

PHENOMENOLOGY OF ADAPTATION AND COPING STRATEGIES AMONG NON-MUSLIM STUDENTS AT ISLAMIC UNIVERSITY

Rendito Angger Pranata¹, Najma Namiril Kamilah², Yunita Aulia Kasyfa³

UIN Sunan Kalijaga Yogyakarta

renditoanggerp@gmail.com¹, najmanamiril29@gmail.com², yunitaauliakasyfa0905@gmail.com³

ABSTRAK

Penelitian ini bertujuan menggali secara mendalam pengalaman adaptasi dan strategi koping mahasiswa non-Muslim di lingkungan Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. Pendekatan kualitatif dengan desain fenomenologi digunakan untuk memahami makna subjektif pengalaman hidup partisipan. Enam mahasiswa non-Muslim dipilih secara *purposive* melalui teknik snowball sampling. Data dikumpulkan melalui wawancara mendalam semi-terstruktur dan dianalisis menggunakan analisis tematik fenomenologis. Hasil penelitian menunjukkan bahwa proses adaptasi berlangsung dinamis melalui fase: rasa asing dan gegar budaya, ketakutan sebagai minoritas, pengembangan strategi koping (regulasi emosi, ibadah sesuai keyakinan, aktivitas fisik, afirmasi positif), pemanfaatan dukungan sosial, serta pemaknaan pengalaman sebagai pendewasaan diri dan penguatan identitas. Kesimpulan penelitian ini menegaskan bahwa meskipun menghadapi tekanan psikososial, mahasiswa non-Muslim mampu beradaptasi secara positif dengan kombinasi *problem-focused coping* dan *emotion-focused coping*. Kontribusi penelitian memberikan pemahaman mendalam tentang dinamika psikologis minoritas di perguruan tinggi berbasis agama. Kelemahan penelitian terletak pada keterbatasan jumlah partisipan dan konteks tunggal, sehingga perlu penelitian lanjutan di berbagai Perguruan Tinggi Keagamaan Islam Negeri lain.

Kata kunci: adaptasi, strategi koping, mahasiswa non-Muslim, fenomenologi, kampus Islam.

ABSTRACT

This study aims to explore in depth the adaptation experiences and coping strategies of non-Muslim students at the State Islamic University (UIN) Sunan Kalijaga in Yogyakarta. A qualitative approach with a phenomenological design was used to understand the subjective meanings of the participants' life experiences. Six non-Muslim students were purposively selected using snowball sampling. Data were collected

through semi-structured in-depth interviews and analyzed using phenomenological thematic analysis. The results indicate that the adaptation process unfolds dynamically through the following phases: feelings of alienation and culture shock, fear as a minority, development of coping strategies (emotional regulation, religious practices according to one's beliefs, physical activities, positive affirmations), utilization of social support, and interpretation of the experience as personal growth and identity strengthening. The study's conclusion affirms that despite facing psychosocial pressures, non-Muslim students are able to adapt positively through a combination of problem-focused and emotion-focused coping. This study's contribution provides an in-depth understanding of the psychological dynamics of minorities in religious-based universities. The study's limitations include the small sample size and single-context setting, necessitating further research at other State Islamic Religious Universities.

Keywords: *adaptation, coping strategies, non-Muslim students, phenomenology, Islamic University.*

INTRODUCTION

Higher education today has become a meeting place for complex cultures, ethnicities, and religions. Universities are no longer just a place for knowledge transfer, but a miniature global society that demands serious diversity management (Altbach, 2016; Marginson, 2024). In Indonesia, this phenomenon is evident in State Islamic Religious Universities. In the spirit of openness, institutions that have historically been based on Islamic theology are now beginning to accept non-Muslim students as a form of religious moderation movement (Kementerian Agama RI, 2019; Shihab, 2009). This policy has been integrated into the campus curriculum and programs, including the establishment of the Religious Moderation House as well as various inclusive activities (Muhlisin et al., 2023; Muhsin et al., 2024; Muliadi et al., 2025). But behind the narrative of tolerance, there are profound psychological and social challenges for non-Muslim students as a minority group in Muslim-majority settings, mainly due to differences in social norms and potential negative stigma (Haider et al., 2024; Kumalasari et al., 2025).

