

Interpersonal Communication Dynamics in Religious Rehabilitation: Analyzing Inclusion, Control, and Affection in an Indonesian Youth Community

Mukhamad Ainul Yaqin^{1*}, Abdurrosyid Rizi Ramadhan²

^{1,2} Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

¹ainulyaqin@uiidalwa.ac.id, ²rosyid@gmail.com

*Correspondence

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Abstract

The failure of punitive approaches to youth delinquency necessitates humanistic, community-based rehabilitation models. The *Pemuda Insyaf Karanganyar* (KOPIKA) community offers a unique approach to rehabilitating street subcultures through interpersonal *da'wah*. This study analyzes the leader's communication dynamics using FIRO-B theory (*Inclusion, Control, Affection*). Employing an intrinsic qualitative case study design, data were collected via in-depth interviews and participant observation of members with at-risk backgrounds, followed by thematic analysis. Results reveal that behavioral transformation is driven by three mechanisms: (1) Radical Inclusion, offering unconditional acceptance to foster a sense of belonging; (2) Persuasive Control, shifting from hierarchical authority to active participation; and (3) Deep Affection, acting as an emotional anchor against recidivism. The study concludes that in collectivist contexts, fulfilling psychosocial needs (inclusion and affection) is a prerequisite for religious compliance (control). This research proposes an adaptive, empathy-based *da'wah* model for marginalized groups.

Keywords: *Interpersonal Communication, FIRO-B Theory, Religious Rehabilitation, Youth Subculture, Humanist Da'wah.*

Abstrak

Kegagalan pendekatan terhadap kenakalan remaja mendesak perlunya model rehabilitasi berbasis komunitas yang humanis. Komunitas Pemuda Insyaf Karanganyar (KOPIKA) menawarkan pendekatan unik dalam merehabilitasi kelompok subkultur jalanan melalui dakwah interpersonal. Penelitian ini bertujuan menganalisis dinamika komunikasi pemimpin komunitas menggunakan teori FIRO-B. Melalui desain studi kasus kualitatif intrinsik, data dikumpulkan via wawancara mendalam dan observasi partisipan terhadap anggota berlatar belakang berisiko, kemudian dianalisis secara tematik. Temuan mengungkapkan bahwa transformasi perilaku didorong oleh tiga mekanisme komunikasi: (1) Inklusi Radikal, yaitu penerimaan tanpa syarat untuk membangun rasa memiliki; (2) Kontrol Persuasif, yang menggeser otoritas hierarkis menjadi partisipasi aktif; dan (3) Afeksi Mendalam, sebagai jangkar emosional pencegah residivisme. Studi ini menyimpulkan bahwa dalam konteks budaya kolektif, pemenuhan kebutuhan psikososial (inklusi dan afeksi) adalah prasyarat mutlak sebelum kepatuhan religius (kontrol) dapat terbentuk. Model ini menawarkan strategi dakwah adaptif dan empatik bagi kelompok marjinal.

Kata Kunci: *Komunikasi Interpersonal, Teori FIRO-B, Rehabilitasi Religius, Subkultur Pemuda, Dakwah Humanis.*

INTRODUCTION

Juvenile delinquency and youth involvement in *youth at-risk subcultures*, such as thuggery and street crime, are persistent and complex global phenomena¹². Traditionally, the criminal justice system has responded to this phenomenon with a retributive approach or rigid prison sentences. However, the contemporary criminology and sociology literature in the last five years has shown that punitive approaches often fail to break the chain of recidivism, even exacerbating the social alienation of the youth. Recent studies emphasize that marginalized youth are actually seeking identity validation that family institutions and schools fail to provide, so they turn to toxic "street families." The failure of this formal system urges the need for a more humane and restorative community-based intervention³.

Responding to the vacancy of the social rehabilitation function, the revival of the role of religion and *Faith-Based Organizations* has become a global spotlight. Religion is no longer seen as just a ritual, but as a strong social capital for behavioral transformation or popularly referred to as the phenomenon of "Hijrah". Research shows that spirituality-based rehabilitation offers a new moral structure and emotional support that is crucial for individuals who want to escape their dark past. The hijrah community provides a "new home" that allows the reconstruction of one's identity from a "criminal" to a devout individual, through a supportive and non-judgmental social support mechanism.

Although spiritual values are the main foundation, the success of such value transfer depends heavily on the method of delivery. This is where the urgency of interpersonal communication lies. In the context of da'wah to marginalized groups, rigid theological doctrines often cause resistance. On the other hand, dialogical, empathetic, and persuasive communication approaches have been proven to be more effective in building trust. Recent communication research confirms that *sustainable behavioral change* in vulnerable groups is easier to achieve through intense and personal face-to-face interactions, rather than through one-way mass lectures.

