



Religious Moderation Education in Practice: A Study on International Students in a Middle Eastern University Dormitory

Nuha Sufina Binti Saidi¹, Nur Akashah Binti Zulkefli², Dasrizal³

¹Mutah University, Jordan

²Al al-Bayt University, Jordan

³King Abdulaziz University, Saudi Arabia

✉ nuhasufina645@gmail.com *

Abstract

The international dormitory environment in the Middle East not only serves as a place of residence, but also as a complex socio-cultural and religious space for foreign students. As a residential area, dormitories offer various activities to foster social, emotional, and spiritual intelligence among students. This study aims to explore how various activities in dormitories can be a medium for the practice of religious moderation education. This study uses a qualitative method with an ethnographic approach. Data sources were obtained through in-depth individual and group interviews with twenty-five foreign students from five countries, namely Malaysia, Indonesia, China, Nigeria, and Bangladesh. All informants were foreign students living in university international dormitories. To strengthen the interview data, the researchers also conducted direct observations of the activities carried out, and even participated for one year in various activities of foreign students at the research site. All data were analyzed thematically using the qualitative software NVivo 12. The research findings reveal that religious moderation values such as tolerance, empathy, and respect for differences are not taught through formal programs but grow organically and are constructed through interactions in seven dormitory activities, namely i) cultural festivals, ii) clubs or communities, iii) volunteer activities, iv) mentorship programs, v) worship or religious rituals, vi) spiritually-based community service activities, vii) spiritual discussion groups. This finding provides a perspective for universities to function dormitories not only as a place to live, but as an inclusive environment that naturally fosters religious moderation.

Article Information:

Received July 16, 2025

Revised August 27, 2025

Accepted September 28, 2025

Keywords: *Religious moderation, international students, dormitories, social, spiritual*

INTRODUCTION

In an increasingly globalized world of higher education, the number of foreign students continuing their studies abroad continues to increase (Dirgantari, 2012; Mali, 2020; Syamsunardi, 2022). International students bring diverse cultures, values, and perspectives that enrich the academic and social environment in higher education institutions (Agung, 2017; Darussalam et al., 2025; Eqzaputri et al., 2025; Khotijah & Hidayah, 2025). However, they also face various challenges such as adapting to a new culture, language differences, and limited social networks. These

How to cite

Saidi, N. S. B., Zulkefli, N. A. B., Dasrizal, D. (2025). Religious Moderation Education in Practice: A Study on International Students in a Middle Eastern University Dormitory. *Khalifa: Journal of Islamic Education*, 9(2), 123-134.

E-ISSN

2549-4783

Published by

Islamic Studies and Development Center Universitas Negeri Padang

challenges can affect emotional well-being, social interaction, and their spiritual development (Handayani, 2015; Ihsan, 2015).

International dormitories at universities often serve as the primary residence for foreign students. These dormitories not only function as a place to live but also as a social environment where students can interact, collaborate, and learn from one another (Hariyati, 2020; Utomo & Tjondro, 2022). The activities carried out by students in dormitories, both academic and non-academic, have great potential to influence the development of social, emotional, and spiritual intelligence.

Social, emotional, and spiritual intelligence are important components in character building and individual well-being. Social intelligence involves the ability to interact effectively with others and build positive relationships. Emotional intelligence includes the ability to recognize, understand, and manage one's own emotions towards others. Meanwhile, spiritual intelligence relates to the search for meaning in life, values, and higher purposes (Azzahra & Nurjanah, 2022).

International students often face challenges such as language, cultural, and educational system differences. This adaptation can cause stress, social isolation, and emotional uncertainty (Mugirotin & Mulawarman, 2023; Widiasih et al., 2020). Comprehensive support includes assistance in overcoming social, emotional, and spiritual challenges. Programs designed to meet these needs can enhance the student experience and help them develop positively during their studies (Aulia et al., 2021; Solihat, 2018).

This study aims to explore the form of religious moderation education programs for foreign students on social, emotional, and spiritual intelligence in international dormitories at universities. By understanding the relationship between student activities and the development of this intelligence, it is hoped that effective strategies can be found to support the well-being and holistic development of foreign students (Hutabarat & Nurchayati, 2021).

Previous studies have shown that social environments and extracurricular activities play an important role in the development of social and emotional intelligence. However, there are still limited studies that specifically examine religious moderation education programs for foreign students in international dormitories. That is why this research is important to find out how religious moderation education is internalized through daily social practices in dormitories, which can indirectly train students' social, emotional, and spiritual intelligence.

