to produce highly independent and professional graduates. The Gadjah Mada University aims to serve as pillar of education in Indonesia and supports the principles of the Pancasila. Within their logo, a lot of attention is given to these national principles and the time and date the university was founded. In their vision, they say to strive to be a world-class university based on the national and cultural values of the Pancasila and by supporting the nation's interest.



## **2.5 Conclusion**

In this chapter, the role of the Indonesian state is highlighted by their policies concerning religious diversity and their approach towards minority groups. In addition, it is explained how religion is of great importance within the national culture and how it affects the method of teaching. As described in this chapter, the Indonesian educational system consists of two streams, Islamic public and private universities and a secular private and public stream. The final paragraph shows how discourses on religion are recently debated among students in Yogyakarta, which might be related to their experiences and have an influence on their attachment to their university and the city. Moreover, the way universities in Yogyakarta present themselves shows how their values and thus their perception of religion, identity and diversity are highly associated with the national principles of the Pancasila.

## **Chapter 3: Theoretical framework**

### **3.1 Introduction**

To get a better understanding of how debates about every day lived experiences of religion, places and religious diversity are addressed in literature, in the first paragraph the meaning of religious identification and socialization is discussed by looking at the way people religiously identify and religious values and perspectives are carried over by others. The next paragraph of this chapter explores the definitions of place attachment and belonging and examines how students become attached and feel belonging to places. The third paragraph of this chapter focusses on diversity and social interaction and provides three different theories to explore how encounters of diversity influence the belonging of students from various religious groups who are living in a diverse environment. In it conclusions are also drawn about student's belongingness towards their campus and the city of Yogyakarta. Finally, the main concepts of this study are merged into a conceptual model in which their interrelationship is discussed and visualized.

### **3.2 Religion, identity & socialization**

This paragraph clarifies the meaning of religiosity, religious identification- and socialization to gain better insight into how university students define their religious identities and which factors influence their perspectives on religion.

#### 3.2.1 Religiosity & religious identity

Reich, Oser & Scarlett (1999) define religiosity as the extent to which individuals are involved with a religious institution through organized participation and rituals. Likewise, Flor and Knapp (2011) argue religiosity is the participation in practices of a religious institution. King & Benson (2006) distinguish religiosity consisting of personal and institutional practices from spirituality which according to them focuses on personal experiences of religion. According to Rich & Cinamon (2007) the perception towards these two concepts might differ, but religious views, believes and practices presumably pervade in societies where religion is prominent, like in Indonesia. Public expression of religious affiliation whatsoever suits the Indonesian culture (French et al, 2008).

Religious identity is described as the perception of individuals about their religious and spiritual values and believes (Furrow, King, & White, 2004). According to Templeton & Eccles (2006) religious identity is a collective identity since religious individuals are members of a bigger group, being committed to this group and share their values and beliefs. King (2003, p.197) argues ‘‘religion influences the formation and contouring of a young person’s self-concept and its unique role has generally been overlooked as either a helpful or hindering source of identity formation’’.

According to Hemming and Medge (2012) the religious identities of others seem to affect how youth understands their own identity. The process of transmitting religious meanings, values and expressions towards others is described as religious socialization (Anthony, Hermans & Sterkens, 2007). The next paragraph will address various factors that might influence the religious socialization of students in Yogyakarta.

### 3.2.2 Religious socialization

Anthony, Hermans & Sterkens (2007) describe religious socialization as the way in which people transmit religious meanings, values, and expressions to others and institutions. Bajzek & Milanese (2006) distinguish a few factors that might influence student's religious socialization, namely family, peers, the religious community and educational institutions. Parents can be seen as role models of identification, but their role in religious socialization depends on the role that religion plays in a society. In religious societies, it is likely that parents play a major role in the transmission of religious values, while in societies where religion loses its centrality, the religious socialization of families is much less present. Besides parents, peers can have an influence on the socialization of students, especially during college when most students are distanced from their parents. Furthermore, religious communities can support students by personal commitment through religious education. In addition to this, educational institutions might play a meaningful role to the religious socialization of students, as within these places people encounter other students and teachers on a daily basis which might influence their values and norms (Bajzek & Milanese, 2006). Within this research the focus lies on the role of the parents, peers and educational institutes on the religious socialization of students in Yogyakarta while analyzing the relationship between the religion of students and their attachment and belonging to their learning and living environment and whether this influences religious diversity.

## **3.3 Place attachment & belonging**

In this paragraph, the way people develop attachment and belonging to places is discussed to comprehend the relation between the religion of students and their place attachment and belonging to their campus and the city of Yogyakarta. In addition, the factors that influence the attachment and belonging of students are examined in the last part of this paragraph.

### 3.3.1 Attachment and belonging to place

Dixon & Durrheim (2000, p27) argue ‘places are re-conceived as dynamic arenas that are both socially constituted and constitutive of the social’. According to their perspective, the different concepts of place attachment overlap with each other and are often used as interchangeable.

Hernandez et al (2007) emphasize the need to distinguish place attachment from place identity. They define place attachment as the feelings that individuals develop towards meaningful places in their



lives and the link that they establish with these places (Hernandez et al, 2007). Using the previous work of Shamai, Hashmnezhad, Heidari & Hoseini (2013) argue that sense of place consists of different stages. Belonging to a place is described as the emotional connection individuals have with places whereby symbolic aspects are respected and distinguished. Attachment to a place is referred to as a strong emotional relationship where the unique identity of the place is cherished because of its symbolic aspects.

The connection between people and places differ in function (Hernandez et al, 2007). According to Hunter (1974), place attachment on a local scale is created by a larger system within a society that also determines your position within this society based on religion and class. Hay (1998) argues that attachment depends on the mobility of people, the length of stay and social belonging to a place. Dixon & Durrheim (2000) argue a sense of belonging can be seen as a basis for place attachment and that it is influenced by social, cultural and biological cognitions of the place. In this way, place attachment exists when the familiarity with a place is merged with social and physical feelings of being a part of something, also referred to as 'insideness'.

In line with previous thoughts, the framework of Scannel & Gifford (2009) is useful as they distinguish three dimensions that include the process of place attachment. Besides the third element, the place itself, they underline the importance of personal and psychological dimensions of place attachment. The first dimension focuses on the personal place attachment and its individual or group bounded meanings of place. These meanings of place are related to the connectedness of the place which strength is determined by personal experiences, achieved goals and highlights within the life of the individual (Scannel & Gifford, 2009).

The second dimension focuses on the psychological process of place attachment and exposes the three key aspects: affection, cognitivism and behavior that determine the way interactions arise when groups or individuals feel connected to places. This view is supported by Hashemnezhad, Heidari & Hoseini (2013) who argue that interaction between people and places consists of cognitive, behavior and emotional dimensions. Affection refers to the emotional connection that bonds individuals or groups to particular places. According to Manzo (2005), the relationship between humans and places may contain both positive and negative emotions, like love or fear. The second aspect indicates how cognitive functioning affects the connectedness of individuals with a particular place by means of their memories, beliefs and meanings. As stated by Scannel & Gifford (2009, p3) 'through memory people create place meaning and connect it to the self'. Moreover, they state the identification to places occurs when individuals, through cognitive functioning, establish a link between themselves and a place by seeing similarities between those two. In this way, the association with a particular place becomes unique for every individual. Thus, one will repel places where they do not associate with. According to Berwer (1991) group identification does not merely consist of belongingness and resemblance among group members, but it is also determined by how they distinct

themselves from what is different. From this perspective, it is assumed that in contrast to majority groups, the minority groups have less difficulty with the maintenance of their group identity and group loyalty. Moreover, there is a higher degree of togetherness and belonging among the members of a minority group.

Scannel & Gifford (2009) state that individuals are more often attached to environments that match with their personal values and thus seem to represent themselves. This is in line with the perspective that place attachment arises out of safety reasons when a place has a positive effect. Another function of place attachment is personal development, since individuals are attached to places that support the achievement of personal goals in their daily life. Previous successful experiences are likely to ensure the preservation of certain behavior within a particular place. In this way, one can express their appreciation to a place, based on how this has contributed to their development. In places that are experienced as positive, the possibility arises for self-reflection and problem solving.

The third and last aspect of the second dimension focuses on the behavioral level of place attachment that arises out of one's actions. Individual or group based social identification can be influenced by the ethnical and religious environment of a society, depending how individuals gain knowledge about the differences in meaning and composition of diversity, together with their experiences largely shapes their attitude towards one another. Moreover, it might affect the behavior of individuals as they learn to understand and appreciate the place, in this way behavior contributes to the connection between person and the place (Scannel & Gifford, 2009).

### 3.3.2 Student attachment & belonging

In this paragraph, the relation between religion and place attachment will be examined and the factors that influence place attachment and belongings among students of different religious groups will be further explored based on existing literature.

Religious place attachment is often regarded as group bounded since the significance of places are determined within a religion, while religious attachment to places can be personal as well (Mazumbara & Mazumbara (2004). Therefore, religious and individual place attachment are intertwined since personal experiences of a place can improve and enhance religious place attachment and religious meanings of a place affect the personal level of place attachment (Mazumadara & Mazumbara, 2004).

According to Hopkins (2011) adolescents experience daily encounters in his or her own way due to the variety in ethnicity or religion. Their exposure to these encounters leads to lived experiences of places and the people in it, including those related to their religiosity (Vanderbeck and Dunkley, 2004). Parents have a major impact on the religious identification of their children (Lees & Horwath, 2009) as their practices and beliefs received from their childhood are likely to be maintained during their next stages in life (Rymarz & Gaham, 2005). The extent to which this is maintained depends on

their religious identity development during adolescence. Sharma & Guest (2013) explored the experiences of Christian students in English universities. Their findings show that most students draw strength from parental support and family traditions in times in which they are dealing with new surroundings, or experience loneliness during their study period. To overrule these feelings, students likely will search for religious spaces that seem familiar such as peers with the same faith who help them cope with unfamiliar places. Moreover, within their new environment, religious student organizations or communities make students feel they belong there. This balancing between familiar and the unfamiliar environments will lead them from their parent's perspectives towards personal growth and defining their own beliefs, shaping their religious identity (Sharma & Guest, 2013). The role that family has on the religiousness of adolescents differs among academic perspectives, as a few scholars state that family life gives adolescence a positive feeling about religion (Rymarz & Graham, 2005) while others mention that religious family traditions give them stress or a negative feeling (Ahmed, Fowler, & Toro, 2011). In Indonesia, Islamic religion is closely intertwined with the national culture and individual attitudes (Cohen et al, 2005). The strong religious demands within the national culture might cause tensions for young Indonesians (French, 2010). Despite the possible pressure from society and families, adolescents will gradually make their own choices concerning their religious commitment and practices (Sallquist et al, 2010).

Besides family members, Hoffman et al (2003) mention that peer support helps students to deal with difficult situations. Earlier research done by King and Roesner (2009) states that religiosity of friends might have an influence on the religious identity of adolescents. According to French (2010) adolescents indeed influence each other's socialization processes and tend to be related to peers who have similar religion. Peers have a positive influence on the religious beliefs of adolescents (Collins & Steinberg, 2006) since they might serve as informants or be an instigator of their religious involvement (Hemming & Medge (2012). According to Iprgrave & McKenna (2008) among adolescents who see themselves as religious, religion is more often a topic of conversation with friends.