State Islamic University Sunan Kalijaga Yogyakarta stands as the vanguard of the open education movement. As a campus that carries the concept of integration-interconnection, State Islamic University Sunan Kalijaga openly

accepts students from various faith backgrounds, ranging from Christianity, Catholicism, Hinduism, to Buddhism through the Diversity Portfolio Pathway (Admisi, 2025). An interesting thing to explore is how the daily atmosphere on this campus still feels very thick with Islamic identity. Islamic symbols such as the hijab and daily religious activities reinforce the collective identity of Muslims in academic public spaces (Hidayat & Muliadi, 2022; Mukhtarom, 2023a; N. S. Nasir & Al-Amin, 2006). The way female students dress religiously, especially the hijab, reflects their Islamic identity and religiosity in the campus environment (Margareta & Khadavi, 2025). In addition, many Islamic educational institutions affirm their Islamic identity through curriculum rules and campus culture that unite Islamic values in the formal learning process (Permanasari et al., 2023). The curriculum based on moderate Islamic values is also applied systematically to build student character while maintaining harmony between religions (Idris et al., 2024; Ma`arif et al., 2022; M. Nasir & Rijal, 2021). Nevertheless, the experience of non-Muslim students in the face of such symbolic dominance is still an important issue in the study of inclusive higher education (Nasution et al., 2025a; Yusuf et al., 2025).

This condition created what Edward Said called (1978) as a foreigner or a different position, where non-Muslim students have to live their lives in a public space deliberately designed for a faith community that is different from theirs. Non-Muslim students experience culture shock in the early stages of adaptation before finally being able to negotiate identity through integrative or adaptive strategies (Hamzah et al., 2021; Wakhidah & Adityarini, 2020; Yusuf et al., 2025). The mismatch between personal identity and environmental identity in the long term often creates considerable psychological distress (French et al., 1982). The psychological pressure due to this mismatch is also reinforced by negative stereotypes and limited access to worship facilities (Amlashi et al., 2024; Kumalasari et al., 2025). Non-Muslim students studying in Muslim-majority neighborhoods are at risk of culture shock and stress due to having to adjust. Acculturation stress is strongly correlated with an increase in psychological disorders as well as a decrease in the quality of life of minority students (Amlashi et al., 2024). They are constantly caught up in the process of negotiating their identity in order to be socially accepted without having to lose their true personality

(Liebkind, 2006; Sam & Berry, 2010). This process includes the feeling of always being socially supervised, anxiety about negative assumptions, to the inner dilemma when having to follow Islamic religious traditions in official campus activities (Fine & Sirin, 2007; Tajfel, 2010).

In an effort to maintain psychological well-being and academic well-being in the midst of these demands, non-Muslim students will naturally develop ways to survive or overcome problems (coping). Coping is the effort of thoughts and actions that a person uses to manage situations that are perceived to be oppressive or beyond his ability (Folkman, 2013). The main coping strategies used include negotiating the meaning of identity through active participation in student organizations and building support networks among minorities (Nasution et al., 2025a; Wakhidah & Adityarini, 2020; Yusuf et al., 2025). This strategy can be in the form of problem-focused coping, such as actively trying to organize to break through social boundaries, or emotionally focused coping, such as seeking support from fellow minorities or distracting through hobbies (Carver et al., 1989; Skinner & Zimmer-Gembeck, 2007). In addition, reframing strategies and the use of environmental resources such as studying with friends (*peer learning*) and family support (Nasution et al., 2025a). The copying pattern of non-Muslim students at State Islamic University Sunan Kalijaga certainly has unique characteristics that are different from student copying on public university, considering the factors of religious moderation and the values of politeness in Yogyakarta culture (Magnis-Suseno, 1984).

Although officially State Islamic University Sunan Kalijaga has implemented a policy that ensures the safety of all students, the personal experience of how a non-Muslim student feels, interprets, and survives in this environment is still an inner world that has not been revealed much (Casanova, 2011; Hefner, 2001). Previous studies have focused more on tolerance figures or administrative policies in general (Azra, 2016; Misrawi, 2010), but often ignores deeply personal stories. Recent research emphasizes the importance of exploring the subjective life experiences of non-Muslim students in order to fully understand their adaptation dynamics (Hamzah et al., 2021; Hidayat & Muliadi, 2022; Yusuf et al., 2025). Whereas subjective interpretations of everyday experiences, such as feelings when

class discussions touch on theological issues or the challenge of building relationships in a uniform environment, are key to understanding for real reason whether religious moderation works well at the grassroots level. Personal stories about identity negotiations while attending religious courses and interfaith interactions are important data sources to evaluate the effectiveness of inclusion policies based on religious moderation (Mukhtarom, 2023b; Nasution et al., 2025a). Comparative studies have also shown that instilling the value of tolerance in depth is more effective when supported by institutional culture and multicultural learning practices, rather than just a formal administrative approach (Idris et al., 2024; Muliadi et al., 2025).