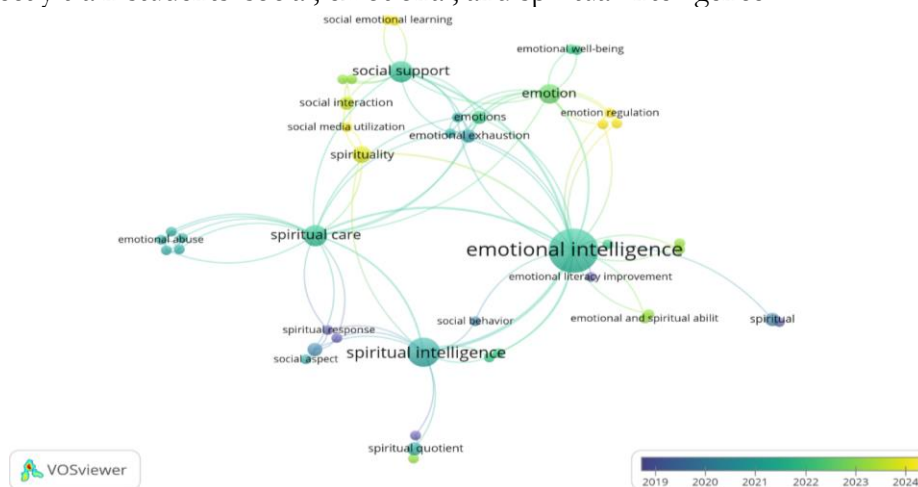


Fig 1. Visualization analysis using Vosviewer based on the keywords social, emotional, and spiritual intelligence by researchers (Scopus database)

The author found that research using the keywords social, emotional, and

spiritual intelligence is still very limited. Based on a Scopus data analysis conducted on September 15, 2024, it was found that there were 59 research documents related to social, emotional, and spiritual intelligence from various countries around the world. However, no documents were found that specifically discussed the form of religious moderation education when internalized through daily social practices in international dormitories. Therefore, more in-depth research on this topic is needed.

METHODS

This study uses a qualitative method with an ethnographic approach. The ethnographic approach is a research approach that focuses on a deep understanding of the culture, practices, and worldview of a particular group or community through direct observation and intensive interaction (Asril et al., 2023; Engkizar et al., 2024, 2025; Halik et al., 2018; Haryono, 2023; Kaputra et al., 2021; Maideja et al., 2023; Sabiruddin et al., 2024). This method and approach were chosen to gain an in-depth understanding of foreign students' experiences and perceptions of religious moderation education when internalized through daily social practices in dormitories and its impact on the development of social, emotional, and spiritual intelligence.

The population in this study consisted of twenty-five foreign students living in dormitories at several universities. The research sample was selected using purposive sampling, namely foreign students who had lived in the dormitory for at least one year (Purnamasari et al., 2017a; Tambun, 2022). This criterion was chosen to ensure that participants had sufficient experience in participating in dormitory activities.

Data was collected through several techniques, namely in-depth interviews, participatory observation, and documentation. The collected data was analyzed using Nvivo12 qualitative software (Abidin et al., 2023; Tambun et al., 2023). This research method was designed to provide a comprehensive picture of the form of religious moderation education when internalized through daily social practices in dormitories, using qualitative methods with an in-depth ethnographic approach and systematic thematic analysis.

RESULT AND DISCUSSION

This study has successfully revealed that religious moderation values such as tolerance, empathy, and respect for differences are not taught through formal programs, but grow organically and are constructed through interactions in seven dormitory activities, namely i) cultural festivals, ii) clubs or communities, iii) volunteer activities, iv) mentorship programs, v) worship or religious rituals, vi) spiritually-based community service activities, vii) spiritual discussion groups. These findings are summarized in several themes as shown in the following figure.

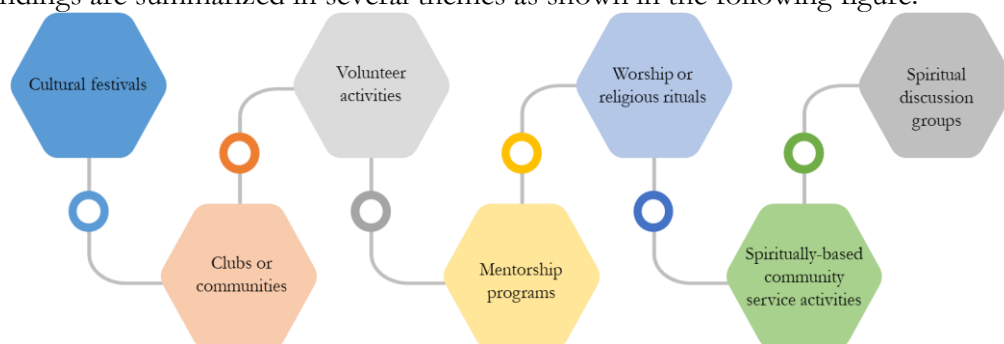


Fig 2. Religious moderation education activities for international students

The first is the cultural festival program. Cultural festivals held at the dormitory are an effective medium for instilling the values of religious moderation in a subtle

and enjoyable way. When foreign students from Malaysia, Nigeria, Bangladesh, and other countries gather to present their traditional clothing, dances, and cuisine, informal discussions arise about how religious values influence their cultures. Through this direct experience, students not only “know” about differences, but learn to “appreciate” them and see them as a shared treasure. The cultural festival program was described by several informants in the following interviews.