The effectiveness of this communication is highly dependent on the leader or mentor figure in the community. Leaders in religious rehabilitation communities face a double challenge: they must hold the authority to enforce the rules of sharia (control), but at the same time must be warm friends so that members do not run away (affection). The dynamics of the relationship between leaders and members are very crucial. A leader's failure to balance authority and emotional closeness is often the main cause of members withdrawing from the rehabilitation process and returning to the streets.

Studies on the phenomenon of hijrah and social rehabilitation have been carried out extensively, there is a significant academic gap. The majority of research in the last five years has tended to focus on the psychological aspects of individuals related to the

¹ Greg Martin, "Subculture, Style, Chavs and Consumer Capitalism: Towards a Critical Cultural Criminology of Youth," *Crime, Media, Culture*, 2009, <https://doi.org/10.1177/1741659009335613>.

² Sebastian Kurtenbach et al., "Global Street Code. A Cross-Cultural Perspective on Youth Violence," *Deviant Behavior*, 2021, <https://doi.org/10.1080/01639625.2019.1658848>.

³ M Yosep Alipio and Slamet Haryadi, "Optimalisasi Restorative Justice Dalam Penyelesaian Tindak Pidana Ringan : Pendekatan Humanis Dalam Hukum Pidana," *Peshum: Jurnal Pendidikan, Sosial Dan Humaniora*, 2025.

motivation for conversion⁴ or the macro sociological aspects of religious social movements⁵. Very little literature specifically dissects the microdynamics of day-to-day interpersonal communication between leaders and members of ex-thugs as a key variable of program success. There have not been many studies that have analyzed how basic psychosocial needs of members are managed through specific communication patterns in an Islamic da'wah community. To bridge this gap, this study adopts the *theory of Fundamental Interpersonal Relations Orientation-Behavior* (FIRO-B)⁶ introduced by William Schutz⁷. Classical theory, its relevance is again strengthened in the study of modern group dynamics. This theory postulates three basic interpersonal needs: Inclusion (*Inclusion* the need to be involved), Control (*Control* the need for direction), and Affection (*Affection* the need for closeness). The use of FIRO-B lenses in the context of Islamic da'wah offers a new perspective to understand how a community leader can satisfy the psychological thirst of his or her members that they were previously looking for on the streets through precise and measurable communication strategies.

This research places the Insyaf Karanganyar Youth Community (KOPIKA) as a unique case study. Unlike formal Islamic boarding schools, KOPIKA is a forum for former thugs, punks, and recidivists led by figures who also have similar backgrounds but have repented. Through a qualitative approach, this article aims to analyze how the chairman of KOPIKA applies the dynamics of Inclusion, Control, and Affection to change the behavior of its members without coercion. The findings of this study are expected to formulate an adaptive da'wah communication model for the treatment of social pathologies in the contemporary era.

METHOD

This study adopts a qualitative approach with an intrinsic case study design to deeply explore the dynamics of interpersonal communication within a religious rehabilitation context. This approach was selected for its capacity to dissect the complexities of social interactions and meaning-making within a bounded system, namely the *Pemuda Insyaf Karanganyar* (KOPIKA) community, which cannot be fully elucidated through quantitative variable measurements alone⁸. The primary investigation focuses on how the practices of inclusion, control, and affection are operationally enacted in natural daily interactions between leaders and members emerging from street subculture backgrounds.

Participants were selected using a purposive sampling technique to ensure data

⁴ Ali Ayten et al., "Formation and Consequences of the Conversion Process: A Qualitative Study of Adult Converts," *Ilahiyat Studies*, 2019, <https://doi.org/10.12730/13091719.2019.102.194>.

⁵ Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS Theologisches Studien / Theological Studies*, 2023, <https://doi.org/10.4102/HTS.V79I1.8592>.

⁶ Graeme Ditchburn and Elizabeth R. Brook, "Cross-Cultural Adjustment and Fundamental Interpersonal Relations Orientation Behaviour (FIRO-B)," *Journal of Global Mobility*, 2015, <https://doi.org/10.1108/JGM-05-2015-0017>.

⁷ Preksha Yadav et al., "Fundamental Interpersonal Relations Orientation-Behaviour (FIRO-B) and The Scope of Employee's Development Fundamental Interpersonal Relations Orientation-Behaviour (FIRO-B) and The Scope of Employee's Development Fundamental Interpersonal Relations Orientation-Behaviour (FIRO-B) And," *PJAE: Palarch's Journal Of Archaeology Of Egypt/Egyptology*, 2021.

⁸ Zohreh Heidary et al., "Quality of Life in Breast Cancer Patients: A Systematic Review of the Qualitative Studies," *Cancer Control*, 2023, <https://doi.org/10.1177/10732748231168318>.

relevance to the research objectives. Inclusion criteria for subjects included: (1) active members with a history of at-risk behavior (e.g., former thugs, street youth, or recidivists), (2) membership duration of at least one year, and (3) evidence of significant behavioral transformation. Based on these criteria, this study involved seven participants, consisting of one key informant (Leader/Founder) and six core members. In adherence to ethical research standards, all participant identities were anonymized using pseudonyms, and informed consent was obtained prior to data collection to ensure subject confidentiality and comfort⁹.