In addition, campus communities might be helpful to get a better insight on student's sense of belonging to a university (Johnson et al, 2007). Adolescents are at a certain stage in life in which religious identities are shaped and have the potential to become part of society and communities related to their religion (King, 2003). Due to the interrelationship between the Islamic religion and national culture, it is likely that Indonesian students find support from such networks.

### **3.4 Diversity & social interaction**

In the previous paragraph significant factors that influence student's attachment to place and their feeling of belonging are discussed. Besides the family background, peer support and campus communities, the level of diversity within the learning and living environment of students has an influence on student's sense of belonging. The findings of various studies show the racial climate of

the campus is related to how students feel attached to their campus (Chavous, 2005); Hurtado & Ponjuan, 2005). Hurtado et al (1999), state student perceptions about the campus racial climate are influenced by their interactions with other students from different backgrounds. According to Johnson et al (2007) the level of diversity in a classroom or campus may influence the behavior and development of student which in turn might impact their sense of belonging. Their findings demonstrate that the sense of belonging experienced by students is related to a positive perception of the racial climate inside the campus and how they are welcomed and supported by the campus environment. Gilliard (1996) indicates the ethnicity of students is of relevance in the relationship between student's belonging and the level of diversity and social interaction inside their learning environment. For example, Latino student's perceptions of a campus racial climate negatively influenced their sense of belonging (Hurtado & Ponjuan, 2005). On the other hand, African students felt positively related to their campus due to the sense of community by fair treatment and institutional support (Chavous, 2005). To better understand how the encounters with diversity influence the belonging of students from various religious groups who are living in a diverse environment, three different theories on diversity and social interaction are discussed in this paragraph. These theories are the Contact, Conflict and Constrict theory which all three have a different perspective on the way religious diversity influences social interaction, in particular between people from different religious groups. Thus, based on these findings these theories might be useful to draw conclusions on how this diversity influences student's belongingness to their campus and the city of Yogyakarta.

According to the contact theory, discussed by Allport (1954), a high level of interaction between individuals or groups of different faiths will lead to a change in perception towards one another, whereby doubts and uncertainty gradually shift to trust. Based on this theoretical finding, diversity gives potential for interfaith communication and leads to lower levels of prejudice (Putnam, 2007). Moreover, intergroup contact counteracts distance between different groups and increases solidarity towards one another (Pettigrew & Tropp 2006). While earlier research focused on whether intergroup contact works to reduce prejudice, recently scholars like Al Ramiah & Hewstone (2013) are more interested in investigating how intergroup contact can do so. Their findings show that the three most significant aspects that influence the relationship between intergroup contact and how members of different groups approach each other are: intergroup anxiety, empathy and knowledge (Al Ramiah & Hewstone, 2013). Intergroup anxiety is referred to as feelings of inconvenience experienced by both in- and outgroup members when intergroup contact takes place. Furthermore, this leads to uncertainties as: how to act, how they are perceived and if they are accepted. The relationship between familiarity and acceptance is largely influenced by a feeling of uncertainty and emphasizes the importance of reducing intergroup anxiety established during intergroup contact. Empathy is seen as the capacity to understand the feelings of others and makes individuals understand how they relate to in- and outgroup members. In this way, in- and outgroup contacts that establish the feeling of empathy

appear to be experienced in a positive way. Intergroup contact does lead to willingness to get to know more about outgroup members, consequently this might influence their perspective and reduce prejudice (Allport 1954). Moreover, due to intergroup contact expected risks and mutual differences may decrease (Pettigrew & Tropp, 2008).

In addition, to the three aspects previously mentioned, threats are of great influence to the way contact between different groups is experienced and perceived. As stated by Hewstone et al (2014), in societies where conflicts among different groups have occurred; anxiety, empathy, knowledge and threats are highly relevant to uncover the role of diversity and social interaction. Hewstone et al (2014) distinguish individual threats from group perceived threats, whereby intergroup anxiety can be seen as an individual threat as individuals experience it, while symbolic threat is perceived as a huge risk affecting the whole group. Symbolic and realistic threats are referred to as group perceived threats, as symbolic threats endanger the group values and realistic threats put the group status and power at risk Hewstone et al (2014). Research done by Pettigrew & Tropp (2006) demonstrates that minority groups experience the intergroup contact in a different way. The way intergroup relations are perceived in a society determines how individuals experience being a part of the minority or majority group, as these two types of groups refer to differences in group size, status, and power, which can have independent effects on intergroup processes (Gonzalez, & Brown, 2006). Al Ramiah & Hewstone (2013) state that symbolic threat especially influences minority groups who perceive this type of threat from the majority group. The other way around this is not seen as a threat, likely because of the power position of the majority group. Group members of a majority appear to have less contact with individuals of other groups, while persons of the minority group are likely to be in touch with people outside of their religious group, hence automatically creating more possibilities to broaden their minds about the topic of diversity (Pettigrew & Tropp, 2006).

The role of diversity and social interaction is not only determined by direct contact between in- and outgroup members, since extended contact goes beyond an individual's own experiences. Knowing that a group member has a positive relationship with an outgroup member might reduce prejudice. Moreover, within the social context, intergroup contact does large influences on one's behavior towards individuals of another group (Christ et al, 2004). According to Bornstein & Craver-Lemley (2004) repeated exposure increases familiarity and preference for persons that belong to the outgroup. If intergroup contact is experienced as positive, it is likely that group standards will be more tolerant, in turn, these standards will affect the way in which the group reacts to outgroup members. Thus, positive intergroup contact is not merely present on a micro scale since people are influenced by a wider social context (Christ et al, 2014). As stated by Christ et al (2014, p.3999) "Even individuals who have no direct intergroup contact experience can benefit from living in mixed settings, provided that fellow in group members do engage in positive intergroup contact: Prejudice is a function not only of whom you know, but also of where you live". This is in line with the view of Al Ramiah &

Hewstone (2013) who indicate the sooner one will be brought into contact with outgroup members, the less prejudiced he or she will be.

Earlier research done by Paolini et al (2004) shows that in societies where conflicts among different groups occur cross-group friendships among students can reduce anxiety. Based on the contact theory, the more diverse the learning and living environment of students, the more likely students have friends with another faith and intergroup contact might occur. In addition to this, students who have diversity related experiences often gain more openness and understanding towards diversity (Whitt et al, 2001; Antonio (2001). The work of Cole & Ahmadi (2010) on campus diversity in America among students with a Muslim, Christian or Jewish background shows that religion has an influence on student's experiences on campus. In 2014, Parker & Hoon conducted a survey among Indonesian students from different religious backgrounds, the results demonstrated that seventy-four percent of the total sample had a friend from another religion, taking into account that in the Indonesian context a 'friend' mostly refers to a peer rather than someone they share common interest with. The same survey revealed that students who are part of a religious minority more frequently have friends from another religious background than Muslim students. Students who have friends from another religious background tend to embrace opportunities to mix with others rather than initiating an intended openness towards others. Sallquist et al (2010) notice that because most Muslim students go to educational institutes in which the majority of students are Muslim, their peers have a similar religious background. According to Parker & Hoon (2014) Christian and Catholic students have an open mind towards religious others due to the Christian and Catholic schools who aim to attract students of different religions. For this reason the student population within these schools is more mixed, which gives their students the opportunity to connect with others of different religious background.

Completely opposite is the Conflict Theory, which assumes diversity instigates more distrust between different groups and strengthens the solidarity between members of the same group. Thus, the more one encounters and interact with others, the more one feels attached to its own group and their distrust towards one another will increase (Putnam, 2007). From this perspective, religiously diverse environments likely emphasize the differences among religious groups. In addition, higher levels of interfaith contact will lead to higher awareness of one's own religious identity. According to the Conflict theory, students that have a diverse learning and living environment do only develop friendships with peers of the same faith due to anxiety and threats that they experienced during intergroup contact. Therefore, according to this theoretical perspective, students become religiously segregated. Unlike the Contact and the Conflict theory, the Constrict theory presumes diversity reduces trust inside and between different groups, whereby the frequency of diversity in an environment is a crucial factor since it determines the amount of people one can identify with. Thus, the more the religious groups are present, the less social connections one has with members from the

same religion, reducing the amount of trust both internally and externally. In this way, it is assumed that religious diversity might trigger social isolation due to the decrease of social interaction (Putnam, 2007). Viewed from the constrict theory, students will form less friendships with peers of both the same and different faiths. As mentioned by Munniksmā et al (2016) intergroup contact in schools is hard to avoid because students are bound to their learning environment during the most part of the week. Moreover, this is unlikely that students will avoid friendship since developmental stage of the students and the importance of contact with peers.

### **3.5 Conceptual model**

After examining the existing literature, this paragraph focuses on the relationship between the main concepts of the study, namely: religion, place attachment and belonging and religious diversity, merged into a conceptual model. The goal is to measure how the religion of students is related to their attachment and belonging to their campus and the city of Yogyakarta and whether this is influenced by their perception of and encounters with religious diversity. This paragraph begins with linking the main concepts to the research approach, after which the mutual connections are discussed and visualized to understand their interrelationship.

#### **Religion**

This research highlights the experiences and perceptions of Muslim and Christian students, by exploring how they identify with their religion. As discussed within previous literature, the perception of individuals defines their religious identity, by means of their spiritual values and beliefs. Thus, within this research the focus lies on their personal practices and expressions of religion in daily life. In addition, the focus lies on how religious values are carried over by others by examining whether there are differences in the identification and socialization among students of the same faith and between those of both faiths. Concerning the religious socialization of students, this approach emphasizes the possible influence of parents, peers and religious organizations. Since religion plays a vital role within the Indonesian national culture, parents are of great influence on the religious perception of students. By attending university and moving away from their parents, it is likely students spend a lot of time with peers inside and around their campus, making those two factors possible transmitters of religious values and perspectives.

#### **Place attachment & belonging**

As discussed within the previous paragraphs of this chapter, the way one identifies with places relates to their personal identity and determines how one attaches to a place. Since religious identity is a very important part of one's personal identity for the Indonesian people, gaining more insight into the religious identity of students is helpful to understand their attachment to places. Different scholars define place attachment as the feelings that individuals develop towards meaningful places in their

lives and the link that they establish with these places, whereby connections between people and places differ in size and function. In the previous paragraphs three dimensions of place attachment are distinguished, since this study aims to explore the personal experiences and perceptions of students, the personal dimension of place attachment is helpful to determine the relationship between students of different religious backgrounds and how their individual experiences and meaning making determine their attachment with places. Besides the examination of student's individual place attachment, this study will look at the feeling of belonging of students as previous literature argues attachment depends on the mobility of people, the length of stay and social belonging to a place. In this way, place attachment exists when familiarity with a place is merged with social and physical feelings of being a part of something, also referred to as 'insiderness'. According to Bollen and Hoyle (1990), sense of belonging reveals how social interaction influences the identity of individuals and largely determines their affiliation with their broader living environment. In this way, the influence of the encounters with religious others on the sense of belonging of students to their campus and Yogyakarta can be explored.

