The Belief of Guidance from God: A Case Study of Spiritual Well-Being Among Salafi's Students in Yogyakarta

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Abstract. The Salafi students who are literalists in understanding religion raise pros and cons such as preliminary results, even radical and extremist. This study aims to analyze the dynamics of the spiritual welfare of Salafis female students under prejudice and academic demands. The research is a case study qualitative approach, with an in-depth interview as a data collecting technique. The participants are three students aged 19-25 years, using attributes highlighting their identities, such as dark-colored robes and face-veils. The results showed that the participants' spiritual well-being varied. The personal, environmental, and transcendental domains have a positive description. However, the communal domain shows that two participants have problems building relationships with the environment and society. Reversely, one participant was able to make adjustments. Subsequently, there is one concept that stands out the most about Salafi students, the belief in guidance from God. It refers to a religious experience. Hence, the implications of this research, in the participant community, general students, and stakeholders, can comprehensively evaluate and enhance spiritual well-being among students.

Keywords: Prejudice, Religious Experience, Spiritual Well-being, Belief in Guidance from Allah, Salafi Student

Abstrak. Perbedaan mencolok mahasiswi Salafi yang literalis dalam memahami agama menimbulkan pro kontra seperti hasil pre eliminary, bahkan disebut radikal dan ekstrimis. Penelitian ini bertujuan menganalisis dinamika kesejahteraan spiritual mahasiswi Salafi di tengah pusaran prasangka dan tuntutan akademik. Metode yang digunakan adalah pendekatan kualitatif studi kasus. Analisis hasil wawancara menggunakan teknik koding manual. Partisipan adalah tiga orang mahasiswi, berusia 19-25 tahun, menggunakan atribut yang menonjolkan identitasnya seperti penggunaan jubah berwarna gelap dan cadar. Hasil penelitian menunjukkan kesejahteraan spiritual partisipan bervariasi. Pada domain personal, environmental, dan transendental memiliki gambaran yang positif. Tetapi domain komunal menunjukkan bahwa dua partisipan memiliki masalah dalam membangun relasi dengan lingkungan dan masyarakat. Sebaliknya, satu partisipan mampu melakukan penyesuaian. Ada satu konsep yang paling menonjol tentang keyakinan mahasiswi Salafi yaitu kepercayaan pada hidayah atau bimbingan langsung dari Tuhan yang disebut sebagai pengalaman religius. Implikasi penelitian ini, baik pada kelompok partisipan maupun mahasiswa umum, bisa mengevaluasi dan mewujudkan kesejahteraan spiritual secara komperhensif melalui keempat domain dan penemuan.

Introduction

Spiritual well-being actively influences the level of anxiety, stress, and depression in students. Personal and communal domains are the strongest predictors (Leung & Pong, 2021). Including correlates with individual happiness (Feizi et al., 2020). Spiritual well-being is also associated with moderate academic performance through several spiritual attributes such as concentration, persistence, self-confidence, discipline, and interpersonal relationships (H. K. Pong, 2017). The meaning is that knowledge and beliefs about religion are significantly related to mental health, including adjustment in lectures (Mansor & Khalid, 2012). Even Islam can be a coping strategy in countering issues and suicidal ideation in students (Fekih-Romdhane et al., 2020). On the other hand, individuals who do not have close relationships and disobey religion will lead to destructive behavior because they ignore religious norms (Arianti, 2007).

The religious factor itself contributes to students' spiritual well-being, in this case, related to doctrine and worship rituals specifically correlated with attitudes of love, harmony, loyalty, and happiness, which are part of the domain of spiritual well-being (H. Pong, 2018). The four domains of spiritual well-being are personal, communal, environmental, and transcendental. If there is one domain that is not present, the individual is experiencing the spiritual disease. For instance, if someone only has a personal and communal domain, he is a rationalist without presenting God in his life and vice versa. Moreover, when the individual only has a transcendent and personal domain, the individual experiences spiritual disease because he is isolated from society and negates the communal and environmental domains (John W. Fisher, 2009a).