Therefore, the researcher sees the need to conduct research with a phenomenological approach. The phenomenological approach has been widely used in studies related to the adaptive experiences of religious and ethnic minority groups in faith-based colleges (Hamzah et al., 2021; Nasution et al., 2025a; Yusuf et al., 2025). Phenomenology allows researchers to dive into the core of non-Muslim students' life experiences without diminishing their meaning or incorporating prejudice (Creswell & Poth, 2024; Moustakas, 1994). The findings show a variation in adaptation patterns ranging from integrated to isolated, depending on institutional support and the characteristics of the campus social environment (Kumalasari et al., 2025; Yusuf et al., 2025). A comparative study between Islamic Religious Colleges and General Universities also shows the effectiveness of moderation-based curriculum design in shaping attitudes of tolerance and anti-violence at the grassroots level (Muliadi et al., 2025). Through research entitled "*Phenomenology of Adaptation and Coping Strategies among Non-Muslim Students at Islamic University*", the researchers wanted to explore how these students overcome the limitations of these differences and what strategies they chose to stay afloat. This research is expected not only to contribute thought to cross-cultural psychology but also to become a critical reflection material for the development of open education in the Islamic Religious Higher Education environment that is more psychologically and existentially friendly for all circles.

Based on the description above, the formulation of the problem in this study is: (1) What is the adaptation experience of non-Muslim students at State Islamic

University Sunan Kalijaga? (2) What coping strategies do they use? This study uses a phenomenological approach with data collection techniques in the form of semi-structured in-depth interviews. Data were analyzed using a thematic analysis model. The novelty of this research lies in the exploration of the subjective experiences of non-Muslim students at State Islamic Religious Higher Universities which are still rarely revealed in depth.

METHOD

Research Design

This study uses a qualitative approach with phenomenological design. This design was chosen to explore the essence of student life experiences non-Muslim in the environment of State Islamic University Sunan Kalijaga Yogyakarta (Creswell, 2014; Moustakas, 1994), especially related to psychological pressure and coping strategies that cannot be measured statistically. Researchers applied epoché or bracketing to postpone initial assumptions in order to understand the participants' subjective world in a purely way.

Location and Participants

The research was carried out at State Islamic University Sunan Kalijaga Yogyakarta. Participants amounted to 6 (six) active non-Muslim students (Christians, Catholics, and Hindus) who were selected using *the snowball sampling technique*. This technique is effective in reaching minority populations that are relatively difficult to access and helps build trust (*rapport*) (Neuman, 2014). This study has obtained ethical approval from participants through informed consent. All data is kept confidential and presented in anonymous form.

Table 1. Participants

Initials	Gender	Religion	Semester
A	Women	Christian	5
C	Women	Christian	3
E	Men	Christian	5
G	Women	Hindu	7
M	Women	Catholic	5
V	Women	Catholic	7

Data Collection

Primary data was collected through semi-structured in-depth interviews to explore participants' subjective experiences. During the interview, the researcher made observations on body language, tone of speech, and mandatory expressions recorded in field notes. Documentation is done through audio recording and verbatim transcription. Data saturation is determined when no new themes appear (Fusch & Ness, 2015).

Data Analysis

Data were analyzed using thematic analysis (Braun & Clarke, 2006) with the stages of open coding, axial coding, and selective coding (Corbin & Strauss, 2008). In open coding, researchers identified the unit of meaning from the interview transcript. Next, axial coding groups code into broader categories. The final stage of selective coding selects core categories that are integrated into key themes that represent the essential structure of participants' coping experiences and coping strategies. To ensure the validity of the data, source triangulation was carried out by comparing findings between participants from different religious backgrounds (Patton, 1999), as well as member checking to confirm the suitability of the researcher's interpretation with the participant's experience (Creswell, 2014)

DISCUSSION

This research produced seven themes that describe the adaptation process from start to finish. In summary, what happened was as follows: (1) students experienced a sense of alienation and awareness of environmental differences; (2) fear, anxiety, and *culture shock* appear; (3) they develop various ways of reducing stress (coping strategies); (4) social support is a source of strength; (5) they maintain harmony through tolerant attitudes and behavioral choices; (6) there is self-maturation and identity strengthening; (7) In the end, they feel comfort, satisfaction, and positive reflection on the college experience.

Topic 1. From a sense of strangeness to an awareness of environmental differences

Non-Muslim students experience a strong early awareness of differences in identity and social environment when they first enter a Muslim-majority campus. This initial experience was marked by a sense of alienation, surprise, and doubt about one's position as a minority group.

