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Identifying Students' Religiosity and Character Strengths in a Multiculturalism Life Consequence

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ABSTRACT

The multiculturalism values which exist among students promote their character, religiosity and character strength in their personal life. This study aims to investigate the religiosity and character strength among associates and students' with diversity, undergraduate degrees at a private university in Klaten, Central Java. The instruments address students' religiosity and character strengths, endorsing male (114 or 30.4%) and female (261 or 69.6%) students who lived in and outside the Klaten district. 313 or 83.5% of respondents were residing in Klaten district, whereas the remainder of, 62 or 16.5%, were originally inhabited from outside Klaten. This study used a quantitative descriptive with 375 respondents. Data were collected from a Google form to facilitate respondents' accessibility in filling out the questionnaire and analyzed by using multivariate assumption tests of normality, homogeneity, and covariance variance matrix. The results proved that the value of religiosity (F = 1.641; p = .000) and character strength (F = 1.683; p = .000) from the Levene's test, whilst the homogeneity test of covariance showed 7.104; F = .771; p =.643. Students' religiosity ranked in the medium category (67.2%) as well as students' character strength (66.4%). These meant no significant differences in religiosity and character strength among gender-based students' domiciles.

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1. INTRODUCTION

The objectives of education in Indonesia are reflected in the curriculum, therefore developing non-cognitive abilities is an equally important goal. As stated in higher education (HE) curriculum systems, the goals are to develop the capability, character, and civilization of the nation through enhancing the intellectual capacity and is at developing the potential of students so that they become the imbued and

humanised individuals who are physically fit, knowledgeable, competent, creative, independent, and faithful to their religious faiths. The individuals who control the religious practises and doctrine are the focus of the national education law's mandates (Suryadi & Hayat, 2021).

We think that a person's religious beliefs will have an effect on their character, which brings religion and character strengths together. It is made to fit the needs of Indonesian students, including those in higher education, in specific situations. So, Kementerian Pendidikan Nasional's curriculum offers 18 values that help build strong characters: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, respectfulness, friendships, peacefulness, familiarity, environmental care, social care, and responsibility. So far, the characters' interactions have created a common sense of engagement, which is probably setting the stage for adult empathy to appear. This model will reliably create the key demographic variables based on the students' age and where they live (McGrath & Walker, 2016). It will also take into account the multidimensional nature of temperance in terms of forgiveness, modesty, wisdom, and self-control (Garca-Vázquez et al., 2021). This study mostly looked at students at a private university in Klaten district, Indonesia, to find out how religious they were and what beliefs they held in a multicultural world. Religion and character strengths became important parts of the university's mission, which helped the national welfare system based on multiculturalism.

Some research has highlighted the significance of students' religious beliefs and positive character traits. Qin et al. (2022) found a one-to-one correlation between character strengths and lack of behavioural disorders, arguing for the importance of nurturing positive traits. In most cases, this would improve and inspire the lives of the students involved. The importance of developing traits like self-control, perseverance, verve, modesty, and leadership should be emphasised in their own right. Meanwhile, Kretzschmar, Harzer, and Ruch (2022; Gander et al., 2018) argued that students' curiosity has evolved into one of their most prominent character strengths. The result provided a substantial link between curiosity and happiness in one's life. Self-directedness in one's spiritual life and independence in one's intellectual and social capacities are two more points of religious fervour and character strengths. A person's cross-sectional and longitudinal wealth grew proportionally as their spirituality deepened over time (Kor et al., 2019). In addition, Kabakci, Ergene, and Dogan (2019) used socio-demographic factors to determine how students' character strengths influenced their life happiness and values. Students' contextual and adaptive growth benefited from the features' emphasis on a factual understanding of the universal components of character strengths. Furthermore, Ashfaq (2022) found that students' levels of religiosity and character strengths were positively correlated, and they advocated for a comprehensive and succinct study of students at both public and private universities and Islamic schools. Last but not least, Stuntz (2019) demonstrated that while there was considerable variation in the contextualization level of comprehension, the majority of the variance was moderate.