This issue is related to the phenomenon revealed in the preliminary interview results regarding the general student responses about Salafi students. Three respondents revealed that:

"Salafi students wear unnecessary length robe. They even tend to get dirty because it can wipe the dirt on the ground. In addition, they are very introverted and seem exclusive, do not want to associate with groups that are different from their ideology. Salafi students always think their thoughts are the most correct, while others are wrong. So there is a feeling of fear and belief that we will not be able to establish close relationships with Salafi students."

The Salafi Manhaj in Indonesia is similar to other reformist organizations such as Persis and Al-Irsyad. However, nowadays, Salafi is associated with Middle Eastern influences, especially in the 1980s (Suhaimi, 2007). Regardless, Salafi has developed into notable religious movements, especially since the reform era (Turmudi, 2005). Salafi da'wah has made very substantial progress. It was delivered in secret, turned open, and at the same time, the number of followers continues to spread until now (Jamhari & J. Jahroni, 2005).

However, understanding religion rigidly makes Salafi different from other religious organizations in Indonesia. Therefore, Salafi activists tend to be separated from other assemblies and have internal economic development (Chaplin, 2018). Salafi also

criticizes Islam which has blended and united with local culture. They claim to be the solitary group that implements Islam properly (Hasan, 2010). The use of the veil on Salafis' women is a form of fulfilling religious obligations which, even though they feel alienated, are still maintained (Nisa, 2012).

Additionally, this text of Qur'an is Salafi ideological basis:

"Then if you differ on something, then return it to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and better as a result." (An Nisa ': 59)

"And whoever opposes the Messenger after the truth is clear to him, and follows other than the path of the believers, we let him wander freely in error, and we enter him into Hell, and Hell is the worst place to return. " (An Nisa': 115)

Based on the texts of the Qur'an, Salafi follows everything that is taught by the Messenger of Allah textually, in almost every aspect of life, starting from the superficial; how to dress using a long robe and face-veil for women, maintaining a beard, wearing trousers above the ankles for men. Salafis also oppose bid ah or things that the Prophet never exemplified, so they rejected many Indonesian customs or cultures (Jawas, 2013).

In general, the impact that occurs when a person is different from most people or opposes culture is a negative attribution (Dayakisni, 2012). It means society forms an assessment of the internal state of others despite not having sufficient information. This condition also creates intergroup prejudice because two groups do not know each other due to a lack of communication and interaction (Ghafur & Tate, 2021).

However, this negative view did not hesitate the Salafi student's stance. Based on the results of the *preliminary* interviews on three Salafi students, they confessed:

"I choose to focus on what I believe in and keep myself busy by reading books, studying, and increasing religious knowledge. However, when opposed by parents and told to give up Salafi ideology. There is a sense of pressure because the refusal comes from the family side."

Based on the fact that there are negative perceptions, prejudices, and rejections from the nuclear family and society towards Salafi students. Nevertheless, Salafi students chose to stick with their ideology and continue their studies at public campuses. This fact is a necessary reason to examine and research in this field within three main questions.

1. How the description of the spiritual well-being of Salafi students?
2. How do Salafi students establish relationships with the general public who are different from themselves?
3. What factors affect their spiritual well-being?

METHOD

This study uses a qualitative approach. The aim is to explore and understand what the respondents in this study assumed (Creswell & Creswell, 2018). Primary data is collected through in-depth interviews with respondents and significant others, observations, and other required documents. The interview guide was made based on Fisher's dimensions of spiritual well-being, namely personal, communal, environmental, and transcendental (Fisher, 2009). Next, the author follows the stages presented by

Moleong at the data analysis stage, namely data reduction, coding, categorization, and interpretation (Moloeng, 2007).

LITERATURE REVIEW

Spiritual Well-being Theory

Spiritual well-being is a journey in finding happiness, a journey towards oneself based on efforts to develop personal potential (Ellison, 1983). Meanwhile, according to Gomez & Fisher (2003), spiritual well-being is the concept of seeking meaning in life, giving purpose, value to life by being grateful for God's gifts, loving others, and learning from life experiences.

