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The Religiosity as Mediator between Academic Motivation and Materialism of Minangkabau University Students in West Sumatra, Indonesia

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Abstract

This study aims to discover the materialism mediator that predicts the presence of academic motivation, the religiosity mediator predicts the presence of academic motivation and the religiosity mediator predicts the presence of materialism among Minangkabau university students in Padang, West Sumatra, Indonesia. This study identified dimensions of materialism that relate to religiosity and academic motivation dimensions of religiosity that relate to materialism and academic motivation and dimensions of academic motivation relate to religiosity and materialism. The researcher administered the Materialistic Value Scale (MVS) to measure materialism, the Religious Commitment Inventory-10 (RCI-10) measures the religiosity, and the Academic Motivation Scale (AMS) measures motivation. It was administered to 382 students of Minangkabau university students in a public university in West Sumatra. Pearson correlation, multi-variable regression analysis, and independent *t*-test were conducted. The multiple linear regression is employed to predict the presence of academic motivation and materialism. The results displayed that the dimension of the religiosity which is more related to academic motivation is the interpersonal religiosity; the dimension of the religiosity which is more related to materialism is the intrapersonal religiosity; while the dimension of materialism which is more related to academic motivation is the pursuit of happiness.

Keywords: *Materialism, religiosity, academic motivation, Minangkabau, West Sumatra, Indonesia*

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1. Introduction

In this modern time, Indonesia is considered as the biggest Muslim country in the world. This country is populated by numerous ethnics and their own traditional cultures. One of the ethnics–is the ethnic of Minangkabau in West Sumatera province (Hosen, 2005; Stark, 2013; Munir, 2013; Setyawan et al. 2015). The ethnic of Minangkabau has uniquenesses compared to others within the country. For instance, they still widely practice the matrilineal kindship from generation to generation up to the present time. As a consequence, the female members possess certain specialties and dominate their fellows, the male ones (Hastuti et al. 2013; Iman & Mani, 2013). Since the females are more dominant than the males; it causes them to find and earn their own wealth by migrating–to other areas within the country or overseas (Junus, 1995; Fatimah, 2011).

This ethnic is viewed as one of the religious ethnics in the Indonesian archipelago, where the only acknowledged and accepted religion among the people is Islam. Their commitment in practicing the Islamic religion is seen from the highest traditional creed believed by the people. It is "*Adaik basandi syarak, syarak basandi kitabullah, syarak mangato adaik mamakai"*, meant the customs are based on sharia and the sharia is based on the book of Allah (the Quran), the sharia orders and the customs apply (Sairin, 1995; Rozelin, 2011; Benda-Beckmann & Benda-Beckmann, 2012; Iman & Mani, 2013; Rakracharn et al. 2013; Hanani & Wahyuni, 2013).

Beside of being considered as a religious ethnic, Minangkabau people are also considered as people who put the value of education on the highest position in life. This belief is reflected from another traditional creed believed among the people, *"Alam takambang jadi guru"* (make this universe as our teacher) creed has been *a code d'honneur* and has already existed and embedded in Minangkabau culture before Islamic religion influences the people of West Sumatera (Yatim, 2015).

Despite of being considered as a religious and ethnic who values the education; yet there are numerous daily traditional practices and beliefs that contradict the Islamic teachings (Navis, 1986; Fatimah, 2011; Imam & Mani, 2013; Aryani, 2013; Setyawan et al.

2015; Idris, 2013; Sitompul, 2017). Such a tendency is easily and simply seen among the people, particularly in their daily lives. Being affected and influenced by the materialism–nowadays is viewed as a catastrophe in our modern community (Nucci & Narvaez, 2008; Rakrachakarn et al. 2013; Husna, 2015; Yokobovitch & Gristein, 2016; Hartati, 2017).

2. Literature review

Materialism

The construct of materialism is not a novelty psychological context. This notion denies any non-material, mental objects, events, and states. The materialistic value can be conceptualized as a value system that is preoccupied with possession and the social image that they reflect. Materialistic individuals are those whose lives are more invested in the material dimension rather than increasing their own qualities, skills, and experiences. Those individuals tend to put possession in the center of life. Their lives are normally guided by the desire to acquire more goods, particularly the luxurious ones (Richins & Dawsons, 1992; Kilbourne et al. 2005; Bauer et al. 2012; Poraj-Weder, 2014; Chen et al. 2014; Yakobovitch & Grinstein, 2016).

The construct of materialism possesses three dimensions called the acquisition centrality dimension, the acquisition as the pursuit of happiness dimension, and the possession-defined success dimension. It is argued that the model coined by Richins and Dawson (1992) has been acknowledged to be more reliable. Moreover, it has been utilized by a number of researchers (Pieters, 2013).