Higher education students' interrelated and long-lasting intelligence in the areas of personality, cognition, emotion, and motor skills are reflected in two religious and character strengths. Multiculturalism is a positive outcome for kids because of the correlation between religious fervour and personal strengths. In light of these improvements, we revise our research questions as follows. Is there a significant difference between male and female students' religiosity levels and character strengths due to their exposure to multiculturalism? Does a child's upbringing in the Klaten district indicate a more devout and morally upright outlook than that of a child raised elsewhere? As reflected in its research questions, the study's overarching goal is to establish the extent to which students' religiosity and character qualities are influenced by their gender and place of birth in the context of multiculturalism.

2. METHODS

This study used the quantitative descriptive approach to examine students' religiosity and character strengths in terms of comparing gender-based respondents and domicile. The respondents undertook 375 associate and undergraduate degrees in Indonesian Language and Literature Education, English Education, Regional Language and Literature Education, Geography Education, Pancasila and Civic Education, Mathematics Education, Teacher Education of Primary School, Management, Accounting, Tax

Management, Civil Engineering, Electrical Engineering, Agricultural Product Technology, Psychology, Physiotherapy, Informatics Engineering, and Informatics Management.

Data were collected from a Google form to facilitate respondents' accessibility in filling out the questionnaire and analyzed by using multivariate assumption tests of normality, homogeneity, and covariance variance matrix. The instruments measured the religiosity variables (Huber & Huber, 2012; Purnomo & Suryadi, 2018) that contextually emphasized students' cognition, nation perspectives, public and private practices, and religious experience metrics. Meanwhile, the character strength conformed to values in action inventory metrics strength (Kabakci, Ergene, & Dogan, 2019) measures. The metric measured intellectual strengths, leadership strengths, other-directed strengths, temperance strengths, transcendence strengths, and metacognitive strengths. Both religiosity and character strengths used a Likert- scale to measure their significance.

Before analyzing the data majorly, the pre-requisite analysis of normality, homogeneity, and covariance should be provided with the factual instrument. Herein, the normality test verified the multivariate normality that was carried out by determining the Mahalanobis distance then calculating the chi-square value and visualizing it with a scatterplot. This analysis aimed to show the overall normal distribution of the dependent variable with the hypothesis: Ho: Data was normally distributed; Ha: Data was not normally distributed. The normality assumption showed the error vector($\boldsymbol{\varepsilon}$), which used q-q plot approximately by the chi-square quantile. To prove the linearity results, it could calculate the Pearson correlation since it was used to measure the strength and direction of the linear relationship between religiosity and character strengths. If the significance value of the correlation coefficient was <.05, then H0 was accepted, indicating normality conversely.

In addition, the homogeneity test aimed at ensuring the measured data through the homogeneous population. A homogeneity test was performed when comparing attitudes, intentions, or behaviors in two population groups (Conner & Norman, 2022). This population group is concerned with its characteristics, such as age, gender, education, and others (Makaginsar & Gilang, 2022; Nicola, 2019). However, Levene's test was the most popular test and was frequently used to perform homogeneity tests. Levene's test aimed at determining the difference between two data groups with different variances (Wang et al., 2017; Li et al., 2015). The test result would show the significance value (p) of the two different data groups. If $p > 0.05$, the data should come from the homogenous population. On the other hand, if $p < 0.05$, the data should come from the heterogeneous population.

Data were analyzed by using multivariate assumption tests of normality, homogeneity, and covariance variance matrix. This multivariate analysis of variance aimed to determine significant differences of the dependent variables as derived from the independent variable. This study used a homogeneity test of the covariance-variance matrix with the following hypothesis: Ho: $\Sigma 1 = \Sigma 2 = \Sigma 3 = \Sigma$. The null hypothesis showed no statistically significant difference between the population covariance matrices (equal population covariance matrices). Meanwhile, Ha: at least one $\Sigma i \neq \Sigma$, for $i = 1,2,3$. The alternative hypothesis showed a statistically significant difference between the population covariance matrices. It could be concluded as follows: If probability $\geqslant$ significance, Ho was accepted and Ha was rejected; If probability $\leqslant$ significance, Ho was rejected and Ha was accepted (Stevens, 2009).