“The first feeling is like... In the past, there were not many Muslims in school. The majority are Christian. So it's a different atmosphere.” (C, 13-15)

Female students also felt shocked by the difference in visual identity symbols:

“To be honest, I was shocked. Because at that time in my faculty I was the only one who didn't wear a hijab. But that's really me and it just makes me feel like I'm in shock.” (A, 20-22)

Some were even unconfident in their decision to study at an Islamic university:

“When I was here, it was like speechless. How can I accept it more than the others, right.” (M, 18-19)

Students non-Muslim Islamic University such as State Islamic University Sunan Kalijaga experienced the initial phase in the form of a sense of alienation and disorientation due to the incompatibility of personal identity with the majority Muslim environment. The results showed that feelings of awkwardness, shock at Islamic symbols, and doubts over the decision to study at Islamic University were reflex responses to the mismatch between personal background (e.g., school in a Muslim minority environment) and the new social context (Iqbal, 2017; Nasution et al., 2025b; Sibawaihi et al., 2025; Yusuf et al., 2025). These findings are in line with the person-environment fit theory and previous research that confirms that the adaptation process always begins with an awareness of differences as the initial stage of acculturation (Iqbal, 2017; Sibawaihi et al., 2025; Yusuf et al., 2025). This process rebuilds the individual's identity through continuous interaction, where change occurs gradually until a more stable pattern of relationships is achieved in a new environment.

Topic 2. Fear, anxiety, and culture shock when being a minority

Awareness as a minority group triggers intense emotional reactions such as social anxiety, fear, and physical symptoms.

“I’m more afraid and worried. Because I am aware that I am in the minority, so it is certain that the difference will be very prominent. Afraid of saying the wrong thing, afraid of acting wrong.” (G, 17-19)

Physical symptoms also appear in response to adaptation pressure:

“To be honest, I have acid reflux. I do get dizzy, too. Whenever I try to sleep, I get dizzy from worrying.” (A, 36-37)

Feelings of discomfort as a minority are also felt when interacting socially:

“At first, when I started walking, it felt like everyone was staring at me. Honestly, it was a little stressful, it made me feel kind of... different.” (V, 35-36)

Awareness as a minority group triggers intense emotional reactions such as speech anxiety, fear of facing religious-based exams, to physical symptoms such as dizziness or stomach upset. This is in line with previous research that shows this psychological and physiological pressure arises as individuals perceive the new environment as a threat to social identity and acceptance (Ahmed & Shahzeb, 2024; Almkdad & Karadag, 2024; Iqbal, 2017). This is consistent with stress appraisal theory and other findings that culture shock can cause psychological discomfort, frustration, and even somatic complaints in cross-cultural students (Ahmed & Shahzeb, 2024; Iqbal, 2017). These pressures are often exacerbated by a lack of knowledge of new norms, resulting in cognitive stress and the need to seek information or support.

Topic 3. Efforts to reduce stress through various ways of survival

Non-Muslim students develop various coping strategies, ranging from emotional regulation, worship according to beliefs, physical activity, to positive affirmations.

“I usually just say to myself, ‘Okay, don’t think about it.’ And then there is the flow, bro. It will pass later.” (C, 153-156)

Religious copying is still carried out even if they are not Muslim:

“Worship is usual. Every Sunday, I pray like please strengthen me like that.” (A, 235-236)

Male college students tend to use physical activity:

“By smoking, drinking coffee.” (E, 35)

There are also those who channel through hobbies:

“Doing what I like, right, reading novels... And then there’s the fact that I like to walk around on my own. It’s like releasing negative energy.” (M, 89-93)

Positive affirmations are also an effective strategy:

“I try to think positively, reassure myself that everything will be fine as the previous experience.” (G, 26-27)

Students non-Muslim Develop a variety of coping strategies to reduce emotional distress and maintain psychological balance. These strategies include positive self-talk, worship according to their respective beliefs, physical activity, diversion through hobbies, to self-affirmation (Hidayat & Muliadi, 2022; Nasution et al., 2025b; Yusuf et al., 2025). Other research supports that successful adaptation depends heavily on coping flexibility as well as the ability to develop internal resources to strengthen psychological well-being (Ergin-Kocaturk et al., 2025; Hidayat & Muliadi, 2022). Non-Muslim students actively choose the coping mechanism that best suits their personality and resources in order to survive in stressful situations.