#### Religious diversity

The recent debates and unrest among different religious groups within the Indonesian society, together with the increased religious profiling among students highlights the importance of investigating how students of different religious backgrounds attach and belong to their learning and living environment and whether this is influenced by religious diversity. According to previous literature, students experience daily encounters in his or her own way due to the variety in ethnicity or religion. Their exposure to these encounters leads to lived experiences of place and the people in it, including those related to their religiosity (Vanderbeck and Dunkley, 2004). Thus, by exploring how social interaction with religious others is experienced by students of different religions, their experiences of significant places within their learning and living environment can be revealed. Besides the experiences and perceptions of students, three different theories on social interaction will be compared with the findings of this research to examine how religious diversity might influence their place attachment and belonging to their learning and living environment.

#### Interrelation of the main concepts

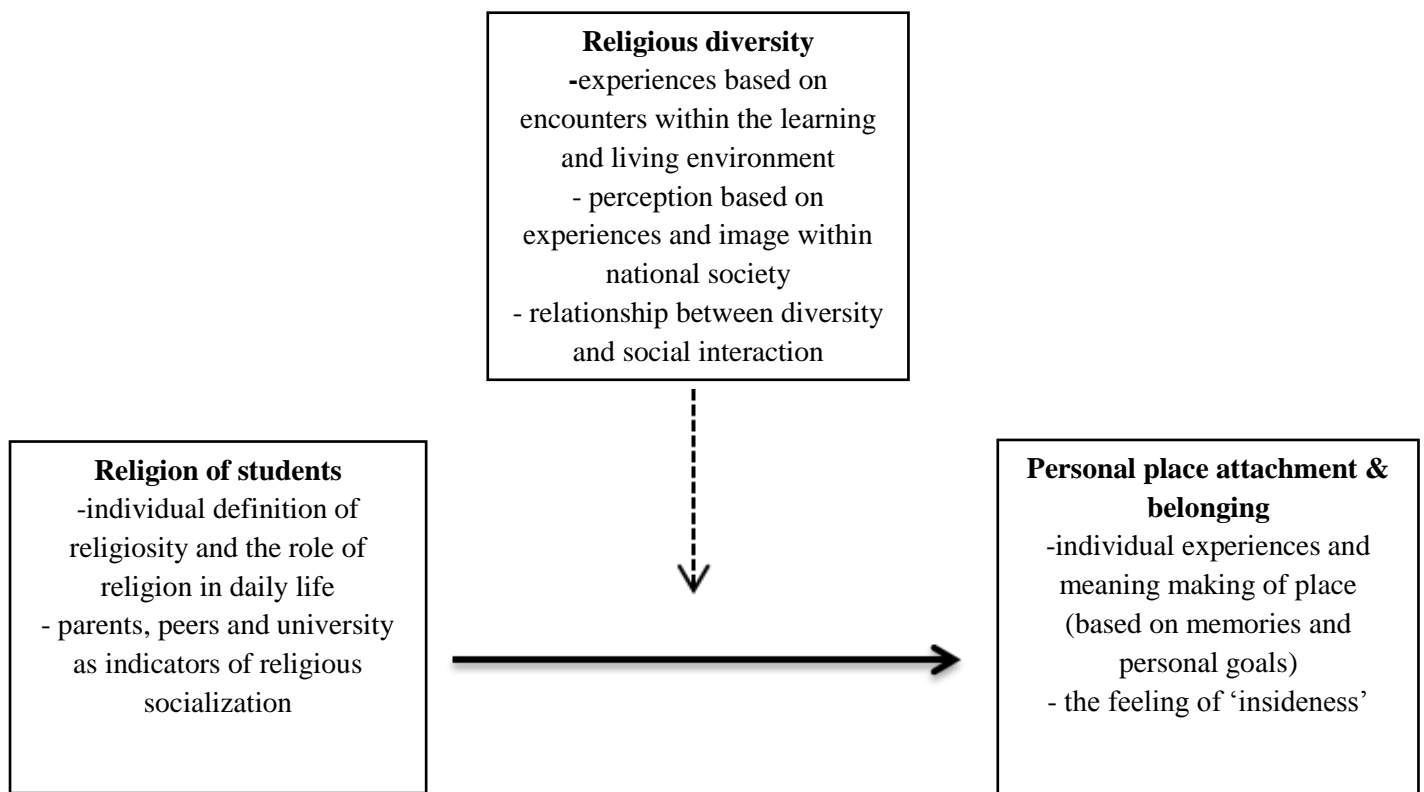
As previously discussed within this chapter, personal experiences of a place can improve and enhance religious place attachment and religious meaning of a place affects the personal level of place attachment. Individual experiences, memories and achieved goals form the personal dimension of place attachment and these are explored to understand how students feel attached to new places and if this new places influence their perceptions and practices. The religiosity of students is likely to have a major impact on their sense of belonging and attachment to places due the importance of religion in



Indonesia, which is deeply embedded within the national culture and determines how religious identities are shaped and expressed. In addition, it shows that parents have a major influence on the way students identify with their religion and how they become attached to places. When students move to a new learning and living environment, peers and student organizations have an influence on their religious perspectives and give them a feeling of belonging. Thus, besides influencing the personal identification and place attachment of students, parents, peers and student organizations form significant factors while measuring the relation between student's religion and the sense of belonging of university students.

Some studies show the level of diversity at university may influence the sense of belonging of students. This highlights the importance of the learning and living environment and makes it interesting to compare three different types of universities. Moreover, students who have diversity related experiences often gain more openness and understanding towards diversity. If this corresponds with respondents within this study, it is likely that the experiences and perceptions of Christian and Muslim students among three different types of universities positively influence their social interaction with religious which can be clarified by the contact theory. In addition, it could imply that the relationship between religion and sense of belonging, influenced by religious diversity, differs among students of Christian and Muslim backgrounds. While Muslim students often visit educational institutions where they encounter peers with a similar religious background, the student population of Christian schools is more mixed. Thus, it can be questioned if Christian respondents do indeed show a more open attitude towards religious others or whether Muslim students who attend a public university have similar social interaction with religious others as Christian students. By comparing the experiences and perceptions of both Christian and Muslim students between the three different types of universities, it becomes possible to discover whether the assumptions apply to this study performed in Yogyakarta and if there is any connection between the type of university, the social interactions of students and their religion.

To conclude, the operationalization of the main concepts of this research has led to a conceptual model (see figure 3.1) that demonstrate their interrelationship. It is assumed that the religious identity of students determines how they feel attachment and belonging to their learning and living environment. This feeling of attachment and belonging is expected to be fostered by their personal experiences, memories, meaning making of places, the role of parents, peer and religious communities and influenced by their perception of religious diversity and the social interaction with religious others.



**Figure 3.1: Conceptual Model**

### 3.6 Conclusion

This chapter clarified the meaning of religiosity, religious identity and religious socialization and examined different types and descriptions of place attachment and belonging. Moreover, theoretical explanations of place attachment and the relation with religion are discussed. In addition, this chapter elaborated on the factors that influence student's belonging and provided different theories on diversity and social interaction which might be helpful to make a statement about the findings and draw conclusions on how diversity and its encounters influence the perception of Christian and Muslim students towards religious others and if this impacts their feeling of belonging. Finally, the main concepts of this study; religion, place attachment and belonging and religious diversity are related to the research approach and are merged into a conceptual model. Doing this makes it possible

to measure how the religion of students is related to attachment and belonging to their campus and the city of Yogyakarta and whether this is influenced by their perception of religious diversity and encounters with religious others.

## **Chapter 4: Methodology**

### **4.1 Introduction**

This chapter will discuss the methods used to explore how students with a different religious background are attached and feel belonging to their universities and the city of Yogyakarta while encountering diversity. First, the type of research chosen will be explained. Then, the method of sampling and characteristics of the study population will be examined. In addition to this, the choice for data collection and analysis will be highlighted. This chapter ends with providing the trustworthiness of this research.

### **4.2 Type of research**

To provide an answer to the research questions, qualitative research has been conducted. According to Ritchie (2003) qualitative methods allow the researcher to describe and display phenomena as experienced by the study population. This will give a better understanding of how students are connected with places and others around them.

This research will make use of a phenomenological approach that uncovers the meaning of student's daily experiences (Langdrige, 2007). Therefore, it is an appropriate strategy to better understand the experiences of Christian and Muslim students enrolled in different types of university, living in a diverse society. A phenomenological approach is likely to provide a deeper insight into the essence of student's experience of religious identity and their connection and belongingness with places and religious others.

### **4.3 Data sampling & study population**

Within qualitative research, purposeful sampling is an often used method in which individuals are intentionally selected based on their understanding of a central phenomenon. One of the purposeful sampling strategies to present multiple perspectives of individuals is the maximal variation sampling technique that is used within this study. This way of sampling first highlights the characteristics of the research, after which the sites and individuals that possess the matching characteristic are sought (Creswell, 2012). In this research, the participants were selected by their level of education, religious background, gender and type of study. What is also important to mention, is that all selected students, both male and female, were in a four-year Bachelor program and registered as Christian or Muslim (see also table 4.1 on p28). To add to this, ten students were invited per university to participate of which ultimately twenty-two replied within the set period. Among these, ten students from a public university, six from an Islamic university and another six from a Christian university formed the study population to give insight in the topic of this study as shown in the table below.

Participants		Universities		
		Duta Wacana	Muhammadiyah	Gadjah Mada
Total number of participants		6	6	10
Gender	<i>Male</i>	3	3	5
	<i>Female</i>	3	3	5
Religion	<i>Christian</i>	6	0	6
	<i>Muslim</i>	0	6	4

**Table 4.1: Summary of participants from each university**

#### 4.4 Data collection

Within interpretative phenomenological analyses (IPA), the researcher aims to explore the experience of the study population through the process of intersubjective meaning making (Larkin & Thompson, 2012). Therefore, the purpose of an interview is to explore the meanings instead of gathering facts (Larkin & Thompson (2012). Semi structured interviews with an average duration of one hour were conducted at the university where the participant was enrolled. This type of interview is conversational and informal in tone and allows the participants to give an open and self-formulated answer (Cresswell, 2012). In order to ensure that important topics and questions are answered, a theme-based interview guide is used. In this way, students will be encouraged to give their judgment and opinions about the various topics, but also have the opportunity to influence the course of the conversation (Cresswell, 2012). The interview guide utilizes twelve open-ended questions during a recorded interview. Students are asked about the role of religion in their daily practices, experiences and expressions. Subsequently questions on how they (religiously) feel attached to places in and around the university and the city of Yogyakarta are addressed. In addition to this, the student's sense of belonging is discussed and the way discourses on diversity underline their perspective and expressions were considered. This was done to get a better understanding of how places and identity are connected. The twenty-two interviews were then recorded and subsequently transcribed in a Word document.

#### 4.5 Data analysis

Larkin and Thompson (2012, p.104) state the following: ‘when you interpret qualitative data, you aim to develop an organized, detailed, plausible and transparent account of the meaning of the data’. In order to do so, within this research, the different steps of the IPA, as discussed by Smith, Flowers & Larkin (2012) are used to analyze and interpret the collected data. This method is helpful to investigate lived experiences of specific phenomena. According to Smith, Flowers and Larkin (2009) lived experiences are contextual and they depend on social, cultural and historic perspectives. By

following IPA, it is assumed that the experiences of students are not solely individually situated but influenced by their personal history, cultural circumstances and relationships with others in society (Eatough and Smith, 2008).