“...cultural festival program, I learned that even though worship practices differ, the values of goodness in each tradition are the same (informant 1); preparing for the festival taught us real cooperation. We learned to unite our differences to create something beautiful (informant 2); Through this festival, I realized that differences in traditions and beliefs are not barriers, but rather enrich spirituality. I learned to appreciate other ways of worshipping God, which sharpened my spiritual intelligence to be more tolerant (informant 3)”

A cultural festival is an event held by foreign students living in international dormitories to celebrate and introduce the cultural diversity of various countries. This event usually features various cultural aspects such as food, dance, music, traditional clothing, art, and handicrafts (Cahya & Ramadhana, 2023; Misnawati, 2023). The main purpose of cultural festivals is to promote understanding, tolerance, and appreciation between cultures, as well as to provide opportunities for students to share their cultural heritage with the wider campus community. Cultural festivals such as this are not only a form of entertainment and education, but also play an important role in building a more inclusive and diverse campus community (Anggoro et al., 2023; Sulianita & Qorib, 2023).

Second are clubs and communities. Clubs and communities in international university dormitories were formed as a tangible manifestation of a holistic religious moderation education program for foreign students. Through interactions in interest-based groups such as art, sports, or volunteer clubs, students from various religious and cultural backgrounds learn to collaborate, manage conflicts, and build empathy, which directly hones their social intelligence. The existence of these clubs and communities was conveyed by several informants in the following interviews.

“Joining the Cultural Arts Club taught me that religious moderation grows naturally when we collaborate. Through art, social intelligence is honed as we learn to communicate across cultures (informant 4); in the Cultural Arts Club, I learned religious moderation in the most natural way through collaboration... (informant 5)”

Clubs and communities organized by international students residing in university dormitories are groups or organizations formed based on specific interests, hobbies, and objectives (Hendra, 2018; Rochman Hadi Mustofa & Agnes Defiana, 2024). These clubs provide opportunities for students to engage in various activities that enrich their experiences, help them build social networks, and support their adaptation to new environments. These clubs and communities include language clubs, sports clubs, art clubs, academic clubs, religious clubs, and social clubs. By joining these clubs and communities, international students can enjoy a richer and more diverse educational experience, as well as build strong and meaningful relationships during their studies abroad.

Third is the volunteer program. The volunteer program at the international dormitory is a tangible manifestation of transformative religious moderation education for foreign students. Through social activities such as community service, students from various religious backgrounds learn to work together directly for universal humanitarian goals. This statement was conveyed by several informants in the following interviews.

“The volunteering program taught me that serving others knows no religion. When we

worked together to build houses for disaster victims, what we saw were not Muslims or Christians, but people who needed help. This strengthened my spirituality and empathy (informant 20); ... by becoming a volunteer, I learned to listen and understand the needs of others without prejudice. My social and emotional intelligence was honed through direct interaction with people of different cultures and beliefs (informant 21); Volunteering is the most tangible form of religious moderation. We work together based on universal human values (informant 22)”

Volunteering activities carried out by foreign students living in international dormitories at universities are activities carried out voluntarily to provide assistance or services to other people, communities, and organizations. These activities aim to make a positive contribution to society while providing valuable experiences for students in personal development and social skills (Fahmi & Yulita, 2023; Hamzah et al., 2022; Yusuf et al., 2020). These volunteer activities include environmental and conservation efforts, health services, and humanitarian activities. By participating in volunteer activities, international students not only make a positive contribution to the local community but also gain experience in personal, social, and professional development.

Fourth is the mentorship program. The mentorship program at the international dormitory plays a strategic role in instilling the value of religious moderation through a personal approach. Mentors not only guide foreign students in academic and cultural adaptation, but also facilitate the development of social intelligence through modeling interfaith interactions, honing emotional intelligence in managing cultural conflicts, and deepening spiritual intelligence by becoming a sounding board for reflecting on universal values in diversity, thereby creating organic and sustainable internalization of religious moderation. This statement was conveyed by several informants in the following interviews.

“... my mentor helped me understand the local culture without having to abandon my religious identity. I learned to balance tradition and beliefs with my new environment (informant 23); Discussions with my mentor taught me how to deal with differences of opinion in a mature way. My emotional intelligence developed in responding to diversity (informant 24); Through the mentorship program, I discovered ways to practice spiritual values in a multicultural life (informant 25)”

The mentorship program implemented by foreign students living in international dormitories at universities is an initiative in which senior students or academic staff assist and guide newly arrived foreign students to adapt to the academic, social, and cultural environment at the university. This program is designed to facilitate a smoother transition for international students, help them overcome challenges they may face, and support their academic success and well-being (Purnamasari et al., 2017; Rahmalina et al., 2023; Zakiyah et al., 2023).