Topic 4. Social support as a source of strength in the adaptation process

Peer support is an important factor:

“But praise God, friends here support everyone. They give encouragement and support.” (C, 44-45)

“My friends... They don’t look down on me. So I don’t feel alone.” (M, 57-59)

Family support also strengthens psychological resilience:

“People around me, like my mom, always say, ‘if this is your choice, then you have to be diligent.’” (M, 38-39)

Lecturers provide academic relief:

“I got an Arabic course, the lecturer seemed to give me, you can say that I got privileges, you know. I didn’t even have to take the final exam.” (E, 61-65)

Social support from peers, family, and lecturers has proven to be an important factor in strengthening the adaptation process of minority students. This support is provided through the enthusiasm of friends, family advice to survive, and lecturers’ policies that provide relief or adjustment of assignments according to the student’s background (Beri et al., 2025; Hidayat & Muliadi, 2022; Shu et al., 2020). These findings support the social support as stress buffer hypothesis and meta-analysis that show that social support is positively correlated with the psychological well-being of both international and domestic students in multicultural environments (Beri et al., 2025; Ergin-Kocaturk et al., 2025; Shu et al., 2020). Daily interaction and open communication are the main means of accessing such support.

Topic 5. Maintaining harmony through tolerance and behavior choices

Non-Muslim students consciously manage interactions to maintain harmony:

“I don’t discuss religion as much as I can in everyday conversation... If anyone is curious about my religion, I explain it in a peaceful way.” (G, 69-72)

“We have never discussed religion, bro. The important thing is not to argue.” (C, 114, 118)

When asked about their religious identity, they responded casually:

“I just answered casually. I was straightforward: ‘I’m Catholic. But I’m studying at State Islamic University.’” (M, 145-146)

Non-Muslim students consciously manage social interactions by avoiding discussing religion in everyday conversation and explaining beliefs peacefully if asked. They choose behaviors that respect local norms without completely fusing personal identities (Hamzah et al., 2021; Indriyani et al., 2022; Yusuf et al., 2025). This phenomenon of negotiated acculturation is consistent with the finding that minorities tend to choose prosocial identity strategies to maintain social harmony and avoid conflict with the majority (Hamzah et al., 2021; Indriyani et al., 2022).

An attitude of active tolerance is the key to being accepted without losing one's identity.

Topic 6. Self-maturation and identity strengthening in the midst of differences

The adaptation process promotes emotional maturity:

“So it’s more mature to deal with it. It’s not a fussy anymore, it’s a little bit of crying, it’s a little bit angry.” (A, 281-282)

Faith in one's own beliefs is even stronger:

“My faith with my religion is still strong now... So it doesn’t make much of an impact.” (E, 198)

“My faith here is getting stronger... They are not the ones who invite me to log in (in to Islam).” (M, 132-133)

Students also learn to avoid prejudices:

“It turns out that hanging out with people who are different isn’t that scary after all... Don’t judge a book by its cover.” (V, 171-173)

A sense of pride in yourself arises after successfully passing challenges:

“I was like, ‘Oh, you’re awesome. You can make it this far.’” (A, 277-278)

After going through the difficult phase of adaptation, students report better emotional maturity, stronger faith stability, the ability to interpret problems casually, and pride in themselves. Research shows that adaptation challenges, if successfully overcome, can be a source of self-actualization through continuous reflection and reframing negative experiences into life lessons (Hidayat & Muliadi, 2022; Yusuf et al., 2025). These findings are in line with a humanistic approach that emphasizes the importance of personal growth in the face of cultural pressures (Hidayat & Muliadi, 2022).

Topic 7. A sense of comfort, satisfaction, and reflection on the college experience

In the final stage, students show high satisfaction:

“Very satisfied, bro. From the service, everyone is very satisfied.” (C, 229, 231)

“I’m satisfied, maybe around 90 percent... Everything went well and fairly.”
(G, 210-211)

“I’m very comfortable. My friends are nice, it even feels like family.” (G,
185)

Nonetheless, they also expressed hope for improvement:

*“It would be better to have lecturers from different religious backgrounds...
Don’t focus solely on Islamic studies courses.”* (V, 282–283)

Participants gave a positive evaluation of their experience as a minority on Islamic University, the majority felt comfortable and even more satisfied than before, although they still expressed hope for improving the system. The high level of satisfaction is driven by successful adaptation and strong social support, but the experience as a minority still makes them aware of the need for room for improvement such as openness for interfaith lecturers or an inclusive curriculum (Sibawaihi et al., 2025; Yusuf et al., 2025). This positive evaluation is consistent with other research that perceptions of social support are highly correlated with levels of campus community satisfaction and engagement (Sibawaihi et al., 2025).