3. FINDINGS AND DISCUSSION

3.1 Respondents' Profile

The respondents' profiles started to disseminate the findings, which reported respondents' sex, semester, and domicile, as shown in Table 1. This study involved 375 respondents; the male participated 114 (30.4%), while the female showed 261 (69.6%). All respondents were active associate and undergraduate students, with freshmen (113 or 29.9%), sophomores (88 or 23.3%), juniors (73 or 19.3%), and seniors (101 or 26.7%). Of the total respondents, 322 or 85.2% of respondents living in the Klaten district, whereas the remainder (53 or 14%) lived outside that district.

Table 1. Respondents' Profile

Profile		Total	Percentage (%)
Sex	Male	114	30.4
	Female	261	69.6
Semester	I	113	29.9
	III	88	23.3
	V	73	19.3
	VII	98	25.9
	IX	3	0.8
Domicile	Klaten	322	85.2
	Outside Klaten	53	14

Meanwhile, Table 2 and Figure 1 pointed out the analysis of descriptive statistics that relied on the respondents' profile from seventeen study programs, as follows: Informatics Management (5.88%), Informatics engineering (5.88%), Tax Management (5.88%), Javanese Education & Literature (11.76%), Geography Education (11.76%), Physiotherapy (5.88%), Electrical Engineering (11.76%), Civics Education (11.76%), Mathematics Education (5.88%), Civil Engineering (5.88%), Indonesian Education & Literature (5.88%), Agricultural Product Technology (5.88%), English Education (5.88%), Management (11.76%), Psychology (11.76%), Accounting (11.76%), and Primary School Teacher Education (11.76%).

Table 2. Descriptive Statistics on Respondents' Profile Based on Study Program Background

	Study Program	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Informatics Management (D3)	1	5.9	5.9	5.9
	Informatics Engineering	1	5.9	5.9	11.8
	Tax Management (D3)	1	5.9	5.9	17.6
	Javanese Edu. & Literature and Geography Edu.	2	11.8	11.8	29.2
	Physiotherapy (D3)	1	5.9	5.9	35.3
	Electrical Engineering and Civics Edu.	2	11.8	11.8	47.1
	Mathematics Edu.	1	5.9	5.9	52.9
	Civil Engineering	1	5.9	5.9	58.8
	Indonesian Edu. & Literature	1	5.9	5.9	64.7
	Agricultural Product Tech.	1	5.9	5.9	70.6
	English Edu.	1	5.9	5.9	76.5
	Management & Psychology	2	11.8	11.8	88.2
	Accounting & Primary School Teacher Edu	2	11.8	11.8	100.0
	Total	17	100.0	100.0	