Some forms of mentorship programs include academic mentoring, cultural orientation, socialization and social support, career development, and emotional support. The main objective of these mentorship programs is to ensure that international students are supported and connected, and able to overcome any obstacles they may encounter while studying abroad. These programs also encourage cross-cultural interaction and enrich students' experiences in a diverse environment.

The fifth is worship and religious rituals. The worship and religious ritual facilities program at the international dormitory is an important foundation for religious moderation education by providing a safe space for each student to practice their respective religions. This statement was conveyed by several informants in the following interviews.

“With separate but adjacent places of worship, I learned that we can practice our respective beliefs while maintaining peace together (informant 11); the experience of worshiping in this multicultural environment strengthened my spirituality (informant 12)”

Religious worship and rituals carried out by foreign students living in international university dormitories refer to religious activities held to support the spiritual and religious needs of students from various religious backgrounds. These activities are important for maintaining spiritual balance, providing comfort, and ensuring that students can practice their religion even though they are far from home.

Some forms of worship and religious rituals that may be available include regular congregational prayers, places of worship on campus, religious holiday celebrations, religious classes and discussions, joint religious activities, and spiritual support. The main purpose of worship and religious rituals is to ensure that international students have access to the facilities and support they need to maintain and practice their religious beliefs (Martin & Hafer, 2009; Pandya, 2017). This also helps to create an environment that respects diversity and supports inclusion for all students, regardless of their religious background.

The sixth is spiritual-based community service activities. Spiritual-based community service programs provide a concrete space for practicing religious moderation. Through activities such as interfaith social service, foreign students hone their social intelligence by learning to collaborate in diversity. This statement was conveyed by several informants in the following interviews.

“Through interfaith social service, I learned that serving others is the universal language of all religions. This strengthened my spirituality (informant 13); working with other religious communities taught me to respect differences. My social intelligence developed as I came to understand new perspectives (informant 14); community service opened my eyes to the fact that values of goodness exist in all beliefs. This experience has matured the way I relate to differences (informant 15)”

Spiritual-based community service activities carried out by foreign students living in international dormitories at universities are initiatives that combine spiritual or religious values with concrete actions to make a positive contribution to the surrounding community. These activities are usually driven by principles of humanity, compassion, and solidarity that stem from the religious beliefs or spiritual values embraced by the students (Adawiyah, 2016; Yuliyanti & Wasisto, 2021).

Some forms of spiritual-based community service activities include religious-based social activities, educational and outreach programs, social service at places of worship, spirituality-based environmental activities, health services and humanitarian aid, community empowerment programs, and interfaith activities. The main objective of these activities is to have a positive impact on society through an approach rooted in spiritual values. In addition, these activities also help students deepen their understanding and experience of their religious teachings or beliefs, while building greater empathy and social responsibility.

The seventh is the spiritual discussion group. The spiritual discussion group serves as a strategic forum for foreign students to develop religious moderation. Through open dialogue about the universal values of various beliefs, participants practice social intelligence by learning to listen to different perspectives, hone their emotional intelligence by respecting each other's feelings, and deepen their spiritual intelligence by reflecting on the commonalities between religions. This statement was conveyed by several informants in the following interviews.

“Spiritual discussions broadened my horizons. It turns out that there are many similar

human values in all religions (informant 16); I learned to listen to and respect opinions about different beliefs. My social intelligence has been honed (informant 17); discussion groups helped me understand spirituality more deeply. Differences are no longer seen as a threat, but as a source of richness (informant 18)”

Spiritual discussion groups organized by foreign students living in international university dormitories are forums or meetings where students gather to discuss topics related to spirituality, religion, and inner life. This activity provides an opportunity for students from various religious and belief backgrounds to share their views, deepen their spiritual understanding, and learn from one another in an open and inclusive atmosphere (Khilmiyah & Wiyono, 2021; Mumthi'ah Alkautzar et al., 2018; Rosadi, 2023).

Some aspects of spiritual discussion include the exchange of spiritual views, learning about other religions, increasing understanding and tolerance, reflection and meditation, understanding ethical and moral issues, spiritual support, and interfaith collaboration. The main purpose of this spiritual discussion group is to create a space where students can explore and deepen their spiritual lives in a supportive and inclusive atmosphere. It also helps them build a close-knit community based on shared values, increase spiritual awareness, and develop a broader understanding of the spiritual world.

CONCLUSION

Based on the research findings, it can be concluded that values of religious moderation such as tolerance, empathy, and appreciation for differences are not formed through formal programs, but develop organically through interactions within seven dormitory activities. These seven activities - cultural festivals, clubs or communities, volunteer activities, mentorship programs, religious practices, spiritually-based community service, and spiritual discussion groups - have created an ecosystem that allows international students to naturally construct an understanding of religious moderation. Through this process, the values of religious moderation are not only understood cognitively but are also internalized and practiced in daily life within the international dormitory environment.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author Contribution

Nuha Sufina Binti Saidi: Writing-Preparation of original manuscript, **Nur Akashah Binti Zulkefli:** Conceptualization, Methodology, Visualization, Investigation, Improve Content, **Dasrizal:** Data accuracy, Improve Language.

