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Level of Exclusivity and Inclusivity of Indonesian Students in Malaysia

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Abstract

This paper intends to look at the level of inclusiveness and exclusivity of Indonesian students in Malaysia. There are around 11,000 (eleven thousand) Indonesian students in Malaysia studying from the S1-S3 level. Indonesian students as much as that certainly tend towards religious mindset, there are inclusive and exclusive. This research tries to see which direction Indonesian students are in Malaysia. This research is a quantitative study, with a sample of Indonesian students residing in Malaysia. The sample consisted of 100 respondents from a total of 11 thousand populations. Respondents were asked questions about Islam, religious views, religious attitudes, religious violence, and the concept of jihad. Based on these questions we can see the tendency of exclusivity or inclusiveness of Indonesian students in Malaysia. The results of this study indicate that 100% of Indonesian students in Malaysia consider that Islam is the religion of rahmatan lilalamin. The 100% also reject jihad with violence as carried out by ISIS. Aside from the inclusive opinion, they also think that it is exclusive because there are 7% of Indonesian pursuers in Malaysia who consider that the perpetrators of major sins, such as adultery, killing are infidels. There are also 3% who consider democracy and human rights incompatible with Islam.

Keywords: Inclusivity, Exclusivity, Potential, and Indonesian Students.

Nivel de exclusividad e inclusión de estudiantes indonesios en Malasia

Resumen

Este documento pretende analizar el nivel de inclusión y exclusividad de los estudiantes indonesios en Malasia. Hay alrededor de 11,000 (once mil) estudiantes indonesios en Malasia que estudian desde el nivel S1-S3. Tanto los estudiantes indonesios como eso tienden a una mentalidad religiosa, hay inclusivos y exclusivos. Esta investigación intenta ver en qué dirección están los estudiantes indonesios en Malasia. Esta investigación es un estudio cuantitativo, con una muestra de estudiantes indonesios que residen en Malasia. La muestra consistió en 100 encuestados de un total de 11 mil poblaciones. A los encuestados se les hicieron preguntas sobre el Islam, opiniones religiosas, actitudes religiosas, violencia religiosa y el concepto de jihad. En base a estas preguntas, podemos ver la tendencia de exclusividad o inclusión de los estudiantes indonesios en Malasia. Los resultados de este estudio indican que el 100% de los estudiantes indonesios en Malasia consideran que el Islam es la religión de rahmatan lilalamin. El 100% también rechaza la jihad con violencia como lo lleva a cabo ISIS. Además de la opinión inclusiva, también piensan que es exclusivo porque hay un 7% de los perseguidores indonesios en Malasia que consideran que los perpetradores de pecados mayores, como el adulterio y el asesinato, son infieles. También hay un 3% que considera que la democracia y los derechos humanos son incompatibles con el Islam.

Palabras clave: inclusión, exclusividad, potencial y estudiantes indonesios.

A. Background

At present, around 11,000 Indonesian students are studying in Malaysia. Seventy percent (70%) of Indonesian students consists of undergraduate students, and the remaining are undergraduate and postgraduate students. The Indonesian students are scattered in several main campuses in Malaysia, such as the University of Malaysia, the University of Kebangsaan Malaysia, the University of Science Malaysia, and the University of Technology Malaysia. ¹

¹ Azhar Jaafar, dkk. "Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis", Khalifa Journal of Islamic Education, Volume 1, Number 1, 2017

This paper wants to see how the religious tendencies of Indonesian students in Malaysia, whether they tend to be inclusive, and open to differences of opinion, or exclusive and closed to differences of understanding in religion.² This is important to study because exclusivism and seeds of radicalism have begun to enter the students in the country.³

Referring to the research report conducted by the Ministry of Religion Research and Development in 1996 on four tertiary institutions in Indonesia, there was an increase in religious activities that tended to be exclusive and radical. This conclusion, strengthened by research results of the Indonesian Institute of Sciences (LIPI) in 2011 which had the same conclusion, even the level of exclusivity and radicals of students increased. Furthermore, according to LIPI, the tendency of students in understanding an exclusive and radical religion continues until today.⁴

Research conducted by the 2012 Institute for Islamic Studies and Peace (LaKIP), and the Maarif Institute in December 2015. Shows that students become the basis for the cadre of fundamentalist-radical religious understandings that ultimately lead them to become terrorists. While the Makassar Religious Research and Research Center in 2009 in the study of Islamic Students' religious understanding in Makassar also showed an astonishing tendency, their understanding of nationality showed a significant shifting point; 63.5% of students agreed that the form of a Khilafah State would replace the Unitary State of the Republic of Indonesia based on Pancasila.⁵