According to IPA, first, the transcripts of the interviews need to be read carefully for several times in order to get a better understanding of the content and to discover patterns throughout the text. Second, the important parts of the text are underlined and striking features can be identified by looking at the words used and expressions made by the participants. Third, fragments can be derived from the meaningful patterns, in turn the fragments merge into themes based on the lived experiences of the participants. Fourth, the fragments are ordered and linked together to create themes. These themes are then linked to sub questions, which are represented in Word. In addition, the most meaningful quotations are used to represent and highlight the lived experiences of the respondents. In the fifth and final step, when all previous steps are reviewed with all transcripts, patterns are sought across all cases to find the connections and differences among the stories of students with different religious background attending different universities (Smith, Flowers & Larkin, 2012). Conducting the analysis based on the previous steps made it possible to answer the research question and discover the experiences and perceptions of students on religion, place and diversity. The story of students and the relationship between their religion, place attachment belonging and influence of diversity were captured in the semi structured interviews that were conducted. The results made and conclusions drawn are based on the social reality constructed by the students through their experiences and symbolic meaning making of religion, place and diversity.

#### **4.6 Trustworthiness**

According to Johnson & Christensen (2012) selective observation, selective recording and the influence of personal perspectives on data interpretation might trigger bias and endanger the validity of the research. While conducting this study, possible prejudiced thoughts were avoided as they might lead to misinterpreting the stories told by the participants or result in asking suggestive questions. At the same time, the answers given by the participants could be influenced by my presence as a Westerner with a different religious background. To minimize this, the participant's self-perception is constantly emphasized during this study.

Since most of the participants were able to express themselves in the English language, it became possible to make use of direct quotations. Due to this, the interpretive validity within the research remained preserved. If a translator was required, the translation took place on the spot. The translators in this research were selected based on their English proficiency and religious background. For translation at the Islamic university, a master-student with a Muslim background was sought while a master-student with a Christian background likewise was sought at the Christian University. In addition, the review and verification of the interview done by experts enlarged the interpretive validity

of this study. The use of multiple sites increased consistency of the research findings, since they were compared among different settings and maintained the external validity of the research (Johnson & Christiansen, 2010). To summarize, a personal way of conducting interviews, making use of multiple research sites and clear descriptions of the applied methods are positive contributors to this research leading to reliable and consistent outcomes.

# Chapter 5: The stories of students: religion, place attachment and belonging & religious diversity

## 5.1 Introduction

In this chapter the data collected during the interviews with students will be discussed. The focus of this research lies in the inquiry about the student's experiences regarding religious identity, place attachment, belonging and diversity. In the first paragraph, we explore the way students define their identities and the role of religion in their daily life to find answers on the first sub question.

Concerning the second sub question, the second paragraph highlights which places students like to visit, how these places are related to their religion and what factors influence their attachment to the particular places. In addition, their sense of belonging towards the campus and the city of Yogyakarta will be explored. The last paragraph discusses the influence of images of religion and diversity within the national society on the perception of students. It also reveals how students experience encounters with religious others to better understand whether this has an influence on their feeling of belonging towards their campus and the city of Yogyakarta. This will provide answers on the last two sub questions of this research.

## 5.2 Religion of students

In this paragraph, the way students individually identify with their religion is discussed, after which other meaningful themes related to the religious identification of students will be highlighted. The role of religion in daily life is explored by looking at how students implement religious practices and activities on a daily basis. Thereafter the role of parents, friends and student organizations as significant factors of religious socialization are discussed.

### 5.2.1 Religious identification

When students were asked if they identify themselves with a particular religion, all but one participant indicated they follow the Christian or Islamic religion. From the twenty-one participants who indicated having a particular religion, seventeen students see themselves as a religious person. A student of the Gadjah Mada University and one other student of the Muhammadiyah University say they follow a specific religion but consider themselves as just a bit religious or not so religious. The two remaining participants are students at the Duta Wacana University, who define themselves and their identity rather spiritually than a religious manner.

In general, the majority of students link the level of religiousness to their participation in personal and public religious activities, as shown by the following example: *“I am a Christian, I do not think I can call myself religious because I really think that I do not really follow the rule of going to church and I also often forget to pray. But I do believe in it and I do not think that I will have the interest in changing my religion or leaving that, so I am a bit religious, just a bit”* (Female, Gajah



Mada University). According to another student who identifies herself with the Christian religion, prayers are also a certain factor that determine her personal level of religiosity: *‘‘I usually read the bible and pray before sleep or after sleep. But actually it is quite changing since my first year or two years in Yogyakarta. I used to feel I am quite religious but now when I am in college I do not think that I am that religious anymore. When I was in high school or living with my parents, I felt like there is something wrong if I don't pray every day. But now I do not feel like it is my need anymore, I just feel like sometimes I want and I need to pray but sometimes I just do not feel like this’’* ( Female, Gadjah Mada University). Thus, both students argue the extent to which they carry out personal or public religious activities and /or practices determines whether they are religious or not. This contradicts with the previous view of students of Duta Wacana University, who consider themselves as spiritual and indicate that not such activities but the personal relationship with God should have a central position. The relationship between students their (level of) religiosity, personal and public religious activities is also evident when students are asked how they express their religion in daily life, which is discussed below.

#### 5.2.2 Role of religion in daily life

All Christian students of Gadjah Mada University mentioned, by reading the bible or going to church, they can express their religion, which indicates the importance of these activities in daily life. Daily prayers are considered as Christian values and a way of expression to hold on to their faith. Likewise, most of the students of the Christian university say that religious practices like prayers and going to church are of great importance in their daily life. The students of the Muhammadiyah University agree that being Muslim means attending daily prayers at the mosque. Besides praying, fasting and the Ramadan are regularly mentioned as a way of expression their faith. According to the Muslims students of the Gadjah Mada University, all practices in their daily life are related to Islam, and in this way, it has become a way of life. Additional to going to the mosque, the practices of Islam are implemented in other aspects in life, like in the relationships with their friends and during their study periods. This is further explained in the following answer: *‘‘In Islam and what I studied we do not really separated between religion and daily life, so for example, I study psychology, my intention is for God, it has been a implement of Islamic value, Islamic religion, so the role, I think it leads me to the way I am thinking, the way I am seeing life. For example, how I dress, I am wearing a veil and what I do and should not do is an influence of my religion. When I wake up in the morning I have my prayer time, going to school wearing a hijab, I mean from I am waking up to go to sleep it is like, Islamic everything, it is everywhere’’* (Female, Gadjah Mada University).

The previous findings show that a majority of Christian and Islamic students attach a value to religious buildings like a Church or the Mosque. It is striking that while students of the state university imply Islam is implemented in more aspects in life and thus becomes a way of life, students of the

Islamic university who are more often located within an Islamic climate are less pronounced about how their religion impacts the aspects in life and focus on the basic principles of Islam.

### 5.2.3 Religious socialization

When students were asked why they believe in Islam or Christianity and what made them follow this traditions, almost all students within the three universities mentioned that their religious perspective is given by their parents or their family at birth. Their families introduced them to their own beliefs and students feel comfortable with it, they mention this transmission makes them want to keep continuing in following this faith and some of them emphasize not intending to move to another religion. At the Gadjah Mada University, most students mention an additional reason that influenced their decision to follow their current beliefs. Some students mention they want to look beyond the influence of their family and search for their own meaning of religion as one student argues: *I learned by myself about Christian tradition and like about Christianity deeper than carrying just a title of my family which are Christian. I tried to learn about the traditions and the traditions that we do, and how to pray and how to we go to the church''* (Female, Gadjah Mada University). A few other Christian students say they are interested in enriching their knowledge about other religions by making use of books or the internet. Despite their deepening in other religions, they feel most comfortable with the values of their current faith.

Besides their parents and their own curiosity, student organizations are a meaningful factor of religious socialization and influence the perception of religion for both Christian and Muslim students. A student of Muhammadiyah University says his involvement in a religious student organization increased his knowledge about Islam and motivated him to learn more about Islam. At the Gadjah Mada University, students of both gender and with different religious background experience more openness towards the topic 'religion', since they joined a student organization. For Christian students, a religious community does not only influence their perception, but also helps them in their choices in life and provides them with emotional support. A Christian female student of Gadjah Mada University says joining a religious community helps her overcome the feeling of loneliness and belonging to a minority as she comes from a part in Indonesia where Christians are the majority she was not used to these feelings. Since she is in Yogyakarta her student organization helps her to grow, increase her knowledge about Christianity and the organization gives her the feeling of having a second family with the same religion.

While many students say the student organizations and its members influence their perception of religion, the majority of students among the three universities also mention their high school period largely shaped their religious identity. Now they are university students, they argue to be considered as mature by themselves and by others so they must behave like it. Despite the fact that most of the students likely have developed their own perception and expression of religion, there are factors which

might still have an influence on their meaning making of place and to the way they adapt to their learning and living environment. These factors will be discussed within the next paragraph.

### **5.3 Religion & place attachment**

To better understand how Christian and Muslim students among the three different universities feel attachment and belonging to their learning and living environment, the focus within this paragraph lies on the individual meaning making of place. By uncovering the impact of personal experiences, memories and goals of a place, together with the most significant factors which create the feeling of 'insiderness', the relation between student's religiosity and their attachment and belonging to their learning and living environment can be revealed. Within the Gadjah Mada University frequently visited places are the Gelanggang building, where all offices of the religious organization at university level are located. In addition, they mention their faculties the secretary of their organization at the faculty level is vested. In addition, Muslim students at both Gadjah Mada and Muhammadiyah University also mention the campus mosque or the mosques in their faculty while students of Duta Wacana mention the Chapel at the campus.

#### 5.3.1 Meaning making of place at university and in Yogyakarta

Personal experiences, memories and goals of a place shape the individual meaning making of the respondents in Yogyakarta. One of the students explains although she does not consider herself as religious, the diverse atmosphere at the university and within the city of Yogyakarta is experienced as positive. In this way, these places made it possible to develop her way of thinking and her religious perspective which in turn gave her the feeling of belongingness as she states *"It makes me feel like I belong here because, the friends, the friends respect me and I feel comfy and I find other perspectives about religion and I had many experiences like work experience, competences from here, yeah many kind of experiences"* (Female, Gadjah Mada University). As shown by this example, the meaning that students attach to places increases the feeling of belonging and can be fostered by personal goals like the expression of personal perceptions of religion with friends and getting work experience. Both the relationship with peers and the achievement of personal goals are more often mentioned as factors that cause places like their campus or the city of Yogyakarta to become meaningful for the students. One student says *"I really found myself here, got a lot of knowledge here, and had many experiences here and have met really many kind of people here. I call Yogya as my second home too. The religion, they are open minded. The more I get to know Yogya, the more I get to know its beauty"* (Female, Gadjah Mada University). Likewise, students at Muhammadiyah and Duta Wacana University mention they experience the positive learning environment and the relationship they have with peers makes them consider their campus and the city of Yogyakarta as meaningful places. Because of peers, which they consider as friends, and teachers they have many good experiences.