Religiosity

Religion is an attractive topic for social scientists, researchers, and practitioners due to be a significant foundation of major influence in society. Religiosity is the degree that people are committed to a specific group of religion, including the aspects of religion such as beliefs, values, and practices. It will be reflected in their daily life such as in the behaviors, values, and attitudes (Shafranske, 1996; Richard & Bergin, 1997; Worthington, 2003; Rakrachakarn et al. 2013; Riggio et al. 2014; Shakeel, 2015). There are two types of religious commitment which are called as the extrinsic religiosity and

the intrinsic religiosity (Allport & Ross, 1967). This classification is also well-known as the most common concept of religiosity (Stavrova & Siegers, 2014).

One who uses his/her religion for his or her own utilitarian goals such as sociability, solace, or status and after that it will use the religion as a means of satisfying his/her personal desire or needs. This kind of individual is called as an extrinsically religious individual. People who are intrinsically religious are likely more committed in their religion and tend to immerse their religion's moral teachings in their lives. They consider religion as the end-in-itself, or as a motivation which is able to give meanings of their lives (Allport & Ross, 1967).

Academic motivation

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3. Research questions and methodology

The research questions of this study are:

1. What is the religiosity mediator that predicts the presence of academic motivation of Minangkabau university students in West Sumatra?
2. What is the religiosity mediator that predicts the presence of materialism of materialism of Minangkabau university students in West Sumatra?
3. What is the materialism mediator that predicts the presence of academic motivation of Minangkabau university students in West Sumatra?

This study is a non-experimental and correlational in which there is no any manipulation towards the independent variable, nor random assignemnt to groups by the researcher. A correlational study usually describes the degree to which variables are related (Gay, 1996). The criterion variables in the study are Islamic religiosity and materialism of Minangkabau students in West Sumatra, Indonesia and the predictor variables of the study are academic motivation and materialism of Minangkabau students.

The number of samples is 382 Minangkabau university students from approximately 24.553 population in a state university in Padang city, the capital city of West Sumatra province. The samples are counted based on Krejcie and Morgan (1970) tables. The study utilized non-probability sampling, called convinience sampling method as the samples are just chosen because of their availabity and accessibility or their proximity (McMillan, 1996).

The intruments utilized in the study are all translated in line with the forward and backward translation procedure by experts. The materialism is measured based on Richins' materialistic value scale (MVS) which is consisted of 18 items and aare widely used in numerous studies (Dittmar, 2005). The religiosity sace is measured by using a sclae developped by Worthington (2003) called the religious commitment inventory-10 (RCI-10) which is consisted of 17 items

and the academic motivation is measured by the academic motivation scale (AMS) developped based on Deci and Ryan (1985) and possesses 28 items. This study uses Likert scale.

The raw data were statistically analyzed by using SPSS. After that, the raw data were screened in order to remove the missing data, or poorly unfulfilled data. The normality of data was afterwards measured by conducting Q-Q plot test, the skewness, and kurtosis. The linearity was also checked by utilizing the scatterplot. The Multiple linear regression was employed to discover the existing mediators among the variables used in the study.

4. Analysis and interpretation of the research data

The data of materialism, religiosity, and academic motivation were normally distributed while the scatterplot shows that the data do not violate the assumption of linearity as there is no curvilinear, parabolic or other divergent pattern. There is lack of multicollinearity due to the score of the value of tolerance is still above 0.1.

In order to answer the first research question; the Multiple Linear Regression was employed. It can be noticed in table 1. The table displayed the results of regression analysis.

Table 1 SPSS Regression of Religiosity Predictors for the Academic Motivation

Model	R	R square	Adjusted R Square	Std Error of the estimate
1	0. 310[a]	0.096	0.093	8.880

a. Predictors: (Constant), Interpersonal religiosity
b. Dependent variable: Total academic motivation

Table 2 showed ANOVA table of religiosity predictors for the academic motivation. It indicated that the dimension of the religiosity named interpersonal religiosity significantly predicted academic motivation, $F(1,380) = 40.283$, $p<0.05$. Thus, the interpersonal religiosity is the best predictor or mediator for academic motivation of Minangkabau students in West Sumatera, Indonesia.

Table 2 ANOVA Table of Religiosity Predictors for the Academic Motivation

Model	Sum of Square	df	Mean Square	F	Sig.
Regression	3176.402	1	3176.402	40.283	0.00 0[b]
Residual	29963.797	380	78.852		
Total	33140.199	381			

a. Dependent variable: Total of the academic motivation
b. Predictors: (Constant), interpersonal religiosity.

Table 3 showed that there is only one dimension of religiosity that predicted the presence of academic motivation. The predictor is interpersonal religiosity ($\beta = 0.310$, $p<0.05$). It indicates that, if one unit of interpersonal religiosity is added, 0.310 unit of academic motivation would increase.