CONCLUSION

Based on the findings and discussion, this study answers the following two problem formulations. First, the adaptation experience of non-Muslim students at State Islamic University Sunan Kalijaga Yogyakarta takes place through seven dynamic phases: from the sense of strangeness and awareness of environmental differences, the emergence of fear and anxiety as a minority, the development of various coping strategies, the use of social support, the management of interactions to maintain harmony, to self-maturation and finally achieving a sense of comfort and satisfaction. Second, coping strategies used by non-Muslim students include a combination of problem-focused coping (e.g., regulating behavior so as not to trigger conflicts, choosing supportive friends) and emotion-focused coping (e.g., regulating emotions through positive affirmations, worship according to one's own beliefs, physical activity, and diversion through hobbies). Social support from friends, family, and lecturers is a key factor that accelerates adaptation and reduces psychological distress.

This study has a limitation, namely the relatively small number of participants and includes only one State Islamic University, so the results cannot be generalized to all Islamic University contexts. The contribution of this research is to provide a rich understanding of the psychological dynamics and survival strategies of minority students in Muslim-majority environments, which have rarely been revealed in depth. For further research, it is recommended to conduct a multisite study in several State Islamic Religious Universities with different characteristics, as well as examine the effectiveness of religious moderation policies from the perspective of non-Muslim students longitudinally.

REFERENCES

- Admisi. (2025). UIN Sunan Kalijaga Buka Jalur Portofolio Keberagaman. *UIN Sunan Kalijaga Yogyakarta*. <https://admisi.uin-suka.ac.id/berita/124>
- Ahmed, T., & Shahzeb, S. (2024). Cultural shocks: Understanding the impact on international students' academic journey at Yogyakarta, Indonesia. *Jurnal Ilmiah WUNY*, 6(1). <https://doi.org/10.21831/jwuny.v6i1.72278>
- Almukdad, M., & Karadag, E. (2024). Culture shock among international students in Turkey: An analysis of the effects of self-efficacy, life satisfaction and socio-cultural adaptation on culture shock. *BMC Psychology*, 12(1), 154. <https://doi.org/10.1186/s40359-024-01641-9>
- Altbach, P. G. (2016). *Global Perspectives on Higher Education*. JHU Press.
- Amlashi, R. S., Majzoobi, M., & Forstmeier, S. (2024). The relationship between acculturative stress and psychological outcomes in international students: A systematic review and meta-analysis. *Frontiers in Psychology*, 15, 1403807. <https://doi.org/10.3389/fpsyg.2024.1403807>
- Azra, A. (2016). *Transformasi Politik Islam: Radikalisme, Khilafatisme, dan Demokrasi*. Kencana.
- Beri, N., Thakur, K., & Kumar, N. (2025). Cross-cultural examination of social support, academic support, and well-being: A comparative study of Indian and international students. *Journal of International Students*, 15(2), 169–182. <https://doi.org/10.32674/devfax39>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Carver, C. S., Scheier, M. F., & Weintraub, J. K. (1989). Assessing coping strategies: A theoretically based approach. *Journal of Personality and*

Social Psychology, 56(2), 267–283. <https://doi.org/10.1037/0022-3514.56.2.267>

Casanova, J. (2011). *The Secular, Secularizations, Secularisms*. Oxford University Press.

Corbin, J., & Strauss, A. (2008). *Basics of Qualitative Research (3rd ed.): Techniques and Procedures for Developing Grounded Theory*. SAGE Publications, Inc. <https://doi.org/10.4135/9781452230153>

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Fourth Edition). SAGE Publications, Inc.

Creswell, J. W., & Poth, C. N. (2024). *Qualitative Inquiry and Research Design Choosing Among Five Approaches* (Fifth Edition). SAGE Publications, Inc.

Ergin-Kocaturk, H., Tekel, E., Su, A., Kocaturk, M., & Karadag, E. (2025). Acculturation strategies of international higher education students in Türkiye: The role of social support, cultural capital, self-esteem, general trust, and general self-efficacy. *Current Psychology*, 44(11), 10679–10695. <https://doi.org/10.1007/s12144-025-07919-4>

Fine, M., & Sirin, S. R. (2007). Theorizing Hyphenated Selves: Researching Youth Development in and across Contentious Political Contexts. *Social and Personality Psychology Compass*, 1(1), 16–38. <https://doi.org/10.1111/j.1751-9004.2007.00032.x>

Folkman, S. (2013). Stress: Appraisal and Coping. In M. D. Gellman & J. R. Turner (Eds.), *Encyclopedia of Behavioral Medicine* (pp. 1913–1915). Springer New York. https://doi.org/10.1007/978-1-4419-1005-9_215

French, J. R. P., Caplan, R. D., & Harrison, R. V. (1982). *The Mechanisms of Job Stress and Strain*. Wiley.