### 5.3.2 The feeling of 'insiderness' at universities and in Yogyakarta

For Christian and Muslim students among the three universities the feeling of 'insiderness' towards their university and the city of Yogyakarta was fostered by student organizations, the racial climate on campus and peers. Due to the experiences students have within places they visit, a special meaning is attached to the places that connects their religion with the place. This connectedness, according to this student, is experienced as a feeling of attachment and belonging to both her campus and the city of Yogyakarta as she explains: *This is the first place that I feel accepted in this hometown, no in this city, the city of Yogyakarta. The first time I met friends from the same religion, for me it is really important to have friends who encourage me, to become better in my religion because we have the same ways to think about religion that is why we are together maybe. And before I met them I felt so alone in here, I did not have a person with the same religion. So oh my god how can I survive in this place if I do not have people with the same religion as me, with whom I can go to church or share somethings about my religion. But when I first met this community in this faculty, it felt like my God saved me from negative stuff*' (Female, Gadjah Mada University). Similarly, other Christian students of both Gadjah Mada and Duta Wacana University and Muslim students of Gadjah Mada University say they are connected with and feel like they belong to both the campus and the secretary of their religious student organization. The students of Muhammadiyah University mention other reasons that give them a feeling of belonging to their campus, like the religious climate of the campus or friends. While student organizations play an important role for the Christian students of Gadjah Mada and Duta Wacana University, the students of Muhammadiyah University mainly feel a sense of belonging to their campus because of the religious climate, as one student says this Islamic environment is similar to his high school that makes him feel more comfortable. While another student mentions she likes that her co-students have the same faith because she is afraid of new environments. Likewise, a few students of Duta Wacana University prefer studying in an environment that is linked to their religion. They say they feel belonging to their campus because they are taught to have love and love one another and their principles are based on Christian values.

While most of the respondents feel connected to their university, a smaller amount of the respondents has this feeling with the city of Yogyakarta. For example, a Christian male student of Gadjah Mada University says the secretary of his religious organization is an important place where he loves to spend a lot of time but he does not feel connected with the campus or Yogyakarta because the period to be connected with these places is too short. Currently he only feels connected to his hometown because he grew up there and had many experiences there that make him sometimes feel homesick. A few other reasons why students feel less attachment or belonging to the city of Yogyakarta are shown in the next paragraph on religion & diversity.

## 5.4 Religion and diversity

In this paragraph attention is given to national and local differences that students experience while learning and living in Yogyakarta. As mentioned by one of the respondents: *‘‘Actually in Yogyakarta there are many religions and in here there are also many citizens here because the region of Yogyakarta, it is one city where every student of every city that have someday when they finished high school they want to continue to Yogyakarta. And now Yogyakarta has become ‘the city of students’’* (Male, Muhammadiyah University). Given the composition and variation of the student population in Yogyakarta and current political and social developments, students were asked about their perception and experiences with encounters of diversity in order to get a better picture of how this might have an influence on their feeling of belonging. The results show that the national and local distinction made between religious groups in size, status and power, together with social interaction are of great importance to the way students experience and perceive religious diversity. First, this paragraph highlights the experiences and perceptions of students based on the image of religion and diversity within national society after which their relation and interaction with religious others is discussed.

### 5.4.1 Perception based on image of religious diversity within national society

The importance of religion in the national society is reflected in the attitude of students, as one of the students describes how the prominent role of religion within schools impacted the way he could express himself: *‘‘In the public school I think the first thing they want to know is what is your religion, and if that is the same with me then it will be easier. Yes the students there, if you have the same religion, you know the conditions. If you have religion or trust it is easier to get a permission or answer, but if you do not have any relation with others it is difficult. But not in this university because it is Christian, so the majority is the same religion with me’’* (Male, Duta Wacana University). For students of Duta Wacana University, the way Christianity is portrayed within the national society affects their way of thinking and how they can express themselves. Many of the students emphasize the differences in size of the religious groups and how this impacts their role in the national society and their own religious practices and expression in Yogyakarta. According to them, the minority and majority positions stresses tension between Christian and Muslims. Due to a certain divide people adjust their attitudes to the way they are seen in society, which leads to a different appearance of authority. A few students mention they have experienced positive encounters with people belonging to the majority group and felt respected by the openness of the other. Therefore, students of Duta Wacana do experience the encounters with diversity in both positive and negative ways, but overall, the way religious groups are being distinguished in public does influence their personal life and freedom of religion that makes them feel less connected with the city of Yogyakarta.

Students of Gadjah Mada University have a more divided opinion regarding the freedom to express their religiosity. Some Christian students are in line with the students of Duta Wacana and

argue the relationship between different religious groups has an influence on their own perspective and place attachment, as one student explains: *'I used to go to a Christian school for 15 years, I used to have friends all is Christian but here we are just a small community. But I feel like the less Christians in my community, the more I feel that I become Christian, since we are a minority. So the feeling to be Christian became more real, since all the others are Muslims. Maybe you can imagine that, like for example, like you live in a pond where you are a frog and your friends are frogs, then someday replaced in a new pond full of fishes then you feel you are a frog, that is to picturize wat I feel.*

The feeling belonging to a minority group can also provide a feeling of strength and commitment among Christian students, as according to them, the togetherness is very strong which especially became evident when they moved to their new learning and living environment in Yogyakarta. Other Christian students of Gadjah Mada University who do not feel difficulties in practicing their own religion, experience a change of religious practicing and expression among others. According to them, peers with Islamic faith became more radical which raises doubts on how to behave in social life with these friends and could lead to a greater separation between themselves and their Muslim friends. On the other hand, a few Islamic students in Gadjah Mada University mention they feel less accepted because of the way Islam is related to terrorism and extremism on a society level. Moreover, they feel islamophobia influences the way friends look them if they are wearing an Islamic dress or headscarf. In line with Muslim students of Gadjah Mada University, the students of Muhammadiyah University mention that lately the international perspective of Islam is more often portrayed in a negative way. Despite that, overall they do not feel difficulties in expressing and practicing their religion in Yogyakarta. In contrast with students of the other two universities, the places students of the Muhammadiyah University visit in Yogyakarta and the people they meet are merely experienced as positive. They say they are attracted to the atmosphere and the people in the city and have the ability to study more about Islam. In this way, they feel more comfortable and have no difficulties in expressing and practicing their religion, thus they feel more connected with Yogyakarta.

#### 5.4.2 Social interaction with religious others

For many new students, going to university means living in another environment with new people and other traditions. Besides the influence of the national culture and the distinction among religious groups, social interaction with religious others influences the personal perspectives of students and the way they attach to their campus or the city of Yogyakarta. A few students of Muhammadiyah University know people with other religious backgrounds or have a childhood friend with another faith, but in their current learning and living environment they are not closely related to people from another religion. Overall, they consider religious others as friendly and do not have any difficulties due to the encounters with diversity. The location and environment of their campus and their boarding

house, makes that most of them are solely surrounded by people with the same faith, which gives them a feeling of belonging to their campus and their broader living environment in the city of Yogyakarta.

At Duta Wacana University, a few students argue most of their friends have the same faith because at their university they are mainly in the presence of Christians. Some of the students say they do have a friend with another religion. With these friends, they seldom discuss the subject of religion and usually talk about common interest. Likewise, the students of other universities rarely talk about religion with friends that have a different religious background but they prefer to talk with peers of the same belief. Some students mention the secretary of their religious student organization is a suitable place where they feel comfortable to do so. While more Christian students mention the secretary or office of their religious student organizations creates the possibility to talk about religion, students of Muhammadiyah University like to hang out around the campus Mosque and converse with peers before and after prayer times.

Some Christian students of both Duta Wacana and Gadjah Mada have trouble with the way they dress and feel they are being judged by the way they look. One student explains how she feels when her actions are being rejected by others in Yogyakarta: *‘‘When we do something weird, like when we dye our hair or wear short pants, hot pants or fancy clothes, people stare at us like what is she doing like that’’* (Female, Duta Wacana University). Students of Duta Wacana say they respect religious others but are careful in engaging in deep relations. An environment with people of the same faith gives them a feeling of trust and togetherness, as one of the students explains inside her campus she feels a sense of belonging because the surroundings and people are more indefinite.

Although some encounters with diversity raise doubts about the extent they are accepted in the city of Yogyakarta and determine the degree they can freely express themselves, Christian students try to adapt to and cope with local differences and traditions in their own ways. A few students search for familiar places, like a church with a similar atmosphere to their hometown to remind them of their previous living environment in order to overrule the culture shock they experienced in Yogyakarta. In addition, another student explains how previous encounters of diversity created awareness of his own attitude towards others, by being aware of his own actions he tries to prevent any judgements about himself and his religion. For Muslim students of Gadjah Mada University the encounters of diversity do not influence their daily life to such an extent that it has a negative impact on their religious expression or practices. A few students say they feel free to express themselves even though peers with another faith might have some other thoughts about their actions.

In general, most of the students of Gadjah Mada University have friends with a different belief. Some students say that studying in a public university has broadened their perspective towards others from different cultures and religions. Students who hang out with friends with another religious belief are aware of the differences and respect each other's values. For some students, their interest and openness towards people of another faith does not only become apparent by student related activities

but also by their involvement in communities in their neighborhood. As one student explains: *“At the first time I think it is so scary because I meet people with another religion and I do not know sometimes they use another language so sometimes I don't understand. Also I am a typical person that sometimes has a negative feeling about people, if I see that person I think oh he or she is not good but after I went there, there was no need for a negative feeling when I met them. I think you need to meet with people who are different to get more experience of course for my life”* (Female, Duta Wacana University).

## **5.5 Conclusion**

This chapter has highlighted some of the contradictions, as well as commonalities among student's religious identities, how they are related to places and how students cope with diversity. The findings show that most of the students within all three universities do mention religion plays an important part in their daily life. Moreover, among the three universities, all students feel attached to their campus. Differences exist in the way Christian students and Muslim students feel attached to the city of Yogyakarta, as Christians in both Duta Wacana and Gadjah Mada University experience more oppression by the religious image within society, which influences their perception and expression. The religiosity of students and the religious climate of the campus do both have an influence on their perception of religious diversity and the social interaction with religious others. The student organizations play a major part in this, as students say that within these organizations more friendships developed with students of the same faith while. Moreover, they argue their involvement has broadened their mind towards religious others. In the next chapter, the findings of this study are reviewed and linked to the theoretical framework so that conclusions can be made.



# Chapter 6: Discussion

## 6.1 Introduction

The previous chapter examined the views of students towards religion, place attachment and belonging and religious diversity. The findings demonstrate that most students, who identified themselves as religious, also see religion as an important part of their daily life. The students also explain how religiosity influences the choice of places they like to visit and their attachment to their university and the city of Yogyakarta. In addition to student's perception on their encounters with diversity, we explore how it plays a vital part in their sense of belonging. This chapter reviews the findings on religion, identity, place attachment and diversity among Christian & Muslim students within the three universities and compares these findings with those of Scannel & Gifford, (2009) work on place attachment, Putnam's (2007) theories on diversity and interaction as well as other relevant studies.