Table 3 Beta Weight of Religiosity for the Academic Motivation

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	87.880	3.418		25.710	0.000
Interpersonal religiosity	1.394	0.220	0.310	6.347	0.000

a. Dependent Variable: total of the academic motivation

Therefore, the null hypothesis is rejected while the research hypothesis is accepted as there is one dimension of religiosity called interpersonal religiosity, predicts the presence of the academic motivation among Minangkabau university students in West Sumatera, Indonesia. Another dimension of religiosity called intrapersonal religiosity does not significantly predict the presence of the academic motivation.

In order to answer the second research question; the Multiple Linear Regression is employed. It can be noticed in table 4. The table displayed the results of the regression analysis.

Table 4 SPSS Regression of Religiosity Predictors for Materialism

Model	R	R square	Adjusted R Square	Std Error of the estimate
1	0.128[a]	0.016	0.014	6.246

a. Predictors: (Constant), intrapersonal religiosity
b. Dependent variable: total materialism

Table 5 showed the ANOVA table of religiosity predictors for materialism. It indicated that the dimension of religiosity named interpersonal religiosity significantly predicted materialism, $F(1,380) = 6.330$, $p<0.05$. Thus, the intrapersonal religiosity is the best predictor or mediator for the materialism of Minangkabau students in West Sumatera, Indonesia.

Table 5 ANOVA Table of Religiosity Predictors for Materialism

Model	Sum of Square	df	Mean Square	F	Sig.
Regression	246.935	1	246.935	6.330	0.012[b]
Residual	14823.945	380	39.010		
Total	15070.880	381			

a. Dependent variable: Total of materialism
b. Predictors: (Constant), intrapersonal religiosity

Table 6 showed that there is only one dimension of religiosity that predicted materialism. The predictor is intrapersonal religiosity ($\beta = 0.310$, $p<0.05$). It indicates that, if one unit of intrapersonal religiosity is added, 0.128 unit of materialism would increase.

Table 6 Beta Weight of Religiosity for Materialism

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	**Beta**		
(Constant)	49.298	3.157	0.128	15.617	0.000

Intrapersonal religiosity	0.308	0.123	2.516	0.012

a. Dependent Variable: total of materialism

Therefore, the null hypothesis is rejected while the research hypothesis is accepted as there is one dimension of religiosity called intrapersonal religiosity predicts the presence of materialism among Minangkabau university students in West Sumatera, Indonesia. The presence of another dimension of religiosity called interpersonal religiosity does not significantly predict the presence of materialism compared to the presence of intrapersonal religiosity.

Although the presence of intrapersonal religiosity is more adequate to predict the presence of materialism, yet the statistical analysis displayed that it is still neglectable. In other words, it can be stated that intrapersonal religiosity is still not sufficient enough to predict the existence of materialism among Minangkabau university students who were involved in the study.

In order to answer the third research question; the Multiple Linear Regression was employed. It can be noticed in table 7. The table displayed the results of regression analysis.

Table 7 SPSS Regression of Materialism Predictors for the Academic Motivation

Model	R	R square	Adjusted R Square	Std Error of the estimate
1	0.268[a]	0.072	0.069	8.997
2	0.305[b]	0.093	0.089	8.904
3	0.328[c]	0.107	0.100	8.847

a. Predictors: (Constant), happiness
b. Predictors: (Constant), happiness, centrality
c. Predictors: (Constant), happiness, centrality, success
d. Dependent variable: Total academic motivation

Table 8 showed the ANOVA table of materialism predictors for academic motivation. It indicated that the dimension of the materialism named happiness significantly predicted academic motivation, $F(1,380) = 29.448$, $p<0.05$. The dimension of centrality predicted academic motivation, $F(2,379) = 19.505$, $p<0.05$ and the

dimension of success predicted academic motivation, F (3, 378) = 15.152, p<0.05. The three significance values of 0.000 indicate that the combination of these variables (happiness, centrality, and success) significantly predicted the academic motivation. Thus, the happiness is the best predictor or mediator for the academic motivation of Minangkabau students in West Sumatera, Indonesia.

Table 8 ANOVA Table of Materialism Predictors for the Academic Motivation

	Model	Sum of Square	df	Mean Square	F	Sig.
1	Regression	2383.506	1	2383.506	29.448	0.000[b]
	Residual	30756.692	380	80.939		
	Total	33140.199	381			
2	Regression	3092.738	2	1546.369	19.505	0.000[c]
	Residual	30047.460	379	79.281		
	Total	33140.199	381			
3	Regression	3557.502	3	1185.834	15.152	0.000[d]
	Residual	29582.697	378	78.261		
	Total	33140.199	381			

a. Dependent variable: Total of academic motivation
b. Predictors: (Constant), happiness
c. Predictors: (Constant), happiness, centrality
d. Predictors: (Constant) happiness, centrality, success

Table 9 showed that there are three dimensions of materialism that predicted the academic motivation. The predictors are happiness (β =0.193, p<0.05), centrality (β =0.132, p<0.05), and success (β =0.127, p<0.05). Happiness is the best predictor of academic motivation. After that, it is followed by centrality and success.