The indicators of spiritual well-being include life satisfaction and gratitude for all obtained in life, mutually supportive and beneficial relationships with others (Saefudin et al., 2021, 2022). In addition, having a good awareness of material things means accepting the loss and departure of everything in life, having a good self-concept (Saefudin, 2020). Also, being an individual who is beneficial to the environment, has a good attitude, and obeys applicable norms (Moberg, 2010).

Spiritual well-being consists of four domains. First, personal domains, knowing the meaning, purpose, and value of life in-depth, realizing every moment as a process makes someone become a complete individual and a clear identity. Second, communal domains consist of interpersonal skills by creating good quality relationships with other people, having deep relationships, knowing other people, and establishing close relationships based on prevailing moral and cultural norms. Third, environmental domains consist of individuals who have a close attachment to nature, synergize, and care for each other. Moreover, individuals can experience the peak through dialogue with nature, amazement at what nature has to offer visually, and auditory such as the sound of the wind and the melodious chirping of birds—creating an attitude that is more than physical, natural care, and maintenance. Finally, the transcendental domain is a domain that includes the individual's relationship with a great power outside himself, an unattainable power such as the noblest, great energy, cosmic power, transcendental reality, or God (J. Fisher, 2013; J. W. Fisher, 2008; John W. Fisher, 2007, 2009a, 2010).

Table 1. Item in the four SWB domains

Personal	Communal	Environmental	Transcendental
Sense of identity	Love of other people	Connection with nature	A personal relationship with Divine/God
Self-awareness	Forgiveness toward others	Awe at a breathtaking view	Worship of the creator
Joy in life	Trust between individuals	Oneness with nature	Oneness with God
Inner peace	Respect for others	Harmony with the environment	Peace with God
Meaning in life	Kindness toward other people	Sense of "*magic*" in the environment	Prayer life

Therefore, the researcher concluded that spiritual well-being is formed based on the quality of a person's relationship with himself, society, nature/environment where he lives, and God/transcendent.

RESULTS

Personal Domain

All three participants have religious principles and values embedded in them. US revealed that she tries not to listen to what other people say and focuses on the main principle.

"When someone commented. I chose to focus because Islamic principles teach that if we listen to all human speech, we will not be able to make it happen."

UA also believes that nothing altered will happen as long as she follows the principles of religion and the truth that she believes in. Therefore, principles must be adhered to concurrently with patience.

"When I am on the right path, it means according to the Shari'a. However, then many people do not like it, which means I have to be patient."

The first coping strategy is to get closer to God. Prayer was the main thing the three participants did when they were in struggle. One of them is revealed from the following expression.

"When I feel at my lowest point. I prefer to be alone so as not to be seen by people. Then I tried to control my emotions. So that when I meet people, it looks normal again. Especially I always rely on prayer that makes me calm."

The three participants also felt that their life goals had shifted to things hereafter, especially in preaching and religion.

"My main goal in life is the afterlife, of course."

"My dream is also I want to become a hafiz of the Qur'an."

"I want at the end of my life. I will always remember Allah."

However, this does not make them give up worldly aspects, including academic activities. UH claims to be an organized individual and works according to targets, even making a timeline for the definite task. According to the statement of UH's close friend, UH is a studious and hard-working one.

"Sometimes I use targets by making notes in a book."

"In college, her records and writing are the most complete. So sometimes many Pharmacy students come here asking for files."

Communal Domain

The three participants exhibited quite varied behavior in this domain. US tries to place herself in the public community, show a neutral attitude, and hide her Salafi identity. She shows different behavior when she is in a boarding house environment. Because there is a general student and a boarding house owner, her goal is to avoid disputes and be accepted by society. One of her related expressions is the following.

"Sometimes, if I wear a long robe and large veil, I have to wear a jacket to cover it because I do not feel comfortable with the landlady and my dorm friends. If I wear a jacket, you cannot see it. It does not look clear."

In contrast with UA, she built a relationship with everyone. She is friendly to anyone without hiding her identities. As a result, significant others claim to be comfortable with UA's personality. In general, she has many close friends from various circles. Even with

friends when they were studying Tarbiyah and her friends when high school, whether they know Salafi or not.