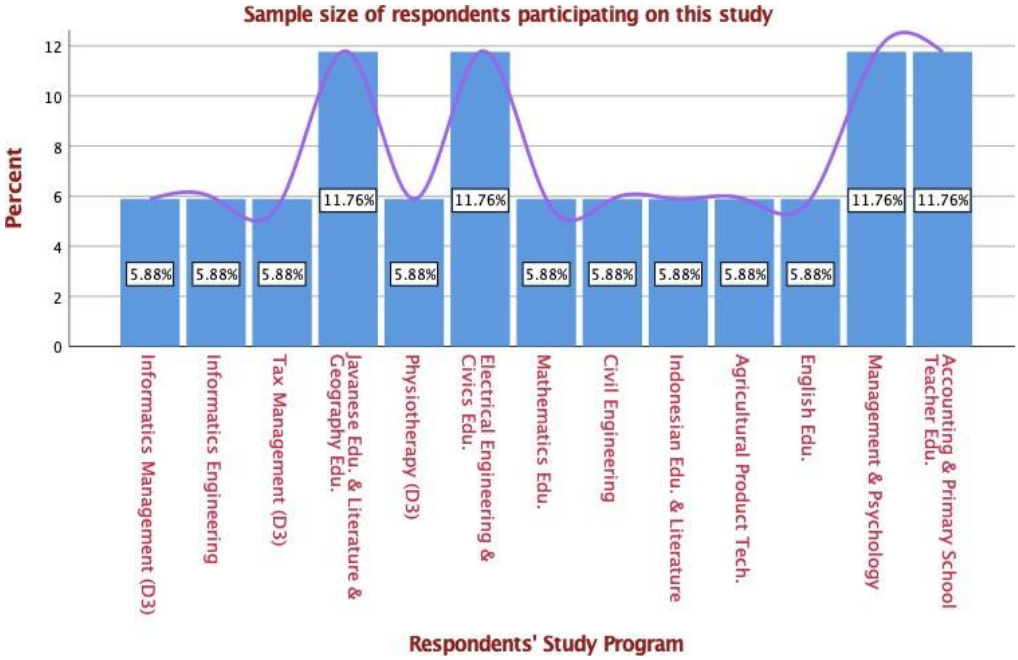

Figure 1. Respondents' Participation-Based Study Program Background

3.2 Religiosity and Character Strengths

Both students' religiosity and character strengths were shown in low, medium, and high categories (Table 3 and 4). Students' religiosity orderly showed 53 (14.1%) for the low category, where the X < 119, 252 (67.2%) for medium category, where the value was 119 ≤ X < 136, and 70 (18.7%) for a high category, where the X ≥ 136. The category empirically indicated respondents' multiculturalism life consequences.

Table 3. Students' Religiosity

Category	Criteria	Total	Percentage
Low	X < 119	53	14.1
Medium	119 ≤ X < 136	252	67.2
High	X ≥ 136	70	18.7

Meanwhile, students' character strengths chronologically noted low category with 57 (15.2%), where the X < 123, medium category with 249 (66.4%), where the value was 123 ≤ X < 147, and high category with 69 (18.4%), where the X ≥ 147. The category also empirically indicated respondents' multiculturalism life consequences.

Table 4. Students' Religiosity

Category	Criteria	Total	Percentage
Low	X < 123	57	15.2
Medium	123 ≤ X < 147	249	66.4
High	X ≥ 147	69	18.4

3.3 Multivariate Assumption Test

Multivariate analysis was used to determine differences in religiosity and character strength in terms of gender and domicile. The multivariate analysis should meet the assumption tests, including multivariate normality test, homogeneity test between groups, homogeneity test of covariance variance matrix, and multivariate significance test. The multivariate normality test was carried out by determining the Mahalanobis distance, and then the chi-square value was calculated and visualised with the scatter plot. This analysis aimed at seeing the overall normal distribution of the dependent variable with the hypothesis, namely Ho: data were normally distributed; Ha: data were not normally distributed. The normality assumption on the error vector($\boldsymbol{\varepsilon}$) used the q-q plot that was approximated by the chi-square quantile.

To further prove the linearity, the normality assumption could be performed by calculating the Pearson correlation. It was used to measure the strength and direction of the linear relationship between two variables. If the significance value of the correlation coefficient was < .05, then H0 was accepted, showing normality, and vice versa. The normality test result was based on the distribution on the Q-Q Plot (Figure 2).