² Charles H.D Williamson, dkk. "Developing Inclusivity and Exclusivity Panels for Testing Diagnostic and Detection Tools Targeting Burkholderia Pseudomallei, the Causative Agent of Melioidosis", AOAC International, Volume-101, Number-6, 2018

³ Supriadi and Muhammad Roy Purwanto. "Religious Learning with Social Media and its Implication for Understanding Religion", International Journal of Engineering and Advanced Technology (IJEAT), Volume-8, Issue-6S3, 2019

⁴ Nurudin, "Basis of Peace Values: An Antithesis of Religious Radicalism among Students", Harmoni, Vol. 13, No. 3, 2013

⁵ Philippe Millot "Inklusivity and Exclusivity in English as a Business Lingua Franca: The Expression of a Professional Voice in Email Communication", English for Specific Purposes, Volume 46, 2017

The spread of radicalism among students in Indonesia needs to be watched out for.⁶ Data on the emergence of radical seeds in domestic students has been widely studied, but the data on the potential of the radicalism of Indonesian students abroad have not been widely studied, even though these data are very important, because there is a significant correlation between the seeds of radicalism domestic students with Indonesian students abroad.⁷

This study tries to see the potential of inclusivism and exclusivism of Indonesian students in Malaysia. How big is the tendency of exclusivism and religious inclusivism of Indonesian students in Malaysia? Are they more inclined to be inclusive or exclusive in religion, or even radical?

B. Method

This study wants to measure the level of exclusivity and inclusiveness of Indonesian students residing in Malaysia. This research is a quantitative study, with a sample of Indonesian students residing in Malaysia. The sample consisted of 100 respondents representing 11,000 Indonesian students in Malaysia. Kuala Lumpur is a city inhabited by many Indonesian students in Malaysia, so it is in this city that respondents are taken. Respondents were asked questions about Islam, religious views, differences of thought in religion, religious attitudes, religious violence, and the concept of jihad. The answers from the respondents concluded the tendency of Indonesian students in Malaysia whether to be exclusive or even radical or inclusive and tolerant.

C. Results and Discussion

1. Profile of Indonesian Students and Learning Systems in Malaysia

⁶ Rose Baker, dkk. "Inclusivity Instead of Exclusivity: The Role of Moocs for College Credit", *Enhancing Education Through Open Degree Programs and Prior Learning Assesment*, 2018

⁷ Samto Hadi Isnanto, "Various Problems and Challenges of Radicalism and Deradicalism in Indonesia", *Journal of Defense and National Defense*, Vol. 5, No. 2, 2015

At present, around 11,000 Indonesian students are studying in Malaysia. Seventy percent (70%) of Indonesian students are filled by undergraduate students, and the rest are undergraduate students or master's level.⁸

These Indonesian students are scattered in several major campuses in Malaysia. Some of the favorite national campuses include University of Malaysia (UM), University of Nationality Malaysia (UKM), University of Science Malaysia (USM), University of Technology Malaysia (UTM), University of Putera Malaysia (UPM), International Islamic University Malaysia (IIUM), Petronas Technological University (PETRONAS), Multimedia University (MMU), Salawak University Malaysia (UNIMAS), MARA-UITM Technology University, North Malaysia University (UUM), Malaysia Perlis University (UniMAP), and Sabah University of Malaysia (USM). Whereas the private campus which is a favorite for Indonesian students is UCSI University, Taylor's University, National Energy University (UNITEN).⁹

Furthermore, the higher education system in Malaysia is under the control of the Malaysian Ministry of Education. Malaysia has quite several tertiary institutions, both state and private, and almost 60% of their education costs are subsidized by the government. There are several models of tertiary institutions in Malaysia:¹⁰ first, college. The term college or college is a term for an independent institution that has the right to grant a bachelor's degree but does not have university status. The existence of this college is to provide provisions for students to attend lectures at the university through a bridging course or foundation program.¹¹

⁸ Norashikin Hussein, dkk. "Learning Organization and Work Engagement: An Empirical Evidence of a Higher Learning Institution in Malaysia", *Information Management and Business Review*, Vol. 9, No. 1, 2017 (ISSN 2220-3796)

⁹ Shahrin Hashim and Zainudin Abu Bakar "International Service Learning Initiatives: A Case Study on Strategic Collaboration Between University and Community in Malaysia and Indonesia", *Advanced Science Letters*, Volume 24, Number 1, 2018

¹⁰ Getscholars Academy, *Study in Malaysia: Complete Guide to Studying in Malaysia*, Kuala Lumpur, 2018, 5-6.