## 6.2 Review of the findings & the relation with the theoretical framework

### 6.2.1 Religion: identification, role in daily life & religious socialization

The results of this research show that with the exception of one, all others students consider themselves as Christian or Muslims. What is also important to mention is that students argue that the amount of personal and public religious activities implemented in their daily life, determines their level of religiosity. That the public expression of religious affiliation suits the Indonesian culture becomes clear by the majority of students who identify as religious, engage in personal prayers, or go to a church or to a mosque. These findings are in line with Rich & Cinamon (2007) who describes that religious views, beliefs and practices pervade in societies where religion is prominent, like in Indonesia.

In addition, the findings show that all students follow the beliefs of their current faith because this is passed on by their parents and other family relatives, which does indeed make parents a role model of identification (Bajzek & Milanese, 2006). It is argued that society determines how parents influence the religious socialization of their children (Bajzek & Milanese, 2006). Hence, the prominent role of religion within the Indonesian society, that assumes parents play a major role in the transmission of religious values. As previously mentioned within the theoretical framework, the religious community can act as tutor towards young people by personal commitment through religious initiation and education (Hemming and Medge (2012). This seems to be the case in Indonesia since, aside from the parents, students most commonly mention their student organizations and its members as a maintaining and strengthening factor of their religious beliefs. Other factors mentioned by students for following their current faith, are the curiosity towards and discovery of other beliefs, and individual contact with peers or historical experiences. In line with King & Roesner (2009), Hemming

& Medge (2012) the findings also demonstrate that peers have an impact on the religious identity of students by providing information and support. Due to the interrelation of religion with the Indonesian national culture, students in Yogyakarta are more likely to find support from such networks (Sallquist et al, 2010).

#### 6.2.2 Place attachment: meaning making of place & the feeling of 'insiderness'

All participants responded positive at the places inside and around the campus that are related to their religion or their religious organization. Moreover, the student organizations influence the perception of the students and how they remain connected to their university and the city of Yogyakarta. The involvement of certain organizations made them visit specific places inside their campus more frequently. Due to that, they gained experience about these places and the places became meaningful. This corresponds with the findings of Mazumdara & Mazumdata (2004) who indicate that religion encourages place attachment as it might have an important role in people's daily life and influence their relation with places and between places. In this way, campus communities are very helpful in understanding how students experience their attachment with places and their sense of belonging within those places.

In the framework of Scannel & Gifford (2009) the importance of the personal dimension of place attachment is highlighted together with its individual or group based meaning of places. Besides the group based religious attachment to places, the students who participated in this research, attach to places in an individual manner as well. Aside from the attachment to communities in their hometown or the student organization at the university, the individual relationship with friends and achievement of personal goals within a place contribute to the positive way Muslim and Christian students feel attachment and belongingness to their campus. In this way, the religious and individual place attachment of students are intertwined, since personal experiences of a place can improve and enhance religious place attachment and religious meaning of a place and influence the personal level of place attachment (Mazumadara & Mazumdara, 2004).

#### 6.2.3 Diversity: image in national society & encounters with religious others

While most of the students within all three universities feel a sense of belonging to their university, this feeling is less common with the city of Yogyakarta. According to the students, they like the environment of the city but they do spend most of their time within their university or their place of residence. At the Muhammadiyah University, students do not experience any difficulties practicing their faith in their campus or surrounded living environment in Yogyakarta. A Muslim student of the public university describes a feeling of islamophobia that she experienced at her university when others compared her way of dressing with more extremist ways of Islam. The fact that religion is closely intertwined with national culture and patterns of behavior (Cohen et al, 2015), is visible in

Christian students, who are less attached to the city of Yogyakarta due to the tensions they experience from the strong religious demands of society that impact their practices and attitudes. For most of the Christian students from the Christian and the public university, the cultural and religious differences between Yogyakarta and their previous living environment influences the way they feel and how they express themselves in public. This gives a better insight into the personal process of place attachment as the personal development, achieved goals and memories lead to the meaning of a place, which determines how students experience places and affects how they feel belonging to the city of Yogyakarta.

The way Christianity has been portrayed in society makes Christian students feel like a minority. As stated by Scannel & Gifford (2009) one's identification can be influenced by the ethnical and religious environment of a society. Depending on how individuals gain knowledge about the differences in meaning and composition of diversity, together with their experiences, largely shapes their attitude towards one another. Earlier studies show that students who are part of a minority are less connected with their environment than those who belonged to the majority group (Gilliard, 1996; Hurtado & Ponjuan, 2005). The feeling of being part of a minority among Christian students, led to uncertainty and difference in power but also to strengthening of their religious commitment and coherence with people of the same faith. According to Scannel & Gifford (2009), the link between individuals and places is established by similarities between those two, therefore, one will repel places where they are not associated do. Thus, group identification does not merely consist of belongingness and resemblance among group members, but it is also determined by how they distinct themselves from what is different (Berwer, 1991). From this perspective, it is assumed that Christian students who feel belonged to a minority group, have less difficulties with the maintenance of their group identity and group loyalty which fosters a higher degree of alliance and belonging among them. Likewise, this seems to apply for Christian students in Yogyakarta that became aware of their minority position from the moment they went to the city. This awareness motivated them to strengthen their personal faith and increased the mutual commitment and togetherness within religious student organizations.

According to Hopkins (2011) adolescents experience daily encounters in their own way due to the variety in ethnicity or religion. Their exposure to these encounters leads to lived experiences of places and the people in it, including those related to their religiosity (Vanderbeck and Dunkley, 2004). Some students of both the Christian and the Islamic university emphasize the importance of the religious climate and express their preference for a more homogenous campus, as it gives them a comfortable feeling. The fact that Christian and Muslims students of the private universities attach a higher value to a homogenous religious climate makes them less likely to visit other places besides their academic and living environment. Consequently, it might result in a lower exposure to encounters with religious others, which explains why they have fewer friendships with peers of another religion. Despite the fact that students of the Duta Wacana University and Christian students

within the public university experience more difficulties while expressing their religious beliefs, they often encounter and meet with people of other religions. In addition, students of Duta Wacana and Gadjah Mada University mention the need for openness towards each other together with the need to meet with religious others outside the academic environment during their free time. Hence, as previous research indicates, student perceptions about the campus racial climate are influenced by their interactions with other students from different backgrounds (Hurtardo et al, 1999). In addition, the level of diversity in a classroom or campus may influence the behavior and development of student, which in turn might affect their sense of belonging Johnson et al (2007). In addition to this, students who have experienced diversity often gain more openness and understanding towards diversity (Whitt, Edison, Pascarella, Terenzini, and Nora, 2001), (Antonio, 2001), (Parker & Hoon, 2014), this is in line with the findings of this research. As emphasized by one of the participants:

*“Besides that I said that religion and your trust in belief is a personal thing, I think you cannot say a majority of Christians or a majority of Muslims or another religion that approved Indonesia is different and if he or she has another trust we are not enemies, we are the same. We just express it in a different way. But I think every religion teach you not all can be a bad person by doing this.. Like that, but I think that every religion that the government approved in Indonesia says that it is not a good thing to do. You cannot say of what you know from one person, like I experienced with my community, that every Muslim is a bad person, it is different from you belief, every religion has a good side. Just let them be their self, do not judge them for what you know, but just see what they do and you going to know them better”* ( Male, Duta Wacana University).

Based on previous findings, among the three theories on diversity in relation with social interaction, the contact theory corresponds to how Christian and Muslim students among three different types of universities perceive interreligious contact and feel connected towards their campus and the city of Yogyakarta. However, there is still a distance between the different religious groups, within the theory, a high level of interaction between individuals or groups of different religious origins will produce a shift in reasoning towards one another, where doubts and uncertainty gradually change towards trust to one another (Allport,1954; Putnam, 2007). Likewise, the findings of this research show the encounters with diversity among students give potential for interfaith communication and lead to lower levels of prejudice. According to the findings of this study, the importance of religion and the way it is intertwined with national culture, rather than their personal encounters of diversity as illustrated by the Conflict theory (Putnam, 2007) affects the image of students towards other religious groups. Moreover, the results are in contrast with the Constrict theory (Putnam, 2007) since students often associated with peers. In addition, they do have friends with of both the same and different faith even though they study in a more diverse environment. Now that the research findings are reviewed and a connection is made with previous theoretical findings, the next chapter will conclude by answering the research questions.

## Chapter 7: Conclusion

### 7.1 Conclusion

This research aimed to uncover the experiences of Christian and Muslim students regarding the main concepts of this study; religion, place attachment, belonging and religious diversity. To answer the research questions of this study, the examination of the interrelationship between these main concepts within the conceptual model is further investigated by collecting and analyzing empirical data. This empirical data was received via twenty-two semi structured interviews that were conducted at an Islamic, Christian and state university in Yogyakarta.

The first sub question of this research examined the way students define their religious identity and the role of religion in their daily life. Most of the students within the three universities mention that religion plays an important part in their daily life, which they associate with religious practices and activities like daily prayers and going to church or visiting a mosque. Thus, they argue their amount of personal and public religious activities implemented in their daily life determines their level of religiosity. For all students, parents are seen as role models of religious socialization by carrying over their religious values. Besides their parents, peers and religious organizations have an influence on the perception of both Christian and Muslim students. Thus, as discussed within the conceptual model, the three significant factors of religious socialization are meaningful for students in Yogyakarta, however, the extent to which they affect their feeling of belonging differs since Christian students assign great value to their student organization while students of Muhammadiyah University more often mention peers as influential.

The second sub question is answered by highlighting which places students often visit and what factors influence their attachment and belonging to these particular places to examine the personal place attachment of Christian and Muslim students. Among the three universities, all students feel attached to their campus, mainly due to how frequent they visit the place and because of its purpose, which is achieving their personal goals. In addition, the student organizations and peers are of great importance for the attachment and belonging of students to their campus. Due to their support and help, students are able to adapt to the new environment. In this way, student organizations and friends with the same religion play a vital role in how Christian and Muslim students feel attachment and belonging to their campus.

The differences in attachment and belonging become apparent by looking at the way students feel attachment and belonging to the city of Yogyakarta, which is influenced by their experiences and perception of religious diversity and their encounters with religious others and thus gives an answer to the third and last sub questions. While Muslims students indicate they like the environment of Yogyakarta and feel comfortable, Christian students feel less connected with the city. For many Christian students of the Christian and the public university, the way religion is closely intertwined

with national culture and how religion is practiced caused tensions and had an impact on their practices and attitudes. Despite the students of the Duta Wacana University and Christian students within the public university do experience more difficulties while expressing their religious beliefs and practices, they do have more friends with another religious background. Although the religious climate of the campus is of great importance to the students of the private universities, the encounters with diversity in the daily life of students does not affect their sense of belonging towards their campus or the city of Yogyakarta in a negative way. The fact that Christian and Muslim students of the private universities attach a higher value on a homogenous religious climate makes them less likely to visit other places besides their academic and living environment. Consequently, it might result in a lower exposure to encounters with religious others, which explains why they have a lesser amount of friendships with peers of another religion.