AI Statement

The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding Statement

The author(s) declare that no financial support was received for the research,

authorship, and/or publication of this article.

Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher's and Journal's Note

Islamic Studies and Development Center Universitas Negeri Padang as the publisher and Editor of *Khalifa: Journal of Islamic Education* that there is no conflict of interest towards this article publication.

REFERENCES

- Abidin, H., Mukhlis, I., & Zagladi, A. N. (2023). Multi-method Approach for Qualitative Research: Literature Review with NVivo 12 PRO Mapping. *Kalam Cendekia: Jurnal Ilmiah Kependidikan*, 11(3). <https://doi.org/10.20961/jkc.v11i3.80748>
- Adawiyah, W. (2016). Terapi Spiritual Emotional Freedom Technique (Seft) Untuk Menurunkan Tingkat Stres Akademik Pada Siswa Menengah Atas Di Pondok Pesantren {Spiritual Emotional Freedom Technique (SEFT) Therapy to Reduce Academic Stress Levels in High School Students at Islamic Boarding Schools}. *Jurnal Ilmiah Psikologi Terapan*, 04(02), 2301–8267. <https://doi.org/10.22219/jipt.v4i2.3523>
- Agung, A. S. I. (2017). Dinamika Lptk Menuju Perguruan Tinggi Kelas Dunia (World Class University/Wcu) {The Dynamics of Teacher Training Colleges Towards World Class Universities (WCU)}. *Perspektif Ilmu Pendidikan*, 31(1), 43–54. <https://doi.org/10.21009/pip.311.6>
- Anggoro, A. D., Susanto, H., Arifin, R., Nugroho, O. C., Purwati, E., & Ridho, I. N. (2023). Manajemen Event Budaya Sebagai Daya Tarik Wisata di Kabupaten Ponorogo. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 7(1), 570–580. <https://doi.org/10.58258/jisip.v7i1.4434>
- Asril, Z., Engkizar, Syafril, S., Arifin, Z., & Munawir, K. (2023). *Perspective Chapter: A Phenomenological Study of an International Class Program at an Indonesian University*. <https://doi.org/10.5772/intechopen.110325>
- Aulia, L. R., Dewi, D. A., & Furnamasari, Y. F. (2021). Mengenal Identitas Nasional Indonesia Sebagai Jati Diri Bangsa untuk Menghadapi Tantangan di Era Globalisasi {Understanding Indonesia's National Identity as the Nation's Identity to Face Challenges in the Era of Globalization}. *Jurnal Pendidikan Tambusai*, 5(3), 8549–8557. <https://doi.org/10.31004/jptam.v5i3.2355>
- Azzahra, M. P., & Nurjanah, Y. (2022). Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual dan Perilaku Belajar Terhadap Tingkat Pemahaman Akuntansi {The Influence of Emotional Intelligence, Spiritual Intelligence, and Learning Behavior on Accounting Comprehension Levels}. *JAS-PT (Jurnal Analisis Sistem Pendidikan Tinggi Indonesia)*, 6(2), 91. <https://doi.org/10.36339/jaspt.v6i2.692>