"I have three close friends, and they even do not know anything about Salafi."

"Now I even think about being close to many people surround me."

"We are preachers, right? We are not judges. So as much as possible, we can give da'wah to friends who are not knowing the Salafi and the sunnah. Yes, with a good attitude, not by judging them."

Reversely, UH tends to experience rejection from the campus environment. UH often feels lonely because of does not have close friends and always does various activities alone. It made her motionless, never reconvened with his friends. UH is only determined in the Salafi assembly. There is one example sentence from her statement.

"I do not know. I am often alone now. It is not fun to be alone. However, Qodarulloh, so I continue to be in the mosque all day long after class. That is one of the facts that I do not like to."

Incompatibility or feeling that there is no adaptability makes UH unable to establish close relationships with classmates. She also has lacked trust in other people.

"I told everything to my mother, but not with my friends. If I am with my friends, it is normal to tell common stories. Nevertheless, not to the side of life, feelings, and problems that I am struggling with. I am afraid they cannot be trusted and tell other people."

Environmental Domain

US believes that dialogue through the universe is a way to know God. She felt the air as something that is not visible but was able to provide calmness.

"Allah is like the wind from the fan, we cannot see it, but we can feel it. Therefore, we feel the existence of God. Then we see from what is in these realms, meaning all creation. Now that is proof that God exists."

However, US personally admits that she is not able to maintain cleanliness, especially in her belongings. Unlike when she is in a public place, property in the neighborhood becomes the common property she is trying to preserve.

"Honestly, when it comes to cleanliness, I am not very sensitive, especially if it is my own. Except for other people's property or public property."

Reversely, UA and UH have considerable concern for the environment. According to their statement, this happened because of habituation by the family. So they feel embarrassed when they are in a messy distance. It can also prove from the results of observations in the residential environment. For illustration, UH states the following sentence.

"I feel uncomfortable when I see dirty things. So, Alhamdulillah, Allah gave me such a habit. Suppose I finish working on reports and scattered papers. I feel uncomfortable."

"In the past, it was taught by my father and mother. We have to be neat, and we have to be clean. So it is probably a habit."

In addition, UA feels that she is experiencing things that happen in nature. For instance, when she saw the sky, she was amazed. Then compare it to a human who is just a tiny dot not visible from beyond. Even if the sky falls, humans have no power at all. This awareness is the starting point of her life to study Islam more deeply.

"It was nights in the attic. We are looking at the sky. It is very nice and lots of bright stars. Well, it keeps on appearing between amazement and fear. My friend asked, what if the sky suddenly fell. You are just a human who cannot do anything. Then I felt there was a natural sign from the sky."

Transcendental Domain

The three participants have similar dynamics in this domain, namely a steadfast belief in a great power outside themselves, Allah SWT. The belief that is embedded is unwavering through the evidence that surrounded the universe. This belief makes them try to implement the practices according to Allah's commands without feeling forced.

For US, nothing continuous to death besides righteous deeds; that is why she tries to do sunnah practices, not only obligatory ones. Then strive to do it consistently.

"Over time, I got used to the morning and evening dhikr like that, not just obligatory prayers and sunnah prayers. It is related to the purpose of my life. Indeed, if you think about it, the purpose of our life is the afterlife. What do we want to take with us after we die? In other words, if you always think the worldly, it has no end."

The three participants further withdrew things that Allah forbade. They decide to separate between what is lawful and unlawful and then stick to the principle of truth. Every problem encountered, always submitted to God. Give up all burdens so that they feel peaceful.

"Well, I am more relaxed now. Suppose some people do not like me. I pray. O Allah, may that person be given guidance."

They also believe that calamities or problems in their life occur entirely because of other things. Therefore, there must be a purpose. There is a pearl of greater wisdom behind everything, and they believe that Allah knows adequately.

"Yes, there will be grace later, for sure, even if you cannot feel it now. I do not know if it will be in the afterlife. However, it must have been God's intention."