Based on the previous findings, the central research question can be answered and it can be concluded that the interrelation between the main concepts of this study are in line with previous assumptions of the conceptual model. The religious identity of students is related to the way students feel attachment and belonging to their learning and living environment. Their personal experiences, memories and meaning making and the role of parents, peer and religious communities foster this attachment. As shown, the religion of the students and their religious practices in daily life have an influence on the places he or she visits in their learning and living environment. In addition, the feeling of belonging to their learning and living environment is influenced by the perception of religious diversity and the social interaction with religious others, especially the way students feel attachment and belonging to the city of Yogyakarta. Social interaction in the city with people of other religions, and the way students perceive religious diversity varies among the Christian and Muslim students of these universities in Yogyakarta. In the case of Muslim students, who are considered a majority group, their religious practices and expression do not negatively influence their feeling of 'insiderness' towards their university and the city of Yogyakarta. Significant aspects that underline the feeling of belonging of students at the Muhammadiyah University are; the Islamic atmosphere at campus, vision of the teachers and communication with peers of the same faith. This may indicate the importance of maintaining a homogeneous religious environment, instead of encounters with religious others, both inside and outside of their university. Thus, for this group of students, religious diversity does not influence the relationship between the religion of students and the attachment and belonging towards the university and Yogyakarta. At the Gadjah Mada University, Muslim students are accustomed to a religiously mixed environment inside their classroom. Overall, interreligious interaction is experienced as positive, whereby this group of students shows more openness towards religious others. Thus, for this group of students, religious diversity does not have a negative influence on the attachment and belonging towards their learning and living environment that encourage the social interaction between students of different faiths. While for Muslim students of both Gadjah

Mada and Muhammadiyah University it is striking how the (inter) national perspective of Islam is linked with terrorism and extremism, this does not have a negative impact on their religious practices and place attachment within Yogyakarta. Christian students of the Duta Wacana and the Gadjah Mada University feel they are less accepted and limited in the expression of their religious identities. This group of students attaches high values to student organizations that give them hope and support. Moreover, such organizations empower the feeling of acceptance and for some students, it is seen as a 'second home'. Individual experiences and memories play an important role in how this group of students feels attachment and belonging to their learning and living environment. Even though the students show openness towards social interaction with people of other religious backgrounds, they are careful in engaging in such contacts. At their campus, they feel more freedom to express themselves, but in the city of Yogyakarta, the image of Christianity within national society seems to be dominating their perception of religious diversity, which consequently has a negative influence on how they feel attachment, and belonging to the city.

In general, social interaction with religious others is most frequent for both Christian and Muslim students of Gadjah Mada University. Besides the encounters inside their campus, in their free time they are involved in mixed activities, like sport clubs or communities in their neighborhood. Despite the fact that the level of diversity differs among the three universities, in line with the contact theory, most of the students agree that their student life in Yogyakarta has broadened their view towards religious diversity and has a positive influence on the way they encounter religious others.

The findings of this study highlight the religious identity of students and the type of university do have an influence on how students experience place attachment, which people they encounter and how they perceive religious others. This makes the learning and living environment of students meaningful sites to examine the relationships between different religious groups as they provide understanding on how various religious groups coexist in a diverse society. The mono-religious model of teachings in Indonesia is maintained by Islamic schools that mostly reject students of other religious background, which results in the fact that a large group of student in Indonesia solely have peers with a similar religious background and are less exposed to interreligious encounters. Although only a few students in this research claimed the feeling of discrimination based on religious considerations, these experiences, mostly by Christian students, show that students are dissatisfied with the way in which the Indonesian state deals with certain religious issues. As argued by Eisenberg et al (2009) within Indonesia, religion is an important factor within the national culture, which might divide people in potential groups. The current situation shows that adjustments to the prevailing culture are still required and a high degree of stereotyping towards religious others remains present. Nevertheless, the majority of participants showed a more open attitude and firm reasoning towards religious diversity based on their lived experiences. These findings imply favorable opportunities can arise in the developments of the interreligious dialogue in Indonesia in the near future.

## **7.2 Reflection & recommendations**

Due to the set time frame, this research cannot produce general findings but aimed to investigate the selected phenomena by giving new insights on a small scale. I attempted to create a complete image of the experiences on place attachment and belonging of Christian and Muslim students attending three different types of universities.

The theoretical and methodical approach of the study asked for an open attitude of the participants, whereby the cultural and religious considerations of all participants needed to be respected. Choosing phenomenology as the central methodology in combination with semi-structured interviews made it possible to gain a better understanding on a broad variety of topics connected to place attachment and belonging. It revealed the various aspects of religious diversity and separated national perceptions from daily life experiences. Although some students did formulate religion as a sensitive topic and seemed to have difficulties in expressing their own opinion, listening to their stories with an open mind motivated them to tell their own stories. However, the fact that the interviews were recorded did influence their attitude and their openness in answering the research questions or made them refuse to participate. Besides personal considerations, the recording of the interviews caused some technical defects, as the recording device did not save all recordings in a proper way, so due to time shortage, a few interviews with participants of the Islamic university consist of written notes.

The empirical part of this research focuses on students that belong to the two largest religious groups in Indonesia, namely Muslims and Christians. It compares their experiences of place attachment and belonging and whether this is influenced by religious diversity. Although the selected phenomena are of main importance, the research population of this study did not include students of other religious minorities. Given the diverse demography of Indonesia, it would be interesting to include students with a Hindu or Buddhist faith and see how they experience the encounters with diversity, whether it has an influence on their place attachment and belonging. While uncovering the stories of Christian and Muslim students, I did find Yogyakarta is an interesting city for researchers interested in diverse societies and the everyday geographies of adolescents. Although Yogyakarta is a beloved place to study and do research, Indonesia has more interesting places that attract huge amount of students. Therefore, one could elaborate on this study by extending the investigation to multiple cities with a different atmosphere and population composition.



## REFERENCES

- Al Ramiah, A. & Hewstone, M. (2013). Intergroup Contact as a Tool for Reducing, Resolving, and Preventing Intergroup Conflict. Evidence, Limitations and Potential. *American Psychological Association*, Vol. 68 (7), 527–542.
- Anthony, F., Hermans, C. & Sterkens, C. (2007). Religious Practice and Religious Socialization: Comparative Research among Christian, Muslim and Hindu Students in Tamilnadu, India. *Journal of Empirical Theology*, 20, 100-128.
- Antonio, A. L. (2004). The influence of friendship groups on intellectual self-confidence and educational aspirations in college. *The Journal of Higher Education*, 75, 446–471.
- Ahmed, S., Fowler, P.J. & Toro P.A. (2011). Family, public and private religiousness and psychological well-being over time in at-risk adolescents. *Journal Mental Health, Religion & Culture* 14, 393-408.
- Allport, G.W. (1954). *The Nature of Prejudice*. Reading, MA: Addison-Wesley. 537 pp.
- Baidhawry, Z. (2007). Building harmony and peace through multiculturalist theology based religious education. *British Journal of religious education*, 29, 1-18.
- Bajzek, J. & Milanese, G. (2006). *Sociologia della religione*. Leumann-Torino: Elledici.
- Bollen, K. A., & Hoyle, R. H. (1990). Perceived cohesion: A conceptual and empirical examination. *Social Forces* 69 , 479-504.
- Bornstein, R. F., & Craver-Lemley, C. (2004). Mere exposure effect. In R. F. Pohl (Ed.), *Cognitive illusions: A handbook on fallacies and biases in thinking, judgment and memory* (pp. 215–234). Hove, UK: Psychology Press.
- Chavous, T. M. (2005). An intergroup contact-theory framework for evaluating racial climate on predominantly white college campuses. *American Journal of Community Psychology*, 36, 239-257.
- Christ et al., (2014). Contextual effect of positive intergroup contact on outgroup prejudice. *PNAS*, vol.11, 11.
- Cohen, A. B., Hall, D. E., Koenig, H. G., & Meador, K. G. (2005). Social versus individual motivation: Implications for normative definitions of religious orientation. *Personality and Social Psychology Review*, 9, 48–61.
- Colbran, N. (2010). Realities and challenges in realising freedom of religion or belief in Indonesia. *The International Journal of Human Rights*, 14:5, 678-704.
- Cole, D. & Ahmadi, C. (2010). Reconsidering Campus Diversity: An Examination of Muslim Students' Experiences. *The Journal of Higher Education*, Vol. 81, No. 2.
- Collins, W.A. & Steinberg, L. (2008). Chapter 16 Adolescent Development in Interpersonal Context. Damon, W. & Lerner, R.M. (eds). *Child and Adolescent Development, An Advanced Course*. P 551-578.
- Cresswell, J.W. (2012). *Educational Research. Planning, Conducting and Evaluating Quantive and Qualitve research*. Pearson: Boston.
- Dixon, J. & Durrheim, K. (2000). Displacing place-identity: A discursive approach to locating self and other. *British Journal of Social Psychology* , 30, 27–44.
- Eatough, V. & Smith, J.A. (2008). Interpretative phenomenological analysis. In C. Willig & W. Stainton Rogers (Eds.) *Handbook of qualitative psychology* (pp. 179–194). London: Sage.
- Eisenberg, N., Sallquist, J., French, D., Purwono, U., Suryanti, T.A. & Pidada, S. (2009). The Relations of Majority–Minority Group Status and Having an Other-Religion Friend to Indonesian Youths' Socioemotional Functioning. *Developmental Psychology*, 45, 248–259.
- Fealy, G. & White, S. (eds) 2008, *Expressing Islam Religious Life and Politics in Indonesia*, Institute of Southeast Asian Studies (ISEAS), Singapore.

- Fincher, R. (2011) Cosmopolitan or ethnically identified selves? Institutional expectations and the negotiated identities of international students, *Social & Cultural Geography* 12(8): 905–927.
- Flor, D. L., & Knapp, N. F. (2001). Transmission and transaction: Predicting adolescents' internalization of parental religious values. *Journal of Family Psychology*, 15, 627-645.
- Freitas, D. (2008) *Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses*. New York: Oxford University Press.
- French, D. C., Eisenberg, N., Vaughan, J., Purwono, U., & Suryanti, T. A. (2008). Religious involvement and social competence and adjustment of Indonesian Muslim adolescents. *Developmental Psychology*, 44, 597–611.
- Furrow, J. L., King, P. E., & White, K. (2004). Religion and positive youth development: Identity, meaning, and prosocial concerns. *Applied Developmental Science*, 8, 17–26.
- Gonzalez, R., & Brown, R. (2006). Dual identities and intergroup contact: Group status and size moderate the generalization of positive attitude change. *Journal of Experimental Social Psychology*, 42, 753 – 767.
- Harris, A. (2009). Shifting the boundaries of cultural spaces: young people and everyday multiculturalism, *Social Identities*, 15:2, 187-205.
- Hay, R. B. (1998). A rooted sense of place in cross-cultural perspective. *Canadian Geographer*, 42, 245–266.
- Hemming and Medge (2012). Researching children, youth and religion: Identity, complexity and agency. *Childhood*, 19, 38–51.
- Hernandez et al. (2007). Place attachment and place identity in natives and non-natives. *Journal of Environmental Psychology*, 27,310–319.
- Hill, P.C. & Pargament (2003). Advances in the Conceptualization and Measurement of Religion and Spirituality.
- Hewstone et al. (2014). Intergroup Contact and Intergroup Conflict. *Peace and Conflict: Journal of Peace Psychology*, Vol. 20 (1), 39 –53.
- Hoffman, M., Richmond, J., Morrow, J., & Salomone, K.(2003). Investigating “sense of belonging” in first-year college students. *Journal of College Student Retention*, 4, 227-256.
- Hopkins, P. (2011). Towards critical geographies of the university campus: understanding the contested experiences of Muslim students. *Trans Inst Br Geogr*, 36,157–169.
- Hunter, A. (1974). *Symbolic communities*. Chicago: University of Chicago Press.
- Hurtado, S., & Ponjuan, L. (2005). Latino educational outcomes and the campus climate. *Journal of Hispanic Higher Education*, 4, 235-251.
- International Religious Freedom Report (2015). United States Department of State, Bureau of Democracy, Human Rights, and Labor.
- Igrave, J. & MCKenna, U. (2008).Diverse experiences and common vision: English students' perspectives on religion and religious education. In T. Knauth, D.P. Josza, G.D. Bertram-Troost & J. Igrave (Eds.), *Encountering Religious Pluralism in School and Society. A Qualitative Study of Teenage Perspectives in Europe Religious Diversity and Education in Europe Series*, p 133-147, Munster: Waxxman.
- Jakarta Post, the. (June 2, 2014). Residents, Muslim groups attack Yogyakarta church. *Jakarta Post*, Retrieved from [www.thejakartapost.com](http://www.thejakartapost.com)
- Jakarta Post, the. (December 15, 2015). Radicals threaten Yogyakarta interfaith event. *Jakarta Post*, Retrieved from [www.thejakartapost.com](http://www.thejakartapost.com)