- Cahaya, P., & Ramadhana, M. A. (2023). Pembelajaran Berbasis Budaya Untuk Bahasa Indonesia Sebagai Bahasa Asing Di Yogyakarta {Culture-Based Learning for Indonesian as a Foreign Language in Yogyakarta}. *Jurnal Dieksis Id*, 3(2), 84–98. <https://doi.org/10.54065/dieksis.3.2.2023.349>
- Darussalam, F. I., Indra, A. B., Rahman, S., & Risa, B. (2025). Adaptasi Sosial Mahasiswa Asing PTKIN Sulawesi Selatan Perspektif Teori Praksis Pierre Bourdieu {Social Adaptation of Foreign Students at PTKIN South Sulawesi: The Perspective of Pierre Bourdieu's Theory of Praxis}. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 10(1), 59–78. <https://doi.org/10.32332/riayah.v10i1.10383>
- Dirgantari, P. D. (2012). Pengaruh Kualitas Layanan Jasa Pendidikan Terhadap Kepuasan Mahasiswa serta Dampaknya Terhadap Upaya Peningkatan Citra Perguruan Tinggi Negeri Menuju World Class University (Studi pada Mahasiswa Asing di ITB, UNPAD, dan UPI) {The Effect of Educational Service Quality on Student Satisfaction and Its Impact on Efforts to Improve the Image of State Universities Towards World Class University (A Study of Foreign Students at ITB, UNPAD, and UPI)}. *Jurnal Ilmu Manajemen dan Bisnis*, 3(2). <https://doi.org/10.17509/jimb.v3i2.1039>
- Engkizar, E., Alhadi, M., & Akyuni, Q. (2024). Indonesian International Student Mobility Awards Program: Chances and Challenges. In *JLASMY Journal* (Vol. 1, Issue 1, pp. 41–56). <https://jiasmy.intischolar.id/index.php/jiasmy/article/view/4>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>
- Eqzaputri, E. B., Halwa Diafreza, F., Pariyanto, K. L., Hastriningrum, S., Purwadi, D., & Pratiwi, W. W. (2025). Peran Mahasiswa Indonesia di Luar Negeri dalam Melestarikan Budaya dan Memperkuat Identitas Nasional {The Role of Indonesian Students Abroad in Preserving Culture and Strengthening National Identity}. *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya*, 3(4), 137–145. <https://doi.org/10.61132/morfologi.v3i4.1938>
- Fahmi, M. A., & Yulita, K. (2023). Peningkatan Kompetensi Bahasa Inggris Masyarakat Kota Surabaya Melalui Program Volunteering Tutor Rumah Bahasa Dengan Media Pembelajaran Daring Di Tengah Pasca Pandemi Covid-19 {Improving the English Language Competence of Surabaya City Residents Through the Rumah Bahasa Tutor Volunteering Program Using Online Learning Media in the Midst of the Post-Covid-19 Pandemic}. *Jurnal Pengabdian West Science*, 2(04), 242–250. <https://doi.org/10.58812/jpws.v2i04.293>
- Halik, A., Komunikasi, I., Dakwah, F., & Komunikasi, D. (2018). Paradigma Kritik Penelitian Komunikasi (Pendekatan Kritis-Emansipatoris Dan Metode Etnografi Kritis {Critical Paradigm in Communication Research (Critical-Emancipatory Approach and Critical Ethnographic Method)}. *Jurnal Tabligh*, 19(2), 162–178. <https://doi.org/10.24252/jdt.v19i2.7473>
- Hamzah, I. S., Zin, S. A. M., Jamal, M. B., Sarifin, M. R., & Kamarudin, L. A. (2022). The Role of Voluntary Activity in Nurturing Student's Soft Skills: Peranan Aktiviti Sukarela dalam Memupuk Kemahiran Insaniah Mahasiswa {The Role of Voluntary Activities in Nurturing Students' Soft Skills: The Role of Voluntary Activities in Cultivating Students' Soft Skills}. *Perspektif Jurnal Sains Sosial Dan Kemanusiaan*, 14, 67–80. <https://doi.org/10.37134/perspektif.vol14.sp.6.2022>
- Handayani, T. (2015). Relevansi Lulusan Perguruan Tinggi di Indonesia Dengan

- Kebutuhan Tenaga Kerja di Era Global {The Relevance of Indonesian College Graduates to Labor Market Needs in the Global Era}. *Jurnal Kependudukan Indonesia*, 10(1), 53. <https://doi.org/10.14203/jki.v10i1.57>
- Hariyati, F. (2020). Strategi Akomodasi Komunikasi Mahasiswa Asing dalam Interaksi Antarbudaya (Studi pada Mahasiswa Thailand Selatan di UHAMKA {Communication Accommodation Strategies of Foreign Students in Intercultural Interaction (A Study of Southern Thai Students at UHAMKA)}). *Komunika*, 7(1), 1–15. <https://doi.org/10.22236/komunika.v7i1.5561>
- Haryono, E. (2023). Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam {Qualitative Research Methodology in Islamic Higher Education Institutions}. *E-Journal an-Nuur: The Journal of Islamic Studies*, 13(2), 1–6. <https://doi.org/10.58403/annuur.v13i2.301>
- Hendra, F. (2018). Peran Organisasi Mahasiswa Dalam Meningkatkan Mutu Pembelajaran Keterampilan Berbahasa Arab {The Role of Student Organizations in Improving the Quality of Arabic Language Skills Learning}. *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, 5(1). <https://doi.org/10.15408/a.v5i1.7480>
- Hutabarat, E., & Nurchayati, N. (2021). Penyesuaian Diri Mahasiswa Batak yang Merantau di Surabaya {Self-Adjustment of Batak Students Studying Away from Home in Surabaya}. *Jurnal Penelitian Psikologi*, 1(1), 45–59. <https://doi.org/10.26740/cjpp.v8i7.41734>
- Ihsan, M. N. (2015). Perbandingan Sistem Pendidikan di Tiga Negara; Mesir, Iran dan Turki {A Comparative Study of Education Systems in Three Countries: Egypt, Iran, and Turkey}. *Jurnal Pendidikan Islam*, 4(1), 49. <https://doi.org/10.14421/jpi.2015.41.49-70>
- Kaputra, S., Engkizar, E., Akyuni, Q., Rahawarin, Y., & Safarudin, R. (2021). Dampak Pendidikan Orang Tua Terhadap Kebiasaan Religius Anak Dalam Keluarga Jama'ah Tabligh {The Impact of Parental Education on Children's Religious Habits in Jama'ah Tabligh Families}. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(2), 249–268. <https://doi.org/10.24042/atjpi.v12i2.9979>
- Khilmiyah, A., & Wiyono, G. (2021). Emotional and social intelligence assessment model for student character reinforcement. *International Journal of Educational Management*, 35(4), 789–802. <https://doi.org/10.1108/IJEM-02-2020-0046>
- Khotijah, S., & Hidayah, N. (2025). Social Adjustment Mahasiswa Asing di Wilayah Surabaya Raya. *AKADEMIK: Jurnal Mahasiswa Humanis*, 5(1), 433–448. <https://doi.org/10.37481/jmh.v5i1.1246>
- Maideja, F., Sukri, A., Sari, I. R., Maideja, F., & Illahi, T. F. N. W. (2023). Integration of Local Cultural Values in Forming Student Morale in Learning Islamic Religious Education in Junior High Schools. *International Journal of Multidisciplinary Research of Higher Education*, 6(2), 97–105. <https://doi.org/10.24036/ijmurhica.v6i2.108>
- Mali, M. G. (2020). Internasionalisasi Kampus Sebagai Strategi Perguruan Tinggi Dalam Menghadapi Era Revolusi Industri 4.0 {Campus Internationalization as a Strategy for Higher Education Institutions in Facing the Era of the 4.0 Industrial Revolution}. *Jurnal Manajemen Publik & Kebijakan Publik (JMPKP)*, 2(1), 68–78. <https://doi.org/10.36085/jmpkp.v2i1.643>
- Martin, T. N., & Hafer, J. C. (2009). Models of emotional intelligence, spiritual intelligence, and performance: A test of tischler, biberman, and mckeage. *Journal of Management, Spirituality and Religion*, 6(3), 247–257. <https://doi.org/10.1080/14766080903069364>