The three participants evermore decide to perform religious rituals regularly. When UA is menstruating and cannot pray, UA does not remain dormant. First, she ventured to approach friends who could give religious advice. Then she was prompted to recover to worship.

"Yes, I had felt far from Allah sometimes, especially when I was menstruating. However, as much as possible, I forced myself to come on, go to your friend who can remind you about Allah."

UH also strives to enact rituals of worship consistently because, in every worship, she does. However, there is a contentment that comes when she cries in prayer.

"I feel very calm when everyone is fast asleep even though they are also tahajjud but do not appear, maybe in their particular rooms. Later comes inner peace and a feeling of contentment with anything Allah has ordained for all of my destiny."

The Belief in Guidance from God

There is one concept related to the participant's belief in God. The three participants have a mindset that the path of change is following the Salafis guided by the power of Allah. For US, her interest in following the Salafis is remaining because of the guidance from Allah. However, US found it difficult to rationalize. Moreover, the changes are rather extreme, where she used to wear loose clothes and get along with anyone.

"Yes, God has given guidance for me. I did not expect it either. My parents never direct me or force me to join the Salafis. It is just coming naturally in my heart. Then I tried to follow it."

"But I did not know it was called guidance or something. I was also confused, and if there was an element of spirituality, it would not be easy to explain. I used to be a very different person, then suddenly attracted to Salafi."

Meanwhile, UA used to feel that the Salafis were old-fashioned and sluggish. She never indeed presumed that one day she would be a member of this community. However, she thought that God would oversee her and replace her goals before.

"Then finally I tried to read it every day, uh, the greater the desire to participate. God made a way to get there. The more I read the Bible, the more doubts I get."

Furthermore, UH belief that God directs her refusals towards worldly concerns. Therefore, she assumes protection from sin. As a result, the excitement for the world appeared to be gradually erased.

"Alhamdulillah, Allah will protect me. So I do not feel like I want to go out for a night or waste time hanging out with friends. I even feel awkward if women and men are hugging. I immediately goosebumps. Especially if I mark a girl whose clothes are tight, her body curves, it is like I am upset to see it. Thank God I have this kind of feeling. So yes, I pray, O Allah, may they be given such guidance, their hearts are moved, their hearts are softened."

UH also supposes that everything depends on guidance from Allah. Including to whom the guidance or hidayah will be given.

"A friend is influential, like perfume with a blacksmith. So if I can, I only build a relationship with a good friend. However, Qodarulloh, on my campus, I got friends in a group of all kinds. May Allah guides them, or maybe they do not know Salafi yet. So God has not moved their heart."

The faith in guidance from Allah is also the source of their confidence. They esteem that they have done the right thing. Believing that Allah has commanded through the Messenger of Allah must be done directly, without any consideration. They adhere to the principle of *Sami'na wa'atho'na* (I hear, so I obey). It means embracing without asking why.

Nevertheless, adhering to the Qur'an and Sunnah, Islam with kaffah or perfectly, as a whole, explicitly striving to live life according to the guidance of Rasulullah SAW. Including not accepting reason and even culture. They conduce to would not let the lust win.

"There is no heavy feeling in worship. Because that is what we should be sami'na wa 'atho'na, right, what we hear, we obey it. It is not sami'na then we examine it with our minds and then consider whether this is appropriate. Then we do what our lust chose."

"Anyway, I do not want to make a mistake like that. So basically, my principles are following the Qur'an and hadith."

Moreover, the various problems that occurred among the three participants did not discourage their intention. They remain to obey directions according to the understanding of the Salafis. How the turmoil faced on campus, feeling lonely and isolated. Continuously alone and shunned by her friends. Like one of the following sentences.

"I have no problem being isolated as long as I hold on to the truth. Even though it is not fun being alone. But it is okay. I am trying to ignore the sad feeling."

This intense belief in God's direct guidance is the principal concept that encourages each domain and performance of the Salafis students.