Fusch, P., & Ness, L. (2015). Are We There Yet? Data Saturation in Qualitative Research. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2015.2281>

Haider, K., Ahmad, N., & Ali, Z. (2024). Problems and Challenges Faced by Non-Muslim Students in achieving Higher Education at universities of Pakistan: An Evaluative Study. *Spry Contemporary Educational Practices*, 3(1), 265–290. <https://doi.org/10.62681/sprypublishers.scep/3/1/15>

Hamzah, I. F., Akbar, Z. Y., & Grafiyana, G. A. (2021). Social Identity of Non-Moslem Students In Muhammadiyah Universities. *Halaqa: Islamic Education Journal*, 5(1), 1–11. <https://doi.org/10.21070/halaqa.v5i1.1109>

Hefner, R. W. (2001). *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore, and Indonesia*. University of Hawai'i Press. <https://www.jstor.org/stable/j.ctt6wqj7>

- Hidayat, A., & Muliadi, R. (2022). Penyesuaian Diri Pada Mahasiswa Non Muslim di Kampus Islam. *Journal of Islamic and Contemporary Psychology (JICOP)*, 2(2), 81–91. <https://doi.org/10.25299/jicop.v2i2.11151>
- Idris, T., Rijal, F., Irwandi, Hanum, R., & Mardhiah, A. (2024). A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 478–493. <https://doi.org/10.31538/tijie.v5i3.1138>
- Indriyani, D., Imron, A., & Deni Wijayatiningsih, T. (2022). ACCEPTANCE OF INTERFAITH VALUES: A CASE STUDY OF ISLAMIC RELIGIOUS EDUCATION IN NON-MUSLIM STUDENTS. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(1), 28–39. <https://doi.org/10.47006/ijierm.v4i1.146>
- Iqbal, F. (2017). KONFLIK DALAM ADAPTASI BUDAYA (Studi Deskriptif pada Komunikasi Mahasiswa Fakultas Ilmu Sosial dan Humaniora di Lingkungan UIN Sunan Kalijaga Yogyakarta). *Profetik: Jurnal Komunikasi*, 10(2), 57. <https://doi.org/10.14421/pjk.v10i2.1337>
- Kementerian Agama RI. (2019). *Moderasi beragama*. Badan Litbang dan Diklat, Kementerian Agama RI.
- Kumalasari, R., Mirza Adia Nova, Muhammad Faisal, & Baihaqi, B. (2025). Social Dynamics of Campus Life Among Non-Muslim Students at Teuku Umar University, Meulaboh, Aceh. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 5(2), 250–261. <https://doi.org/10.22373/arj.v5i2.32004>
- Liebkind, K. (2006). Ethnic identity and acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge Handbook of Acculturation Psychology* (1st ed., pp. 78–96). Cambridge University Press. <https://doi.org/10.1017/CBO9780511489891.009>
- Ma`arif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Jurnal Pendidikan Islam*, 8(1), 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>
- Magnis-Suseno, F. (1984). *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*.
- Margareta, A. L., & Khadavi, M. J. (2025). Hijab, Identitas, dan Religiusitas: Konstruksi Makna dan Praktik Keberagamaan Mahasiswi di Kampus Islam. *Peradaban Journal of Religion and Society*, 4(2), 140–154. <https://doi.org/10.59001/pjrs.v4i2.327>
- Marginson, S. (2024). Higher Education and Public and Common Good. *Centre for Global Higher Education*. <https://www.researchcghe.org/wp-content/uploads/migrate/wp114-1.pdf>