¹¹ Slemet Subiyantoro and Tjahjo Prabowo. "The Learning of Arts and Cultures in the Farm Field School for the Illegal Indonesian Migrant Workers' Children: A Case Study of from Community Learning Center (CLC) at Sabah, Malaysia", *Proceedings of the International Conference on Teacher Training and Education (ICTTE)*, 2017

Second, the University. Malaysia has various state and private universities offering various qualifications from undergraduate to postgraduate level.¹² Every year, Malaysia is never devoid of visits from international students who want to study at one of the best campuses it has. For example, Universiti Sains Malaysia (USM), Universiti Putra Malaysia (UPM), Universiti Teknologi Malaysia (UTM), Universiti Kebangsaan Malaysia (UKM), and the University of Malaya are five popular campuses that are much sought after by prospective students from outside Malaysia.¹³

Third, the Higher Education Program in Sarana. Generally, a Bachelor's degree program (Bachelor) in Malaysia is held with a duration of 3 to 5 years. To be able to get a Bachelor's degree, students must complete at least 120 credits by selecting major (major) and also special (minor) subjects. Usually, this minor subject is not required if the specified quota of course meets.¹⁴

In addition to taking a Bachelor's degree, several universities provide opportunities for students who wish to take an additional Honors degree (Hons) as part of their bachelor's degree. To get this Honors degree, students generally need to have quite a high academic achievement and demands to conduct research or prepare a thesis with a duration of about one year. Generally, lectures on this undergraduate program are delivered using Malay and several private campuses have used English as the language of instruction.¹⁵

Fourth, postgraduate. Master and Doctoral programs are available for postgraduate degrees with a duration of between 1-5 years (Mas-

¹² Muhammad Roy Purwanto, Supriadi and Rahmani Timorita Yulianti. "The Use of Entrepreneurship in Community Empowerment at Lintangsongo Islamic Boarding School of Yogyakarta", *International Journal of Engineering and Advanced Technology (IJEAT)*, Volume-9, Issue-2, (Desember-2019)

¹³ Laith M. Halabi, dkk. "Performance analysis of hybrid PV/diesel/battery system using HOMER: A case study Sabah, Malaysia", *Energy Conversion and Management*, Volume-144, 2017

¹⁴ Ibid

¹⁵ Sousan Baleghi Zadeh, dkk. "The Influence of System Interactivity and Technical Support on Learning Management System Utilization", *Knowledge Management & E-Learning: An International Journal*, Vol. 9, No.1, 2017

ters) and 4 years (PhDs). Postgraduate programs in Malaysia are quite popular with international students, especially through scholarships. Because many universities that provide the opportunity to take a master's degree through research. The postgraduate program was delivered using English as the language of instruction.¹⁶

Fifth, the twinning program. In Asia, Malaysia was the first country to introduce a collaboration program called Twinning. Interestingly this program is students studying in Malaysia who have the opportunity to obtain comparable degrees and diplomas from universities in Canada, Australia, the United States, and the United Kingdom. The Twinning Program is one of the attractive offers offered by Malaysia to complete international education in the neighboring country. The Twinning Program is the most popular program and is in great demand by prospective students both locally and internationally. This program has been carried out for around three years. There are two ways to take this program, "2 + 1" and "3 + 0".¹⁷ The first way, two years of college in Malaysia and a year was completed abroad, such as Germany, Canada, Australia, England, France, America, and New Zealand. The second way, continue to study for three years in Malaysia but obtained a degree from an overseas university. One of the campuses that applies this second method is Monash University Malaysia and the one in Australia. Thus, students studying at Monash University Malaysia can obtain an Australian degree even though they are not directly studying in Australia.¹⁸

¹⁶ Zuhail Hussein "Leading to Intention: The Role of Attitude in Relation to Technology Acceptance Model in E-Learning", *Procedia Computer Science*, Volume-105, 2017

¹⁷ Ridwan A. Sani Sahyar and Tionar Malau. "The Effect of Problem Based Learning (PBL) Model and Self Regulated Learning (SRL) toward Physics Problem Solving Ability (PSA) of Students at Senior High School", *American Journal of Educational Research*, (2017), 5(3), 279-283 DOI: 10.12691/EDUCATION-5-3-8