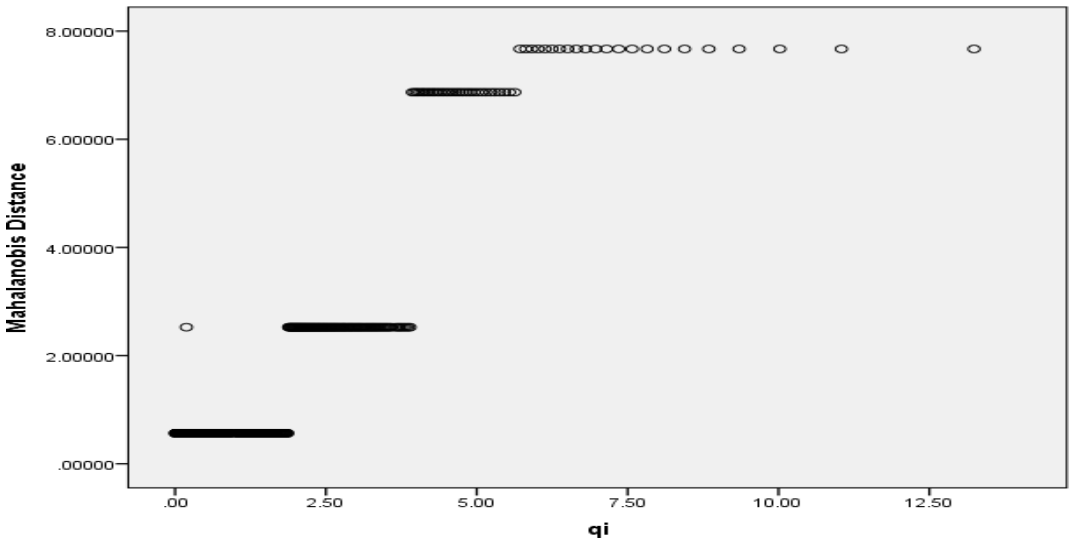

Figure 2. The Q-Q Plot Distribution of the Normality Test

The data were normally distributed if the scatter plot tended to form a straight line and more than 50% of the Mahalanobis distance value was less or equal to the Qi value. In addition to the scatter plot, it could be drawn by confirming the correlation values, as shown in Table 5 below.

Table 5. Correlation between Mahalanobis Distance and Qi

		Mahalanobis Distance	Qi
Mahalanobis Distance	Pearson Correlation	1	.906**
	Sig. (2-tailed)		.000
	N	375	375
Qi	Pearson Correlation	.906**	1
	Sig. (2-tailed)	.000	
	N	375	375

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation coefficient value was .906 or which raised a very high correlation. If the correlation coefficient was > *r* table or sig value < .05, there was a significant correlation. The scatter plot showed that religiosity and character strengths were normally distributed.

3.4 Homogeneity Test Between Groups

This test served to determine the variances of two or more distributions. In addition, the homogeneity test aimed at ensuring that the data set measured did gain from a homogeneous sample size. The homogeneity test was performed when comparing attitudes, intentions, or behaviours in two groups or more, such as age, gender, and education. Trusina, Franc, and Kús (2017; Flores, Lillo, & Romo, 2015) stated that the homogeneity test works inherence if the total population (n) is at the same in each group. If the population in the two groups is different, it is necessary to do a homogeneity test to ensure that the entire population is homogeneous. Levene's Test is the most popular test and is often used to perform homogeneity tests. According to Gastwirth, Gel, and Miao (2010), Levene's test aims to determine the difference between two data groups with different variances. The results of this test showed the significance value (p) of the two different data groups. If the significance (p) > .05, the data relied on the same variance (homogeneous). On the other hand, if the significance (p) < .05, the data confirmed a heterogeneous variance. The result of the homogeneity test between groups was shown in Table 6. Based on these results, it can be seen that the data came from populations with different variances (heterogeneous) because all p < 0.05 both religiosity and character strength.

Table 6. Homogeneity Between Groups - Levene's Test of Equality of Error Variances

	F	df1	df2	Sig.
Religiosity	1.641	131	241	.000
Character Strength	1.683	131	241	.000

3.5 Homogeneity Test of Covariance Variance Matrix

In addition to multivariate normality, there was another assumption used in using MANOVA, the homogeneity test of covariance variance matrix (equal population covariance matrices). The homogeneity of the covariance-variance matrix can be tested using Box test. However, Stevens (2009) stated that the Box test is very sensitive to abnormalities. Furthermore, Field (2009) stated that the Box test is sensitive to deviations from multivariate normality and can be nonsignificant not because of the covariance matrices but because it does not meet the assumption of multivariate normality. In addition, the results of the chi-square test and F-test results can be used as an approximation to the Box test. Stevens (2009) stipulated that the best approach is the chi-square test if there are 20 groups and 6 dependent variables. If it does not meet these rules, then the F test is more accurate and should be used. The homogeneity test of the covariance-variance matrix is carried out with the following hypothesis: Ho: $\Sigma 1 = \Sigma 2 = \Sigma 3 = \Sigma$ The null hypothesis showed that there was no statistically significant difference between the population covariance matrices (equal population covariance matrices). Ha: at least one $\Sigma i \neq \Sigma$, for i = 1,2,3. The alternative hypothesis showed a statistically significant difference between the population covariance matrices.