- Misrawi, Z. (2010). *Pandangan Muslim moderat: Toleransi, terorisme, dan oase perdamaian*. Kompas.
- Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications, Inc. <https://doi.org/10.4135/9781412995658>
- Muhlisin, M., Kholis, N., & Rini, J. (2023). Navigating the Nexus: Government Policies in Cultivating Religious Moderation Within State Islamic Higher Education. *QIJIS (Qudus International Journal of Islamic Studies)*, 11(1), 207. <https://doi.org/10.21043/qijis.v11i1.12677>
- Muhsin, M., Kususiyana, A., & Maksum, M. (2024). Religious Moderation in Indonesian Islamic Universities: Policy Implementation and Identity Formation at IAIN Ponorogo. *Ascarya: Journal of Islamic Science, Culture, and Social Studies*, 4(2), 54–66. <https://doi.org/10.53754/iscs.v4i2.713>
- Mukhtarom, A. (2023a). Perspectives of Non-Moeslim Students On Islamic Education In Postgraduate Program University Muhammadiyah Tangerang. *Tadarus Tarbawy: Jurnal Kajian Islam Dan Pendidikan*, 5(1). <https://doi.org/10.31000/jkip.v5i1.8462>
- Mukhtarom, A. (2023b). Perspectives of Non-Moeslim Students On Islamic Education In Postgraduate Program University Muhammadiyah Tangerang. *Tadarus Tarbawy: Jurnal Kajian Islam Dan Pendidikan*, 5(1). <https://doi.org/10.31000/jkip.v5i1.8462>
- Muliadi, M., Syamsidar, S., & Islam, N. (2025). Religious Moderation by Design: A Comparative Sociological Da'wah Study in Indonesian Higher Education. *Jurnal Ilmiah Peuradeun*, 13(2), 1549–1580. <https://doi.org/10.26811/peuradeun.v13i2.1778>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nasir, N. S., & Al-Amin, J. (2006). Creating Identity-Safe Spaces on College Campuses for Muslim Students. *Change: The Magazine of Higher Learning*, 38(2), 22–27. <https://doi.org/10.3200/CHNG.38.2.22-27>
- Nasution, S., Asari, H., Al-Rasyid, H., Faridah, F., Zulpina, Z., Rangkuti, R. U., & Kawaid, A. I. S. D. (2025a). Arabic Learning and Religious Identity among Non-Muslim Students in Indonesia. *Jurnal Ilmiah Peuradeun*, 13(2), 1497–1526. <https://doi.org/10.26811/peuradeun.v13i2.2053>
- Nasution, S., Asari, H., Al-Rasyid, H., Faridah, F., Zulpina, Z., Rangkuti, R. U., & Kawaid, A. I. S. D. (2025b). Arabic Learning and Religious Identity among Non-Muslim Students in Indonesia. *Jurnal Ilmiah Peuradeun*, 13(2), 1497–1526. <https://doi.org/10.26811/peuradeun.v13i2.2053>

- Neuman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approaches*. Pearson Education.
- Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health Serv Res*. <https://pmc.ncbi.nlm.nih.gov/articles/PMC1089059/>
- Permanasari, E. Y., Soebiantoro, S., & Haryanti, N. (2023). Optimizing Institutional Identity: A Strategic Approach through Religious Culture in Higher Education. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(4), 1290–1303. <https://doi.org/10.33650/al-tanzim.v7i4.6821>
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Sam, D. L., & Berry, J. W. (2010). Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet. *Perspectives on Psychological Science*, 5(4), 472–481. <https://doi.org/10.1177/1745691610373075>
- Shihab, A. (2009). *Islam inklusif: Menuju sikap terbuka dalam beragama*. Penerbit Mizan.
- Shu, F., Ahmed, S. F., Pickett, M. L., Ayman, R., & McAbee, S. T. (2020). Social support perceptions, network characteristics, and international student adjustment. *International Journal of Intercultural Relations*, 74, 136–148. <https://doi.org/10.1016/j.ijintrel.2019.11.002>
- Sibawaihi, Mohd. Arifullah, & Moh. Solikul Hadi. (2025). Implementing Multicultural Education in Indonesian State Islamic Universities: Case Studies of UIN Sunan Kalijaga and UIN Sulthan Thaha Saifuddin. *Jurnal Pendidikan Islam*, 14(1), 1–14. <https://doi.org/10.14421/jpi.2025.141.1-14>
- Skinner, E. A., & Zimmer-Gembeck, M. J. (2007). The Development of Coping. *Annual Review of Psychology*, 58(1), 119–144. <https://doi.org/10.1146/annurev.psych.58.110405.085705>
- Tajfel, H. (2010). *Social Identity and Intergroup Relations*. Cambridge University Press.
- Wakhidah, N. J. I., & Adityarini, H. (2020). How Do International Non-Muslim Students at Islamic University in Indonesia Cope With the Culture Shock During Their Studies? *Proceedings of the 1st International Conference on Language, Literature, and Arts Education (ICLLAE 2019)*. 1st International Conference on Language, Literature, and Arts Education (ICLLAE 2019). <https://doi.org/10.2991/assehr.k.200804.019>
- Yusuf, M., Pajarianto, H., Halim, I., Amriani, & Zhang, M. (2025). The Life Experiences of Non-Muslim Students at Muhammadiyah University: A Phenomenological Study on Inclusive Islamic Education. *Al-Hayat: Journal of Islamic Education*, 9(2), 438–457. <https://doi.org/10.35723/ajie.v9i2.183>