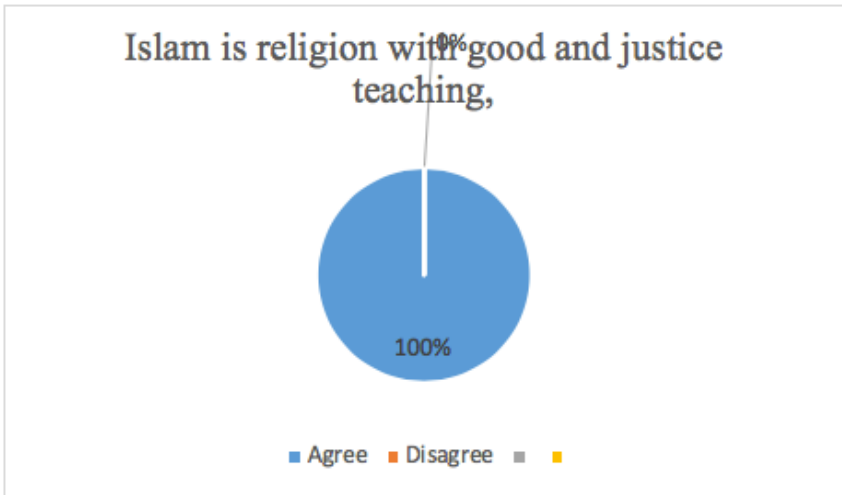
¹⁸ Fauzi Nur Amuniddin, dkk. "Application Program Learning Based on Android for Students Experiences", *International Journal of Engineering & Technology*, 7 (2.27), 2018

2. Religious Views

a. Islamic teachings contain noble values and justice

Survey data of Indonesian students in Malaysia show that they agree on the nobility and fairness of the teachings of Islam. Data 100% of students in Malaysia agree that Islam is a religion rahmatan Lil Alamin, a religion that upholds the value of justice and goodness in society.¹⁹

As a Muslim, Indonesian students in Malaysia seem to recognize the ideal of Islamic teachings. As a celestial religion brought by the Prophet Muhammad, Islam calls on his people to do justice, goodness, virtue and positive values in life. In this theoretical realm, they agree and there is no difference in the goodness of Islamic teachings. New differences emerge in the level of application, implementation, and interpretation of these ideal values.²⁰



b. The Act of a Big Sin

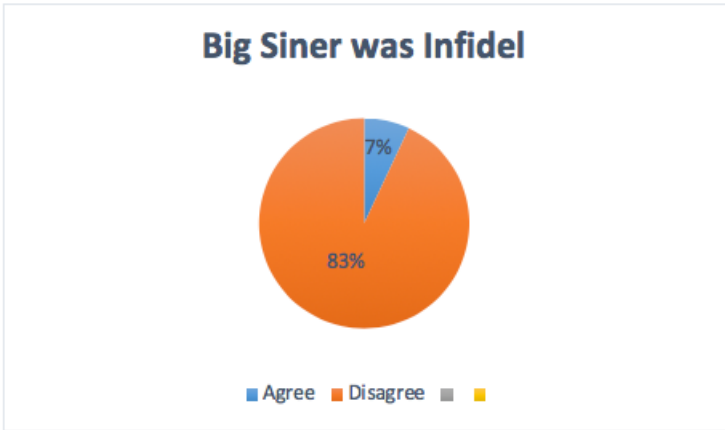
Indonesian student data in Malaysia shows that 7% of them consider the perpetrators of major sins, such as adultery, killing, and asso-

¹⁹ Muhammad Adrian, dkk. "The Role of Religious Attitude Towards Religion Differences, Nationalism and Environment Concern", The 3rd International Conference on Energy, environmental and Information System (ICENIS 2018), Volume-73, Issue-E3S, 2018

²⁰ Abd Hakim Mohad, dkk. "The Religious Practices of Deaf Muslims in Malaysia: A Case Study at the Special Education School", Journal of Islamic Studies in Indonesia and Southeast Asia, Vol. 3, No. 1, 2018

ciating partners with God, to be infidels. While 93% of Indonesian students in Malaysia consider perpetrators of major sins only *fasiq*, not to the degree of infidels.²¹

The presumption of the perpetrators of major sins as infidels is very dangerous because this claim is the entrance to one's exclusivism and radicalism. A person who considers a great sinner to be infidels will ultimately consider himself to be the truest, most sacred and most entitled to enter heaven.²² Continuation of this claim is that infidels mean non-Muslims, and non-Muslims mean *halal* blood or fight.



