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## The Positive Attitude of Islamic Education Students toward Indonesian Language at the STISIP Amal Ilmiah in Wamena, Papua, Indonesia

**ABSTRACT:** This study aims to determine the components of cognitive, affective, and conative attitudes of STISIP YAPIS (College of Social and Political Sciences, Islamic Education Foundation)'s students in Wamena, Jayawijaya Regency, Papua; and their knowing the positive attitude to the Indonesian language. This research was conducted at STISIP YAPIS in Wamena, Papua, Indonesia. The method used in this research is qualitative approach. Instruments research using are observation, interview, and documentation. The result of this research is that the component of cognitive attitude towards Indonesian language is categorized positive; it is seen from the attitude of the students to develop the Indonesian language and use the Indonesian language as the unifying tool of the nation. The component of affective attitude is categorized as positive; it is caused by emotional or feeling of students to maintain the Indonesian language and motivation given by lecturers to keep students using the Indonesian language. Components of conative attitudes are categorized as negative; it is because behavior, inadequacy in Indonesian language causes the deviation from the rules of language, the limitation of language knowledge. The attitudes of STISIP YAPIS students in Wamena, Papua towards the Indonesian language are basically positive, but it is not in line with the attitude to language component. The birth of positive attitude backed by the position of the Indonesian language that serves as a tool of communication in everyday life.

**KEY WORDS:** Positive and Negative Attitudes; Indonesian Language; Islamic Education Students; Unifying Tool of the Nation.

### INTRODUCTION

Indonesian language needs special attention in its preservation; otherwise, it is feared that the Indonesian people are increasingly being swept away

by Westernization or Western culture (Alwasilah, 1997; Jones, 2005; and Lauder, 2008). It seems that anyone will remember the historic moment of the Indonesian nation, namely the Youth Pledge in October

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28, 1928. The slogan in this Youth Pledge has a spirit of pride and a very high nationality. One of the points in the 1928 Youth Pledge declared Indonesian as the language of unity. This is closely related to the positive attitude of Indonesian language (Foulcher, 2000; Paauw, 2009; and Suwirta, 2015).

Along with the progress of communication, it can be estimated almost no regional languages that escape from the influence of the Indonesian language. However, the Indonesian language has also been influenced or enriched by regional languages other than foreign languages. The contribution of regional or foreign languages is so great that in its growth and development from Malay, Indonesian will have its own character (Dardjowidjojo, 2003; Baldauf Jr. *et al.*, 2007; and Novák *et al.*, 2017).

It is well known that Indonesian is the national language. So the Indonesian language allows the unification of various ethnic groups, who have different socio-cultural backgrounds and languages into a unified national unity (Dardjowidjojo, 2003; Paauw, 2009; and Bazzi *et al.*, 2017).

The positive attitude of *Bahasa Indonesia* (Indonesian Language) that need to be possessed by various efforts, namely to increase the sense of pride and use the Indonesian language in various purposes and to make use of reaching all layers, groups, and groups in Indonesian society, avoid the excessive use of foreign language or outside the line of provisions and predetermined policies, increasing the frequency of Indonesian language use in all agreements and activities, whether official or unofficial (Rokhman, 2013; Yulia, 2014; and Nujraeni *et al.*, 2015).

When communicating, a person will be subject to cultural norms, not just convey ideas that have been unthinkable. Language procedures must be in accordance with the cultural elements that exist in the community, where life and use a language in communicating. The language of a person is influenced by the cultural norms of the tribe or the group influence the pattern of language and address the language. Different cultures reflect a person how to address the language. Each tribe certainly

has its own cultural norms. When someone communicates with people of different tribes, it must be considered the cultural norms of the partners he/she said. This has led to the emergence of positive and negative language attitudes in the social environment (Dardjowidjojo, 2003; Ghemawat & Reiche, 2011; and Spencer-Oatey, 2012).

Thus, the attitude of language is one of the determinants of the success of language learning. The attitude of the language includes three parts or components, namely: cognitive component, affective component, and conative component. The cognitive component refers to a person's beliefs about an object that also includes individual beliefs about appropriate and inappropriate ways of responding to an object. The affective component in an attitude concerns the emotions associated with an object. The object is perceived as a fun or unpleasant thing liked or disliked. The conative component related to behavior, including all behaviors of certain object (Gardner, 1985; Williams & Burden, 1997; Ushida, 2005; and Khoiriyah, 2016).