By comparing beta weights of the variables, happiness has the greatest impact on the academic motivation compared to centrality and success. Centrality has a greater impact on academic motivation compared to success. Success has the least impact on the academic motivation if compared to centrality and happiness.

If one unit of happiness is added 0.193 unit of the academic motivation will increase. One unit of centrality added would increase 0.132 unit of academic motivation. Whereas, 0.127 unit of academic motivation would increase if one unit of success is added.

Table 9 Beta Weight of Materialism Predictors for the Academic Motivation

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	95.952	2.517		38.118	0.000
Happiness	0.866	0.160	0.268	5.427	0.000
(Constant)	85.987	4.160		20.669	0.000
Happiness	0.747	0.163	0.232	4.591	0.000
Centrality	0.530	0.177	0.151	2.991	0.003
(Constant)	82.233	4.411		18.642	0.000
Happiness	0.624	0.169	0.193	3.682	0.000
Centrality	0.463	0.178	0.132	2.597	0.010
Success	0.369	0.151	0.127	2.437	0.015

a. Dependent variable: Total of academic motivation

Therefore, the null hypothesis is rejected while the research hypothesis is accepted as there are the three dimensions of materialism predicts the presence of the academic motivation among Minangkabau university students in West Sumatera, Indonesia. Yet, among the three dimensions of materialism; the statistical analysis revealed that the presence of materialism dimension called the happiness predicts the presence of the academic motivation among Minangkabau university students who were involved in the study.

5. Discussion

The best religiosity dimension that predicts the presence of academic motivation of Minangkabau university students in West Sumatera is interpersonal religiosity. This notion is in accordance with what Allport and Ross (1967) have noted. An individual who possesses interpersonal religiosity is believed to utilize religion to fulfill their utilitarian purposes and desires related to possession. For instance, sociability, status, solace, and comfort. They utilize the religion to aid themselves in order to fulfil their social support, being

secure among people as they are less likely to internally integrate the religion into the fundamental way of their lives (Vries-Schot et al. 2012).

Being academically motivated at school or in university also means to be considered as an excellent student. This consideration is indirectly regarded as one of ulterior purposes or one way to gain external rewards. An individual who is interpersonally religious does not only purpose material on worldly rewards as the motivation, but also expects the status and social recognition from the people around. Besides that, a student can be highly motivated at school to accomplish the homework or assignments. In order to procure the approval of their teachers, peers, and parents (Nguyen, 2013).

The academic motivation is one of adequate predictors that facilitates students to be academically successful at school. There are other predictors that contribute in learning such as the individual characteristic, self-determination, anxiety and fear of success, socio-economic status, self-efficacy, parents' attitude, positive and negative attitude of teacher, success of sibling, competition, reward and punishment (Deci & Ryan, 1985; Covington, 2002; 2006; Ulper, 2011).

After that, it was shown that the best religiosity predictor which is able to predict the presence of the materialism is intrapersonal religiosity. An individual who has a high intrapersonal religiosity, tends to live their religion's teachings, and integrates it in their daily life such as love, brotherhood, forgiveness, not worldly possession oriented and likely exemplify the deviance-constraining effects of religiosity (Allport & Ross, 1967; Yun & Lee, 2016).

The best materialism dimension that predicts the presence of academic motivation is the pursuit of happiness. Motivation is regarded as an innate phenomenon which is influenced by several factors such as the contexts, tempers, goals, and instruments. In order to achieve their goals, needs, and instincts, human beings acquire the sufficient motivation (Amrai et al. 2011). The pursuit of happiness dimension (happiness) is the best predictor to predict the existence of academic motivation is in accordance with the findings of this study. The happiness is a materialist's perception towards worldly

possession, in which such a possession is needed to give them a contentment and joy in life (Richin & Dawson, 1992).

6. Conclusion

The aims of this study are to determine the mediator of religiosity that predicts the presence of the academic motivation; the mediator of religiosity that predicts the presence of academic motivation, and the mediator of materialism that predicts the presence of the academic motivation of Minangkabau university students in West Sumatera.

According to the study, it was discovered that the presence of intrapersonal religiosity predicted the presence of the academic motivation, the presence of intrapersonal religiosity predicted the presence of materialism, and the presence of materialism dimension called happiness predicted the presence of the academic motivation among Minangkabau university students who got involved in the study.

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