c. Democracy and Human Rights under Islam

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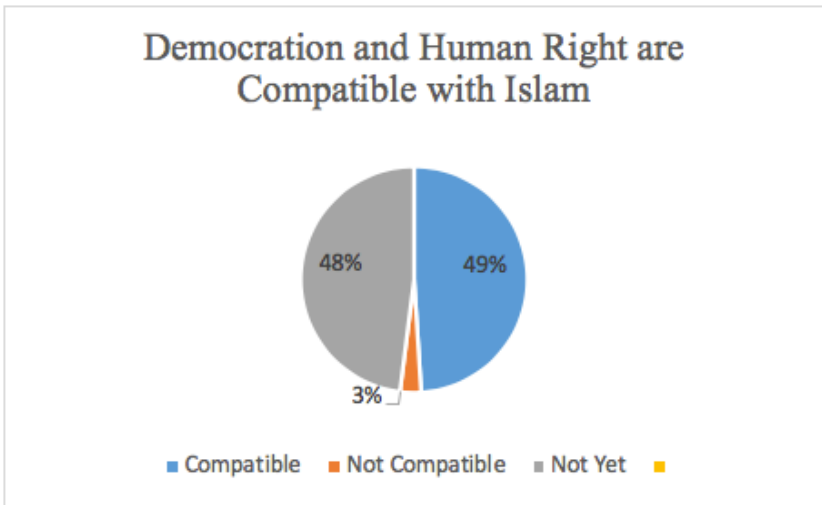
Regarding the concepts of democracy and human rights, Indonesian student data in Malaysia shows that 49% of students consider democracy and human rights in the world to be in accordance with the Islamic concept, 3% of students consider that democracy and hu-

²¹ Wan Mohd Khairul Firdaus Wan Khairuldin, dkk. "The Challenges of Fatwa Institution in Malaysia in Facing the Progress of Science and Technology", *International Journal of Progress of Science and Technology*, 10 (3), 2019

²² Denni Arli and Fandy Tjiptono. "The End of Religion? Examining the Role of Religiosity, Materialism, and Long-Term Orientation on Consumer Ethics in Indonesia", *Journal of Business Ethics*, Volume-123, Issue-3, 2014

man rights are incompatible with Islam, and 48% consider that the current implementation of democracy and human rights is not in accordance with Islam.²³

Data shows that around 3% of Indonesian students in Malaysia do not trust the implementation of democracy and human rights. This distrust needs to be watched out because usually, people who do not trust democracy and human rights are supporters of the Islamic caliphate.²⁴



d. Agree with Jihad to use violence like ISIS

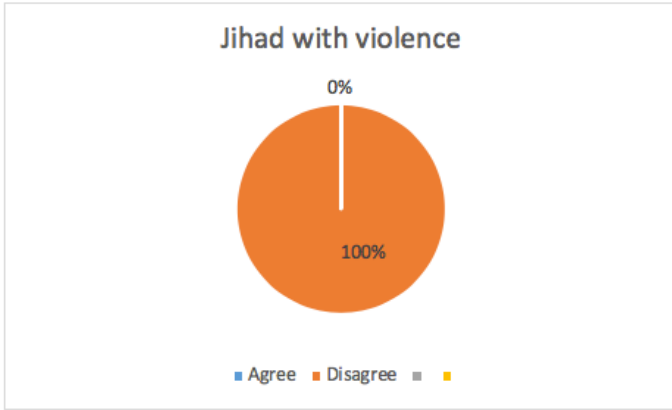
Data on Indonesian students in Malaysia shows that 100% of students disagree with jihad using violence.²⁵ What ISIS shows by forcing religious behavior and religious violence is not jihad as commanded by Allah. According to them, jihad is the teachings of Islam but is done not with violence and destruction that blindly.²⁶

²³ Mohamed Nawab Mohamed Osman "The Islamic Conservative Turn in Malaysia: Impact in Future Trajectories", *Contemporary Islam*, Volume-11, Issue-1, 2017

²⁴ Zamani Hakim, dkk. "Comparison Of Fatty Acid Compositions In Different Goat Breeds: A Study In Negeri Sembilan, Malaysia", *Ulum Islamiyah*, Vol-26, 2019

²⁵ Shafaei Fatemeh and Mohamed Badaruddin. "Malaysia's Branding as an Islamic Tourism Hub: An Assessment", *Malaysia: University Kebangsaan Malaysia*, Vol. 11, No. 1, 2015

²⁶ Miftachul Huda, dkk. "Understanding of Wara'(Gogliness) as a Feature of Character and Religious Education", *Medwell Journals*, 12 (6): 1106-1111-2017, ISBN: 1818-5800



D. Conclusions

Indonesian students in Malaysia, numbering around 11 thousand, generally have an inclusive thought. This can be seen from the 100% they reject jihad with violence and argue that Islam is a religion that gives peace to all. However, the seeds of exclusivism also need to watch out for, because there are 7% who think that the perpetrators of major sins, such as adultery, killing, and are infidels. These pagan accusations against others need to be watched out because they have implications for exclusive behavior and can lead to radicals. The seeds of exclusivism are also seen in the presence of 3% of students who think that democracy and human rights are incompatible with Islam.

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