In general, Indonesian people have a tendency to feel already know and can use the Indonesian language in everyday life. Indonesian language has been used since childhood and even in the big city community is as the mother tongue. The conditions like this foster a less positive attitude towards the Indonesian language (Errington, 1986; Dardjowidjojo, 2003; Khoiriyah, 2016; and Bazzi *et al.*, 2017).

Such attitude also occurs among students of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam or College of Social and Political Sciences, Islamic Education Foundation*) in Wamena, Jayawijaya Regency, Papua, Indonesia. STISIP YAPIS' students in Wamena feels able to speak the Indonesian language since childhood, already using the Indonesian language in everyday life. In general, students do not also find problems in communicating with the Indonesian language.<sup>1</sup>

<sup>1</sup>See also, for example, "Investasi SDM di Jayawijaya Dinilai Lebih Penting" in *Portal Berita Tanah Papua*, No.1, on 18 December 2017. Available online also at: <http://tabloidjubi.com/m/artikel-12511-investasi-sdm-di-jayawijaya->

Ideas, hopes, thoughts, feelings, and wills of others can be conveyed and accepted from others. On the basis of these experiences, the students feel that they have been able to use Indonesian language adequately, not problematic and need not be questioned. The difficulties encountered include the difficulty of expressing ideas by using appropriate language, both inappropriate vocabulary choices and unstructured and non-systematic flow of ideas (Kurni, 1992; and Panggabean, 2015).

The term “attitude” is derived from the Latin word, *aptitude*, and the Italian language, *atto* (Latin = *actus*), whose basic meaning is the natural ability to act or aptitude for action (Allport, 1954; and Shambaugh *et al.*, 2014). In other words, it has a tendency towards certain actions. This definition can be seen from a mentalist view, namely Ralph Fasold (1984), as cited also by Budiawan (2008), who said that attitude is a state of alertness or an intervening variable between stimuli that affect a person and the person’s response to the stimulus (Fasold, 1984; and Budiawan, 2008:25).

For Gordon Allport (1954), as cited also by Colin Baker (1992 and 2008), attitude is a state of mental or nervous alert that is structured through experience, giving dynamic direction or influence to the individual response to all objects and situations related to alertness (Allport, 1954; and Baker, 1992:10-11 and 2008). While I. Sarnoff (1960) and Budiawan (2008) defined attitude as the tendency of incompatibility to an object class (Sarnoff, 1960; and Budiawan, 2008:26).

William L. Wikie (1994); M. Williams & R.L. Burden (1997); and Budiawan (2008), then, added that attitudes are internal states stimulated by the stimulus of some things that mediate the subsequent organism response (Wikie, 1994; Williams & Burden, 1997; and Budiawan, 2008:27). According to A.W. Wicker (1969) and Dewi Winda Puspasari (2010), attitude is a tendency in the subject of receiving or processing an object or processing an object based on the

valuation of the object is valuable (Wicker, 1969; and Puspasari, 2010:14).

From various views of the definition of attitude above, the author concludes the definition of attitude, as following here: firstly, attitude is a mental alertness or a certain inclination towards an object of good attitude in the form of both congruent and abstract objects. The object in question is here are people, institutions of ideas or opinions. Secondly, attitudes are formed through experience of interaction with the social environment either through observed behavior or verbal communication. In addition, attitudes are not also obtained with hereditary.

Attitude can be used as a tool for predicting future attitudes and is one of the factors that distinguishes it from a “behavior” view. Attitudes can be negative and can also be positive; negative attitudes lead to the tendency to stay away from, hate, avoid or dislike the existence of an object; whereas a positive attitude raises a tendency to like, approach, accept or even expect the presence of a particular object (Wood, 2000; and Puspasari, 2010:21).

It can be said that the students’ attitude towards Indonesian language is tendency to accept or reject. Thus, the positive attitude of students towards the Indonesian-speaking is a tendency to speak good and true Indonesian. Students who have a positive attitude in Indonesian language have the characteristics, among others, looks really speaking Indonesian language (Lamb, 2004; and Nujraeni *et al.*, 2015).