DISCUSSION AND FINDING

The participants behaved and reacted to some issues depending on the doctrine of Salafi. So that the religiosity, in this case, the Islam of Salafi students, has quite a bounty of impact on their spiritual well-being. Similar to the research conducted by H. Pong (2018), spiritual well-being in religious students originates from their beliefs, including worship rituals such as meditation and the intensity of going to church. Another research by Musa (2015), states that students who additionally have spiritual beliefs and carry out religious practices or rituals have sufficient spiritual well-being. Hence, religion is vital for realizing prosperity.

In addition, the spiritual well-being of the three participants is considerably varied, especially in the communal and environmental domains. However, the results are similar to Cetinkaya (2020), where the level of the spiritual well-being of students is generally related to gender, spiritual welfare in women is higher than man. Another differentiator is the year of class and the level of education of fathers. Students whose fathers are not educated have higher scores than their fathers' graduate from senior high school and bachelor.

Furthermore, in the personal domain, three main points represent the spiritual well-being of participants.

First, the goal of life remains to focus on the hereafter. However, they do not overlook the responsibilities as a student. In research from M. X. Zhang et al (2019), a purpose in life addresses a student able to do something that is his intensity. Hence, having a purpose in life is a factor that reduces the tendency to become addicted to games. In addition H. K. Pong (2017), states that personal domain in spiritual well-being also advances student academic performance.

Second, participant's responses when in difficulty. They prioritize praying as a problem-solving strategy to obtain contentment. Every obstacle is a mechanism to get more confidential to Allah. Students in Jamaica are doing similarly. While emphasized with workloads and feel anxious, they practice meditation or prayer by communicating to God as coping strategies (Walker, 2020). The college students also reduce their anxiety by doing religious coping. In this case, the counselor considers the client's faith before conducting an intervention (Schindler & Hope, 2016).

Third, there is a sense of identity seen from participant's dependability. They do not easily give up on upholding the Salafi ideology that is their identity. The alignment of these three elements is part of the personal domain mentioned by NICA (1975), which was developed by Gomez & Fisher (2003), into a spiritual well-being scale that includes positive feelings, satisfaction, happiness, being good, and having a purpose in life.

In the communal domain, the participants have varying dynamics. It can be categorized into three main perspectives.

First, conduct showing a neutral attitude and tending to cover up the Salafi identity to blend in with the common public. Social pressure can be one point that generates this manner. Social pressures based on religious conformity affect how anti-gay attitudes in

adolescents (Van Droogenbroeck & Spruyt, 2020). Alternatively, it could also be due to a lack of confidence in the participant's self-concept, where she was doubtful and confused about her identity. Naturally, someone unsure of his self-concept will quickly identify with the group (Hogg et al., 2007). Then the religious group is the most appropriate community to identify himself for those who doubt (Hogg et al., 2010). Furthermore, he reduced his identity to join the group even though he was not sure. Consequently, when he tries to interact in another community, he attempted to adjust because of feels he cannot boast of his identity (Hogg, 2020).

Second, participants admitted that they were less compatible with establishing new relationships with other people. Subsequently, other participants added that they perceived there was no adaptability with other students. This assumption also leads to the perception of being rejected by the campus circumstances, such as classmates or lecturers. Hence, they feel loneliness and isolation. Finally, the participants turn into students who tend to be idle in the campus setting. This attitude can be based on prejudice against one another, such as how stereotypes are built between Asian Americans. Biased judgments against other groups are often the trigger. Moreover, someone already considers a member of the group. So that there conduce to be three attitudes, namely admiration, hostility, and fear of other groups (Q. Zhang, 2019). These feelings arise from a lack of interaction. Majority groups generally assume less interested in interacting with minorities. Meanwhile, minorities are constrained by feelings of fear of being rejected and discriminated against (Stathi et al., 2020). Whereas, when contact and communication are established among one group and another, this can reduce prejudice and stereotypes to improve relationships (Byrd & Zhang, 2020).

Third, one of the participants is attached to anyone to establish good relations, including people with different ideologies. She also built a relationship with friends from another ideology stream, such as Tarbiyah. By communicating and self-disclosure, someone becomes aware of other groups and vice versa to reduce prejudice, loneliness, and depression (Imai, 2017).