- Misnawati, M. (2023). Melintasi Batas-Batas Bahasa Melalui Diplomasi Sastra Dan Budaya {Crossing Language Boundaries through Literary and Cultural Diplomacy}. *Pedagogik: Jurnal Pendidikan*, 18(2), 185–193. <https://doi.org/10.33084/pedagogik.v18i2.5538>
- Mugirotin, M., & Mulawarman, W. G. (2023). Perspektif Mahasiswa Pertukaran Indonesia tentang Kualitas Pengajaran di Universitas Bangkok, Thailand {Indonesian Exchange Students' Perspectives on Teaching Quality at Bangkok University, Thailand}. *Jurnal Ilmu Manajemen dan Pendidikan*, 3, 209–216. <https://doi.org/10.30872/jimpian.v3iSE.3736>
- Mumthi'ah Alkautzar, A., Kedokteran, F., Ilmu, D., Uin, K., & Makassar, A. (2018). Hubungan Kecerdasan Emosional, Kecerdasan Spiritual Dan Regulasi Diri Dalam Belajar (Self-Regulated Learning) Terhadap Hasil Ujian Osca Mahasiswa Kebidanan Stikes Mega Rezky Makassar {The Relationship between Emotional Intelligence, Spiritual Intelligence, and Self-Regulated Learning on OSCA Examination Results of Midwifery Students at STIKES Mega Rezky Makassar}. *Journal of Islamic Nursing*, 3(1), 9–19. <https://doi.org/10.24252/join.v3i1.5470>
- Pandya, S. P. (2017). Spiritual education program for improving the emotional intelligence of gifted children: A multi-city single-group evaluation study. *Gifted and Talented International*, 32(2), 120–133. <https://doi.org/10.1080/15332276.2018.1537138>
- Purnamasari, I., Suyata, S., & Dwiningrum, S. I. A. (2017). Homeschooling dalam masyarakat: Studi etnografi pendidikan {Homeschooling in Society: An Ethnographic Study of Education}. *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 5(1), 14. <https://doi.org/10.21831/jppfa.v5i1.15082>
- Rahmalina, N., Ma'wah, N. J., Tunnufus, Z. Z., & Gymnastiar, R. M. (2023). Wakaf Sebagai Sarana Moderasi Beragama dalam Mewujudkan Kesejahteraan Sosial: Perspektif Maqashid Syariah {Waqf as a Means of Religious Moderation in Realizing Social Welfare: A Maqasid al-Sharia Perspective}. *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi*, 3(1), 476–486. <https://doi.org/10.56799/ekoma.v3i1.2522>
- Rochman Hadi Mustofa, & Agnes Defiana. (2024). Culture Shock Akademik Mahasiswa Asing di Indonesia (Studi Kasus di Universitas Muhammadiyah Surakarta) {Academic Culture Shock among International Students in Indonesia (A Case Study at Muhammadiyah University of Surakarta)}. *Didaktika: Jurnal Kependidikan*, 13(2), 1641–1654. <https://doi.org/10.58230/27454312.667>
- Rosadi, K. I. (2023). The effect of emotional intelligence, spiritual intelligence, and school culture on strengthening senior high school student's character in Jambi Province. *Cogent Social Sciences*, 9(1), 2194564. <https://doi.org/10.1080/23311886.2023.2194564>
- Sabiruddin, Nurfadhilah, Bukhari, Aryanti, Y., & Engkizar. (2024). Extremism in Pre-Islamic Arab Society: A Perspective on Moderate Values and Tolerance. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(2), 206–222. <https://doi.org/10.30821/miqot.v48i2.1270>
- Solihat, M. (2018). Adaptasi Komunikasi dan Budaya Mahasiswa Asing Program Internasional di Universitas Komputer Indonesia (Unikom) Bandung {Communication and Cultural Adaptation of International Program Foreign Students at Universitas Komputer Indonesia (UNIKOM) Bandung}. *Jurnal Common*, 2(1). <https://doi.org/10.34010/common.v2i1.872>