The result was found in the following significance: If probability ≥ significance, Ho was accepted and Ha was rejected. If probability ≤ significance, Ho was rejected, and Ha was accepted. The homogeneity test of the covariance variance matrix revealed that the result of the Box'M value was 7.104 with the F value of .771 and a significance of .643. It could be concluded that p > .05 (.643 > .05), then Ho was accepted, and Ha was rejected. It showed there was no statistically significant difference between covariance matrics (equal population covariance matrics).

3.6 Multivariate Significance Test

This analysis used Pillai's Trace to make decisions on differences between groups in MANOVA since the homogeneity of variance test between groups was not fulfilled. The multivariate test results are shown in Table 7.

Table 7. Multivariate Test Results

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
X3	Pillai's Trace	.012	2.213[b]	2.000	370.000	.111	.012
	Wilks' Lambda	.988	2.213[b]	2.000	370.000	.111	.012
	Hotelling's Trace	.012	2.213[b]	2.000	370.000	.111	.012
	Roy's Largest Root	.012	2.213[b]	2.000	370.000	.111	.012
X5	Pillai's Trace	.001	.244[b]	2.000	370.000	.784	.001
	Wilks' Lambda	.999	.244[b]	2.000	370.000	.784	.001
	Hotelling's Trace	.001	.244[b]	2.000	370.000	.784	.001
	Roy's Largest Root	.001	.244[b]	2.000	370.000	.784	.001
X3 * X5	Pillai's Trace	.010	1.823[b]	2.000	370.000	.163	.010
	Wilks' Lambda	.990	1.823[b]	2.000	370.000	.163	.010
	Hotelling's Trace	.010	1.823[b]	2.000	370.000	.163	.010
	Roy's Largest Root	.010	1.823[b]	2.000	370.000	.163	.010

a. Design: Intercept + X3 + X5 + X3 * X5
b. Exact statistic

Table 7 could be concluded that Pillai's Trace value on the gender variable was .012 WIth a significance of .111, meaning > .05 or Ho was accepted and Ha was rejected. Thus, religiosity and character strength simultaneously showed no significant differences between male students and female students. On the domicile variable, Pillai's Trace value was .001 WIth a significance of .784, meaning p > .05 or Ho was accepted (Ha was rejected). Thus, there were no significant differences in religiosity and character strength between students from Klaten and outside Klaten. Partially, gender and domicile had Pillai's Trace value of .10 with a significance level of .163 or .163 > .05, meaning Ho was accepted and Ha was rejected. Furthermore, the univariate analysis intended to show the influence of each variable, as shown in Table 8.

Table 8. Test of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
X3	Religiosity	4.445	1	4.445	.062	.803	.000
	Character Strength	395.920	1	395.920	2.622	.106	.007
X5	Religiosity	33.094	1	33.094	.463	.497	.001
	Character Strength	8.380	1	8.380	.055	.814	.000
X3 * X5	Religiosity	33.502	1	33.502	.469	.494	.001
	Character Strength	191.158	1	191.158	1.266	.261	.003

a. R Squared = .002 (Adjusted R Squared =-.006)

b. R Squared = .007 (Adjusted R Squared =-.001)

Based on the table above, the F value on the religiosity variable based on the gender variable was .062 with a significance of .803 or p = .05, meaning there were no significant differences in religiosity between male students and female students. Likewise, with the character strengths variable, the F value was 2.622 WITh a significance of .106 or > p = .05, meaning there were no significant differences in character strengths between male students and female students. In the religiosity variable, the F value was .463, with a significance of .497. In the character strengths variable, the F value was .55 with a significance of .814. It could be concluded that there were no significant differences in religiosity and character strengths of students among higher education students at associate and undergraduate levels.

The discussion on this study showed that most of the students had a level of religiosity and

character strengths in the medium category without significant differences in religiosity and character strengths in terms of gender and domicile. Religiosity and character strengths have a close relationship (Kind et al., 2020), and allow a person to be more satisfied in living life. In accordance with the religiosity and character strengths support, Niemiec, Russo-Netzer, and Pargament (2020) highlights that a synergy robustness of spirituality is vitally concerned with the character strengths promotion. The character strengths enhanced and deepened the spiritual practices and experiences. It involved a life-affirming view of students to see and approach life. Further, people who practice religion are more satisfied with their lives and have more meaningful lives than those who do not. They were also more satisfied than non-religious people. People who practice religion are more satisfied than those who do not practice their religion and non-religious people (Berthold & Ruch, 2014). According to Ashfaq, Sarwar, and Syeda (2021), these facts reveal that higher education and Islamic school students affirm the character strengths highly of higher education students.