In the environmental domain, participants are individuals who perceive the wonder and amazement of the universe. This dialogue with the universe occurs as a way of admiring God's creation. A similar situation further appeared in research by H. Pong (2018), where students who have religious beliefs perform admiration for nature as a form of worshipping God. According to Fourianalistyawati (2018), mindfulness associates with spiritual well-being, which is when a person pays attention to the air he breathes and has complete awareness as an individual.

In the transcendental domain, the participants presented a similar response and became the pre-eminent domain. First, participants have a very firm belief in a great power outside of themselves, which is Allah SWT. Faith is embedded through evidence surrounded the universe. Second, following regular worship rituals to get transcendent inner peace. The study results from Hilmi dkk (2020), reveal a similar response. Students have a high percentage of belief in Allah and make it a source of reference for other aspects of life. Another research from Mukhabibah et al., (2017) also measured the spiritual well-being of students who memorized the Qur'an. The results found participant data stating that closeness to Allah is an extensive concept in life. Hence guide them to involving Allah in all activities.

The last discussion is trust in guidance from Allah. The participants felt convinced that it was Allah who moved their hearts to follow the Salafis pathways. Including events that occur in his life as if he made a journey to the truth. This belief in Allah's guidance manages the participants to feels confident that they are on the right path. It includes not accepting reason or analyzing arguments according to the local cultural context. Instead, Islam with kaffah, following the existing text. This belief retains participants steadfast in following the Salafi stream, even the consequence of the differences and prejudices from the people around them.

It tends to be different from the converting process studied by (King, 2017). Women who convert to Islam consciously understand the logical reasons for believing in Islam, such as meeting wise Muslims or searching various religions. Arranging a particular belief is also based on genuine consideration, such as women who convert to Islam because they like the concept of masculinity, femininity, and the position of women in Islam (van Nieuwkerk, 2008).

However, some studies reveal the same idea as this research. Guidance from God is a spiritual experience that comes from religion and rituals performed. Even in Sufistic studies, this experience conveys a sense of dependence on God (Ryandi, 2016). This belief of guidance also correlates to psychological type (Francis & Village, 2017). Later spiritual experiences in students able to execute them as religious individuals and behave religiously. Hence, the education system should create a comprehensive curriculum until the students receive religious experience (Court, 2013). Finally, religion encourages humans to find themselves calm, peaceful, fortunate, and become a way of life (Lindahl & Chilcott, 2011).

At the same time, the factors that affect the participants' spiritual well-being are this.

First, parental support that shapes personality and influences personal domains. Second, following Salafis lecture regularly make their heart more spacious and confident to worship. This habit directly affects the transcendental domain. Third, the living circumstances due to the convenience leads to the positive communal domain. Fourth, education, especially the study field, was taken in lectures, such as religion, science, or social fields. While in research from Dhillon (2018), self-esteem is a construct that affects an individual's spiritual well-being. However, Ellison (1983), also states how a child sees the relationship with his parents when growing up, and family togetherness can affect social competence. Hence, parenting and life experiences can also stimulate optimism, trust, and hope. Finally, it is related to spiritual well-being.

This study has described the reality of spiritual well-being in Salafi female students. However, it does not explicitly address the relationship between aspects of education and variations in spiritual well-being in the three participants. In addition, other researchers can also conduct similar research on the different religious communities such as NU, Muhammadiyah, and Tarbiyah. Thus, we able to conjecture the comparison of spiritual well-being from various perspectives.

CONCLUSION

Each participant has a different description of spiritual well-being, especially in the communal domains. Therefore, we concluded that the spiritual well-being of female students is a very personal construct, not only based on membership in a particular religious group. But the family background, education, and various other factors.

However, some values are internalized by the group. This study discovered it as a belief in guidance from Allah to Salafis ways. This belief encourages the dynamics of the participants' spiritual well-being, which is described in four domains.

Finally, the implications of this research are divided into two perspectives; first, to enriching knowledge about the spiritual welfare of Salafi students under assumptions and prejudices of society. Second, as a basis for conducting programs to improve students' spiritual well-being, spiritual welfare can enhance the foundation for dealing with various students' difficulties.

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