- Sulianita, D., & Qorib, M. (2023). Gastrodiplomasi Indonesia di Sasanuphatum Thailand sebagai Bisnis Internasional {Indonesian Gastrodiplomacy in Sasanuphatum, Thailand as an International Business}. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 4(5), 1360–1370. <https://doi.org/10.47467/elmal.v4i5.3213>
- Syamsunardi, S. (2022). Internalisasi Budaya Siri' Na Pacce dalam Membangun Karakter Mahasiswa di Perguruan Tinggi {Internalization of Siri' Na Pacce Culture in Building University Students' Character}. *LaGeografia*, 20(2), 260. <https://doi.org/10.35580/lageografia.v20i2.30916>
- Tambun, S. (2022). Peningkatan Kemampuan Melakukan Riset Kualitatif dengan Menggunakan Software NVivo 12 Plus di LAN Pusat Pelatihan dan Pengembangan dan Kajian Desentralisasi dan Otonomi Daerah di Samarinda {Improving the Ability to Conduct Qualitative Research Using NVivo 12 Plus Software at the National Institute of Public Administration Training and Development Center for Decentralization and Regional Autonomy Studies in Samarinda}. *Jurnal Pemberdayaan Nusantara*, 1(2). <https://doi.org/10.52447/jpn.v1i2.5663>
- Tambun, S., Sitorus, R. R., Putra, R. R., & Julito, K. A. (2023). Pemanfaatan aplikasi NVivo 12 Plus untuk riset kualitatif di bidang akuntansi {Utilization of the NVivo 12 Plus Application for Qualitative Research in the Field of Accounting}. *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, 6(2), 359–372. <https://doi.org/10.33474/jipemas.v6i2.19401>
- Utomo, B. S., & Tjondro, E. (2022). Model Pembinaan yang Holistik di Asrama bagi Mahasiswa Teologi {A Holistic Development Model in Dormitories for Theology Students}. *Jurnal EFATA: Jurnal Teologi dan Pelayanan*, 8(2), 71–85. <https://doi.org/10.47543/v8i2.61>
- Widiasih, R., Hermayanti, Y., & Ermiati. (2020). International students' experience of studying at Indonesian universities: A systematic review. *Journal of International Students*, 10(Special Issue 3), 24–43. [https://doi.org/10.32674/jis.v10iS\(2\).2710](https://doi.org/10.32674/jis.v10iS(2).2710)
- Yuliyanti, Y., & Wasisto, J. (2021). Proses Transfer Pengetahuan pada Perkuliahan Mahasiswa Asing Universitas Diponegoro {The Knowledge Transfer Process in Courses for International Students at Diponegoro University}. *Anuva: Jurnal Kajian Budaya, Perpustakaan, dan Informasi*, 5(4), 515–526. <https://doi.org/10.14710/anuva.5.4.515-526>
- Yusuf, Y. M., Prastyo, D. A., Khaerunnisa, L., & Raharjo, S. T. (2020). Implementasi Program Corporate Social Responsibility Oleh Perusahaan Unicorn di Indonesia {The Implementation of Corporate Social Responsibility Programs by Unicorn Companies in Indonesia}. *Prosiding Penelitian dan Pengabdian kepada Masyarakat*, 6(3), 252. <https://doi.org/10.24198/jppm.v6i3.26214>
- Zakiyah, A. K. S. N., Lamo, M. A. P. E. H., Firmansyah, H., Junshionamas, F. T., & Kurnia, M. A. (2023). Edutourism sebagai upaya meningkatkan potensi desa wisata {Edutourism as an Effort to Enhance the Potential of Tourism Villages}. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 4(1), 1–8. <https://doi.org/10.33474/jp2m.v4i1.19613>

Copyright holder:

© Saidi, N. S. B., Zulkefli, N. A. B., Dasrizal, D. (2025)

First publication right:

Khalifa: Journal of Islamic Education

This article is licensed under:

CC-BY-SA