This study also found that the unique fact had a relatively small percentage, both in religiosity and character strength. These unique things could be confirmed to be negative. In religiosity, 4 students (1.07%) did not believe in the power of God, 8 students (2.13%) did not believe in life after death, 8 students (2.13%) did not believe that life in this world determined life after the death, 23 students (6.13%) did not believe that their religion was true, 2 students (0.53%) do not believe in apostles, 52 students (13.87%) do not pray to God when facing difficulties, and 13 students (3,47 %) felt that there was no divine intervention in their daily life. This empirical fact relied on students' character traits that increase gratitude and reduce resentment since it may be most effective in improving mental health outcomes in college students as the distinct constructs (Yoon et al., 2022). This means setting off innovativeness with variously tiring endeavours, eagerly willing to address life skills, and respecting others' thoughts and creations, as well as affording the capability of conveying ideas and good behaviors that support students' speech acts (Sumekto, 2022) may constitute students' religiosity and character values.

Meanwhile, students' character strength reported that there were 20 students (5.33%) did not feel grateful for God's blessings, 37 students (9.87%) were unable to control their anger, 57 students (15.2%) had a pessimistic view of the future, and 20 students (5.33%) stated that they did not know their own weaknesses and how to overcome them. Showing students' religiosity and character values could be addressed through the sentences, phrases, words, idioms, utterances, expressions and correspondences that are subjected to knowledgeably conditional moments (Sumekto et al., 2021), besides proving significant influence on articulation, sonority, loudness, facial expression and lips setting, and gestural movement attribution (Sumekto & Setyawati, 2020) as a form of religiosity and character engagement. This is relevant to a study by Berthold and Ruch (2014) that this study needs to get more serious attention from the campus, especially from the lecturer of the religious education course for the religiosity variable and the lecturer of the character education course for the character strength variable. Educators have an important role in shaping the character of students (Widel & Ramadan, 2021). In addition, parents and peers also have a big influence on the religiosity of teenagers (Setyaningsih, Khodijah, & Munir, 2021) since the prayer roles, mass attendance, and positive religious actions on faith and meaning in life additionally moderated the relationships between faith, gratitude, and motivation that avoids violence (Wnuk, 2021).

Nevertheless, being an important discussion on this study, both religiosity and character strengths have weaknesses in terms of broadened study involving other respondents from some universities and young learners' participation and adaptation ageing from 15 to 18 years old at school attendance. Another weakness relies on the factual analyses that are also relatively undertaken with a medium homogeneously sample size in a short period which only establishes respondents' perception. Therefore, this study recommends using a larger sample size with a more in-depth statistical analysis within a flexible time to collect the data.

4. CONCLUSION

Therefore, in a multiculturalism-life-consequences framework, both associate and undergraduate degrees have a medium or adequate category to address their religiosity and character strengths. This research sheds insight into the quality of life and educational advances made by associate and undergraduate students by showing that religion and character characteristics independently correlate with them. Furthermore, self-control, perseverance, piquancy, and humility should be prioritised when prioritising character strength because they are independent and significantly related to lower rates of religiosity and character problems. Students in low-income, non-urban areas, whose mothers did not complete high school, and who have little access to religious instruction may benefit the most from character qualities and religiosity advocacy.

However, this present study provides evidence that both students' religiosity and character strengths differences are not sufficient enough to align generalizability upon students' life and domiciles, which put influences as a matter of their higher education levels. Therefore, the generalizability between those strengths shall not be absolutely derivable based on the trait, familial experience and education, personal religious values, and societal relationships to be well-being. Thus, this present study also needs to derive further developed instruments from measuring the sustainability study through the longitudinal development with the equivalence of respondents' questionnaires usage regarding the adult learners particularly.

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