As stated by Djaali (2007) and Dewi Winda Puspasari (2010) that a positive attitude of learning will lead to higher activity intensity compared with negative learning (Djaali, 2007; and Puspasari, 2010:22). Sarwiji Suwandi (2014) and others also stated that the positive attitude of speakers towards the Indonesian language is characterized by the pleasure of people using the Indonesian language is good and true. If the speaker has been happy to use good and correct Indonesian, of course, they are happy to use it. The loyalty of speakers using the Indonesian language will awaken

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[dinilai-lebih-penting.html](#) [accessed in Wamena, Papua, Indonesia: March 24, 2018].

the pride of the Indonesian language. It is called a speaker who has a positive attitude towards the Indonesian language: loyalty language, language pride, and awareness of the norm (Suwandi, 2014:11; and Lakawa & Walaretina, 2016).

Sarwiji Suwandi (2014) also said on the efforts to improve the positive attitude of the people to the Indonesian language has long been issued by experts and lovers of Indonesian language (Suwandi, 2014). This is reasonable because some societies, as Anton M. Moeliono (1986) and Sarwiji Suwandi (2014) said that they proud of the Indonesian language based on its extrinsic features, but not so proudly as to judge its intrinsic traits (Moeliono, 1986; and Suwandi, 2014:11).

The pride of Indonesian people towards the Indonesian language is not because of its quality as a communication system, or because of its vocabulary, or its flexibility in the phrase of sentence; people's pride towards the Indonesian language is more due to political, demographic, and economic considerations. The attitude of some people to the Indonesian language is suspected by the perception that they have that cannot afford to be a modern language (Moeliono, 1986; Paauw, 2009; and Nujraeni *et al.*, 2015). If the allegations are true, then, efforts to increase public understanding of the Indonesian language needs to be done, such misperceptions need to be straightened out.

#### **About Understanding Language.**

According to Abdul Chaer (2006), language is a symbolic system in the form of sound; arbitrary is used for a community speech to cooperate, communicate, and identify themselves. The symbol used in the language system is a sound that is produced by a human speech device (Chaer, 2006:1). R. Wardhaugh (2002) and Andi Sukri Syamsuri (2012) also suggested that language is a tool of human communication, both written and oral (Wardhaugh, 2002; and Syamsuri, 2012:13).

According to Rachman A.M. Patji (2014), language is a form that covers all the dynamics of human activity that impact on every aspect of life (Patji, 2014:16). The way we talk, hear, read, and also think, it cannot

be separated from the language (Gee, 2001; and Patji, 2014).

Based on the description of the above language understanding, the author concludes that language is a communication tool that someone uses to convey the message, both orally and written, to the community that gives impact to aspects of every life.

#### **RESEARCH PURPOSES AND METHODS**

Based on the formulation of the above problem, the researcher formulates the purpose of this study as following here: firstly to know the cognitive, effective, and attitude of the STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Jayawijaya Regency, Papua, Indonesia towards the Indonesian language; and secondly to know the positive attitude of STISIP YAPIS students toward the Indonesian language.

This type of research is qualitative research. The use of qualitative methods by the author is based on the framework of the concept of post-positivism philosophy. It is used to examine the condition of natural objects, where researchers as a key instrument (Sugiyono, 2008:3; and Creswell, 2012).

The description of the positive attitude of the Indonesian postulate based on the concept of post-positivism, in essence is to give a comprehensive picture and type of social situation under study, the comparative sharing of events from social situations with other social situations, or can find patterns of relations between aspects of the course with and can find hypotheses and theories (Creswell, 2012; and Latief, 2013).

The nature of this research is called qualitative descriptive research (Sugiyono, 2008:21; and Creswell, 2012). Research location was implemented at the STISIP YAPIS in Wamena, Jayawijaya Regency, Papua, Indonesia. The subject of research is STISIP YAPIS students in Wamena.

The research focus is cognitive, effective, and conative attitude of STISIP YAPIS

students in Wamena toward Indonesian language; and also positive attitudes in speaking the Indonesian language of STISIP YAPIS students in Wamena, Jayawijaya Regency, Papua, Indonesia.

There are two types of data sources required to complete this research, i.e. primary and secondary data sources (Moleong, 2000; Creswell, 2012; and Latief, 2013). Primary data obtained from information of STISIP YAPIS students in Wamena as many as 13 people. Meanwhile, secondary data is obtained from written documents in STISIP YAPIS in Wamena, Jayawijaya Regency, Papua, Indonesia.

## RESULTS AND DISCUSSION

Components of cognitive, affective, and conative attitudes of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Jayawijaya Regency, Papua towards the Indonesian speaking. The data based on the results of interviews with the Respondents or Informants, as following here:

**Informant of Leris Tabuni.** The result of the interview with the Respondent A, an informant namely Leris Tabuni, said that to bring Indonesia better, he further stated, Indonesian language must be defined as the language of unity and that Indonesian language is good and correct, so can be understood by all Indonesian people (interview with Respondent A, 20/4/2016).