Johnson, B., & Christensen, L. (2010). *Educational research: Quantitative, qualitative, and mixed approaches*. Los Angeles: SAGE Publications.

Johnson, D. R., Alvarez, P., Longerbeam, S., Soldner, M., Inkelas, K. K., Leonard, J. B., & Rowan-Kenyon, H. (2007). Examining sense of belonging among first-year undergraduates from different racial/ethnic groups. *Journal of College Student Development*, 48(5), 525-542.

King, P.E. (2003). Religion and Identity: The Role of Ideological, Social, and Spiritual Contexts, *Applied Developmental Science*, 7:3, 197-204.

King, P. E., & Benson, P. L. (2006). Spiritual Development and Adolescent Well-Being and Thriving. In E.C. Roehlkepartain, P.E. King, L. Wagener, & P.L. Benson (Eds.), *The handbook of spiritual development in childhood and adolescence* (pp. 384 - 398).

King, P. E., & Roesner, R. W. (2009). Religion and spirituality in adolescent development. In R. M. Lerner & L. Steinberg (Eds.), *Handbook of adolescent psychology* (3rd ed., pp. 435–478). Hoboken, NJ.

Krauss et al., (2006). EXPLORING REGIONAL DIFFERENCES IN RELIGIOSITY MUSLIM YOUTH IN MALAYSIA. *REVIEW OF RELIGIOUS RESEARCH 2006, VOLUME 47:3*, 238-252.

Künkler, M. & Lerner, H. (2016). A private matter? Religious education and democracy in Indonesia and Israel, *British Journal of Religious Education*.

Lan (2011). Heterogeneity, politics of ethnicity, and multiculturalism. What is a viable framework for Indonesia? *Wanaca*, 13, 279-292.

Langdridge, D. (2007). *Phenomenological psychology*. Harlow: Pearson.

Larkin, M. & Thompson, A. (2012). Interpretative phenomenological analysis, In A Thompson & D Harper (Eds.), *Qualitative research methods in mental health and psychotherapy: a guide for students and practitioners*, pp. 99-116. John Wiley & Sons, Oxford.

Lees, J., & Horwath, J. (2009). 'Religious parents...just want the best for their kids': Youngpeople's perspectives on the influence of religious beliefs on parenting. *Children & Society*, 23 (3), 162–175

Manzo, L. C. (2005). For better or worse: exploring multiple dimensions of place meaning. *Journal of Environmental Psychology*, 25, 67–86.

Marcia, J. (2002). Adolescence, identity, and the Bernadone Family. *Identity: An International Journal of Theory and Research*, 2(3), 199–209.

Mayrl & Ouer (2009). Religion and Higher Education: Current Knowledge and Directions for Future Research. *Journal for the Scientific Study of Religion*, 48(2):260–275.

Mazumbara, S. & Mazumbara, S. (2004). Religion and place attachment: A study of sacred places. *Journal of Environmental Psychology*, 25, 385-397.

Munniksmas, A., Scheepers, P. & Stark, T.H. (2016). The Impact of Adolescents' Classroom and Neighborhood Ethnic Diversity on Same- and Cross-Ethnic Friendships within Classrooms. *Journal of research on Adolescence*, 1- 14.

Oser, F. K., Scarlett, W. G., & Bucher, A. (2006). Religious and Spiritual development throughout the life span. In W. D. R. M. Lerner (Eds.), *Theoretical models of human development. Volume 1 of Handbook of child psychology*, (pp. 942-998). New York: John Wiley & Sons.

Pamungkas, C. (2015). Religious Identification and Social Distance Between Religious Groups in Yogyakarta. *Humaniora* 27, 141-155.

Paolini, S., Hewstone, M., Cairns, E., & Voci, A. (2004). Effects of direct and indirect cross-group friendships on judgments of Catholics and Protestants in Northern Ireland: The mediating role of an anxiety reduction mechanism. *Personality and Social Psychology Bulletin*, 30, 770 –786.

- Parker, L. (2003). From subjects to citizens: Balinese Villagers in the Indonesian Nation-state. Copenhagen: Nordic Institute of Asian Studies.
- Parker, L. & Hoon, CY. (2014). Young people's attitudes towards interethnic and inter-religious socializing, courtship and marriage in Indonesia.
- Pettigrew, T. F. & Tropp, L. R. 2006. 'A Meta-analytic Test of Intergroup Contact Theory'. *Journal of Personality and Social Psychology* 90, 751–83.
- Putnam, R.D. (2007). *E Pluribus Unum: Diversity and Community in the Twenty-first Century. Scandinavian Political Studies* 30, 137-174.
- Raihani. (2012). "Report on Multicultural Education in Pesantren" in *Compare*, Vol.42(4), July, pp.585-605.
- Ramdhani,S., Istiqomah, E.N., & Ardiyanti, G.A. (2012). The history of Yogyakarta, an education city.
- Reich, H., Oser, F., & Scarlett, W.G. (1999). Spiritual and religious development: Transcendence and transformation of the self. In K.H. Reich, F. K Oser, & W.G. Scarlett (Eds.), *Psychological studies on spiritual and religious development: Vol. 2. Being Human: The case of religions* (pp. 57- 82).
- Rich, Y., & Cinamon, R. G. (2007). Conceptions of Spirituality among Israeli Arab and Jewish Late Adolescents. *Journal of Humanistic Psychology*, 47, 7-29.
- Ritchie, J. (2003). Chapter 2: The Applications of Qualitative Methods to Social Research. In Ritchie, J., & Lewis, J. (Eds.), *Qualitative Research Practice. A Guide for Social Science Students and Researchers*, (pp 24-48), Sage: London.
- Rymarz, R. & Graham, J. (2006). Going to church: attitudes to church attendance amongst Australian core Catholic youth. *Journal of beliefs and values* , 26, 55-64.
- Sakai, M. & Falikul Isbah, M. (2014). Limits to Religious Diversity Practice in Indonesia Case Studies from Religious Philanthropic Institutions and Traditional Islamic Schools. *Asian Journal of Social Science* 42 (2014) 722–746.
- Sallquist, J., Eisenberg, N., French, D., Purwono, U. & Suryanti, T. (2010). Indonesian Adolescents' Spiritual and Religious Experiences and Their Longitudinal Relations With Socioemotional Functioning. *Developmental Psychology*, Vol 46, 699-716.
- Scannel, L. & Gifford, R. (2009). Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology* 30, 1–10.
- Sharma, S. & Guest, M. (2013). Navigating religion between university and home: Christian students' experiences in English universities, *Social & Cultural Geography*, 14:1, 59-79.
- Smith, J.A., Flowers, P. & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, research, practice*. London: Sage.
- Templeton, J. L., & Eccles, J. S. (2006). The relation between spiritual development and identity processes. In E. C. Roehlkepartain, K. Ebstyn, L. Wagener, L. & Benson, P.L. (Eds.), *The handbook of spiritual development in childhood and adolescence* (pp. 252-265).
- Vanderbeck, R.M. & Morse Dunkley, C. (2004) Introduction: Geographies of exclusion, inclusion and belonging in young lives. *Children's Geographies*, 2(2), 177-183.
- Wicaksono, T.Y., & Friawan, D. (2011) . Chapter 8 Recent Developments in Higher Education in Indonesia: Issues and challenges . In *Financing higher education and economic development in East Asia / edited by Shiro Armstrong and Bruce Chapman*
- Whitt, E. J., Edison, M. I., Pascarella, E. T., Terenzini, P. T., & Nora, A. (2001). Influences on students' openness to diversity and challenge in the second and third years of college. *The Journal of Higher Education*, 72, 172-204.

Woodward, (2014). Chapter two: State-religion relations in Indonesia: A comparative perspective, In: Bernard Adeney-Risakotta, ed., *Dealing with Diversity. Religion, Globalization, Violence, Gender and Disaster in Indonesia*.

## **APPENDIX A: INTERVIEW GUIDE**

### ***Religious identity***

1. Do you identify with any particular spiritual or religious tradition? Can you tell me more about that?
2. What drew you to this religion? What led you to the beliefs you are now practicing?
3. What activities related to Islam/Christianity do you carry out, for example, prayers, meditation, or special dietary laws? How often do you carry out these activities? How important are these activities in your life?
4. What activities do you engage in outside the home related to your religion, for example, attending ceremonies or participating in a church or mosque? How often do you attend? How important are these activities in your life?
5. Do you belong to a community associated with your religion? If so, can you tell me something about your experiences?

### ***Religious socialization/trajectories***

6. What are the spiritual, religious or moral tradition backgrounds of your family members?
7. Was your religion passed on to you by family tradition or is this something you chose for yourself?
8. What role does your religion play in your family, for example, family celebrations or choices for schooling and friends?
9. Are there other actors (for example; friends , the religious community or educational institutions) that have an impact on your perception or expression of religion?
10. How is your religion portrayed in today's society? How does this affect you?

### ***Place attachment & belonging at University & Yogyakarta***

11. Have your religious beliefs changed since you are studying in Yogyakarta/at university? If so, how?
12. Which places do you visit regularly at your university and in the city? How are these places related to your religion or culture?
13. In which places do you encounter people from different religious backgrounds? How do you experience these encounters?
14. How do you experience the encounters with students of different faiths at university?
15. How is cultural/religious diversity approached at your university?
16. Did you ever felt excluded based on your religion or culture?
17. What is the religion of your friends? If you have friends from the different religious/cultural backgrounds do you talk about the differences? Why or why not?
18. Are there certain people you encounter with whom you would prefer not to discuss your faith? Why or why not?