Based on the results of interview with Respondent A, the component of cognitive attitudes are in the positive category. It is seen from the informant express feelings or express themselves in conveying ideas. The results of interview with Respondent A, affective attitude component is in the positive category, it is seen from the informant using the Indonesian language. Furthermore, the results of interview with Respondent A also see the existence of language limitations as it is seen from the informant in the Indonesian language is still lacking, because of the difficulty of expressing the choice of words or diction

and vocabulary (Heuven & Zanten eds., 2016; and interview with Respondent A, 20/4/2016).

**Informant of Lamekh Korwa.** The result of the interview with the Respondent B, an informant namely Lamekh Korwa, said that Indonesian is the language of our country. He, further, said that to speak with whom, it speaks well; and he also said that it will be proud, because the state of Indonesia (interview with Respondent B, 20/4/2016).

From the above interview with Respondent B, the cognitive attitude component is categorized as negative. This is seen by a very short informant answer. So, informant in developing the language is still lacking. This shows a less positive attitude in language. Furthermore, the results of interview with Respondent B, components of affective attitudes are categorized positively; this is contrary to cognitive. Affective components viewed from the informal have the emotions and feelings of using the Indonesian language, which is positive to the Indonesian language (Nujraeni *et al.*, 2015; and interview with Respondent B, 20/4/2016).

The component of a conative attitude is categorized as negative, it is important that the respondent cannot answer the questions asked by the researcher, because of the limitations of the language. Limitations of language include the difficulty in conveying the idea, due to lack of reading (McKenzie, 2006; and interview with Respondent B, 20/4/2016).

**About Cognitive.** From the result of interviews and discussions on the components of cognitive positive attitude in speaking the Indonesian language, students of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) in Wamena, Papua have the positive category. Factors that influence the positive attitude of the components of cognitive attitude that is the factor of view, the assessment of students in conveying the idea, and the thought in Indonesian language (Hosseini & Pourmandnia, 2013; interview with

Respondent C, 20/4/2016; and interview with Respondent D, 20/4/2016).

The birth of a positive attitude is motivated by a language that serves a communication tool or a tool to convey thoughts, ideas, concepts, and feelings (cf Halliday, 1973; Syamsuri, 2012:13; interview with Respondent E, 25/4/2016; and interview with Respondent F, 25/4/2016).

**About Affective.** From the interviews result with the respondents as the informants, the analysis of affective attitude components of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Papua towards the Indonesian language is in positive category. Factors affecting the positive attitude can be seen from the affective aspect that is the emotional bonding factor between the students of STISIP YAPIS in Wamena with the Indonesian language (Syafrizal *et al.*, 2018; interview with Respondent G, 25/4/2016; and interview with Respondent H, 25/4/2016).

In this context, R. Jakobson (1960); Louis Hébert (2011); and Andi Sukri Syamsuri (2012) affirmed that the language function is able to show the emotion, when delivering the speech or language time (Jakobson, 1960; Hébert, 2011; and Syamsuri, 2012:14).

**About Conative.** From the interviews result with the respondents as the informants, the component analysis of conative attitude of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Papua in speaking Indonesian language are in negative category. Components of conative attitude can be seen from the pragmatic behavior, inadequacy, and limitations of knowledge in communicating (Augustine, 2010:97; interview with Respondent I, 30/4/2016; and interview with Respondent J, 30/4/2016). Negative attitudes are seen also from pragmatic behaviors that emphasize understanding in communication rather than language rules (Krauss & Chiu,

2000; interview with Respondent K, 30/4/2016; and interview with Respondent L, 30/4/2016).

From the results of interviews, researcher sees the existence of language interference (interview with Respondent K, 30/4/2016; interview with Respondent L, 30/4/2016; and interview with Respondent M, 30/4/2016). In this context, according to Abdul Chaer (2006), there are several factors that cause interference, among others: the talents of speech participants; the loyalty of the recipient language user; not enough acceptable language vocabulary; the disappearance of rarely used words; the need for synonyms; the prestige of the language; the source and style of language; and the bringing of habits in the mother tongue (Chaer, 2006:64-65).

Furthermore, the limited knowledge in Indonesian language is owned by STISIP YAPIS' students in Wamena, Papua. The result of the interviews also showed that there are still many STISIP YAPIS students in Wamena do not distinguish the various of Indonesian language. There are the positive attitudes of STISIP YAPIS students in Wamena, Papua towards the Indonesian language and speaking (interview with Respondent A, 20/4/2016; interview with Respondent E, 25/4/2016; and interview with Respondent J, 30/4/2016).

**Positive Attitude of the Students.** STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Papua, based on the interviews, basically have positive attitude towards the Indonesian language, although their language behavior is not in line with their language attitude (Nujraeni *et al.*, 2015; interview with Respondent D, 20/4/2016; interview with Respondent H, 25/4/2016; and interview with Respondent M, 30/4/2016).

The positive attitude can be seen from the position of the language. According to Ade Tuti Turistiati (2016), the position of language serves as an intercultural tool among the regional languages, i.e.

with the Indonesian language, a person can be interconnected for all aspects of life (Turistiati, 2016). Thus, although he/she is to remote areas that have different language tribe, the existence of the Indonesian language will embrace communication between them. So smoothly, the communication is, of course, to make all activities run smoothly and can develop well in terms of economic, socio-cultural, and so forth (Turistiati, 2016; and Syafrizal *et al.*, 2018).

As proposed by Gereda Augustine (2010) and St. Nujraeni *et al.* (2015), the birth of positive attitude is motivated by the position of the Indonesian language that serves as a means of communication, delivery and storage of science and technology, mirror the socio-economic conditions, drivers of change, and the drivers of development (Augustine, 2010:32; and Nujraeni *et al.*, 2015).

## CONCLUSION

There are some things that can be concluded in this study. Components of cognitive attitude of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation) students in Wamena, Papua towards the Indonesian language are categorized positively. It is seen from the attitude of students to develop Indonesian language and to use the Indonesian language as a unifying tool of the nation.

Components of affective attitudes of STISIP YAPIS students in Wamena towards the Indonesian Language are categorized as positive, because it is the emotional or feelings of students to maintain Indonesian language and the motivation given by the lecturers to keep students using Indonesian language and study harder in Indonesia.

Components of the Indonesian language conversational stance of STISIP YAPIS students are categorized negatively, it is caused by pragmatic behavior which prioritizes the understanding in communicating rather than the language norms; the inaccuracy in Indonesian language causes the deviation from the

rules of language; the lack of knowledge of Indonesian language causing lack also of understanding students to the vocabulary; and lack of students' sensitivity to the Indonesian language.

The attitudes of STISIP YAPIS students towards Indonesian language are basically positive, but it was not in line with the components of language attitudes. The birth of positive attitude backed by the position of the Indonesian language that serves as a tool of communication in everyday life.

Based on the findings in this study, researcher can submit some suggestions. Firstly, lecturer as a language coaching in STISIP YAPIS in Wamena, Papua should be able to encourage and can provide positive attitude as well as motivation to the students towards the Indonesian language. Secondly, Indonesian language proficiency needs to be one of the criteria in the acceptance of students in STISIP YAPIS. Thus, people are encouraged to learn to master the Indonesian language well and correctly.<sup>2</sup>

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<sup>2</sup>**Statement:** I am stating that this paper is my original work, and my references are properly included. Likewise, this paper is not product of plagiarism, and only be published in the HONAI journal, not to other scholarly journals.

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- Interview with Respondent A, an Informant namely Leris Tabuni as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 20 April 2016.
- Interview with Respondent B, an informant namely Lamerkh Korwa, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 20 April 2016.
- Interview with Respondent C, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 20 April 2016.
- Interview with Respondent D, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 20 April 2016.
- Interview with Respondent E, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 25 April 2016.
- Interview with Respondent F, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 25 April 2016.
- Interview with Respondent G, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 25 April 2016.
- Interview with Respondent H, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 25 April 2016.
- Interview with Respondent I, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 30 April 2016.
- Interview with Respondent J, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in



- Wamena, Papua, Indonesia: 30 April 2016.
- Interview with Respondent K, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 30 April 2016.
- Interview with Respondent L, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 30 April 2016.
- Interview with Respondent M, as a Student of STISIP YAPIS (*Sekolah Tinggi Ilmu Sosial dan Ilmu Politik, Yayasan Pendidikan Islam* or College of Social and Political Sciences, Islamic Education Foundation), in Wamena, Papua, Indonesia: 30 April 2016.
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