Data collection employed a comprehensive triangulation technique, encompassing in-depth semi-structured interviews, participant observation, and documentation review. The interviews were designed using guidelines developed from the FIRO-B theory to explore participants' phenomenological experiences regarding feelings of acceptance, perceptions of authority, and emotional attachment. The researcher also engaged in participant observation during routine community activities, such as the "Bikers Subuhan" program, regular study circles, and informal hangouts, to capture non-verbal communication nuances and situational contexts often missed in interviews. Additionally, a review of internal documents and digital footprints was conducted to verify the consistency of the historical narratives provided¹⁰.

Data analysis was conducted using a thematic analysis approach, referring to the interactive models often cited in recent qualitative literature. The analysis phase began with data condensation through verbatim transcription, followed by data display where findings were coded and categorized into a thematic matrix based on the dimensions of inclusion, control, and affection^{11,12}. The final stage involved verification and conclusion drawing to identify relational patterns between concepts. To ensure trustworthiness (rigor), this study applied source triangulation by confronting perspectives between the leader and members, as well as conducting member checking, where summarized interpretations were confirmed with key participants to minimize researcher error¹³.

RESULTS AND DISCUSSION

The phenomenon of religious conversion among marginalized youth, particularly within the context of the *Pemuda Insyaf Karanganyar* (KOPIKA) community, presents a compelling case of how interpersonal communication functions as a primary vehicle for social rehabilitation. The transformation of individuals from "street subcultures" often

⁹ Jenny Fleming and Karsten E. Zegwaard, "Methodologies, Methods and Ethical Considerations for Conducting Research in Work-Integrated Learning," *International Journal of Work-Integrated Learning*, 2018.

¹⁰ Sonya Morgan, Susan Pullon, and Eileen McKinlay, "Observation of Interprofessional Collaborative Practice in Primary Care Teams: An Integrative Literature Review," *International Journal of Nursing Studies*, 2015, <https://doi.org/10.1016/j.ijnurstu.2015.03.008>.

¹¹ Mukhamad Ainul Yaqin, "Tahfidzul Quran as a Moral Filter in Facing the Challenges of Artificial Intelligence in the Digital Era," *Madinah: Jurnal Studi Islam* 12, no. 2 (2025): 314–26, <https://doi.org/10.58518/madinah.v12i2.4191>.

¹² Michelle E. Kiger and Lara Varpio, "Thematic Analysis of Qualitative Data: AMEE Guide No. 131," *Medical Teacher*, 2020, <https://doi.org/10.1080/0142159X.2020.1755030>.

¹³ Norman A. Stahl and James R. King, "Expanding Approaches for Research: Understanding and Using Trustworthiness in Qualitative Research," *Journal of Developmental Education*, 2020.

characterized by premanisme (thuggery) and social deviance into religiously observant individuals is not merely a result of theological indoctrination. Instead, empirical evidence from this study suggests that the success of this transformation relies heavily on the fulfillment of fundamental interpersonal needs. The leader of KOPIKA effectively navigates these needs by employing specific communication strategies that align with the dimensions of Inclusion, Control, and Affection, as postulated by FIRO-B theory.

The first dimension, Inclusion, serves as the critical entry point for rehabilitation. In the initial phase of interaction, the leader of KOPIKA does not immediately impose religious dogmas or strict behavioral corrections. Observations reveal that the leader adopts an approach of "radical acceptance," where members are welcomed regardless of their physical appearance, tattoos, or past criminal records. This strategy contrasts sharply with the exclusionary nature of mainstream society, which often stigmatizes former convicts and street youth. By creating a non-judgmental environment, the leader fulfills the members' deep-seated need to belong, effectively countering the social alienation they have experienced elsewhere ¹⁴.

Furthermore, the communication style employed during this inclusion phase utilizes symbols and language familiar to the street subculture. The leader frequently engages in "nongkrong" (communal hangouts) and uses slang distinct to the group, thereby reducing the social distance between the religious authority and the marginalized members. This approach creates a "latitude of acceptance," a concept in social judgment theory which suggests that persuasion is most effective when the communicator is perceived as part of the ingroup. In this context, the leader validates the members' identity as human beings first, before addressing their identity as Muslims.

The significance of this inclusion strategy extends beyond mere hospitality; it functions as a mechanism for identity reconstruction. For many members, their previous identity was rooted in the camaraderie of street gangs. KOPIKA replaces this toxic support system with a constructive one without stripping away the communal aspects they crave. Recent studies on youth desistance indicate that the transition away from crime is sustainable only when the individual finds a new, positive social group that offers a similar level of solidarity ¹⁵. KOPIKA succeeds because it offers a "brotherhood" that satisfies the need for inclusion in a prosocial manner.

Moving to the second dimension, Control, the study uncovers a unique negotiation of authority. Unlike the coercive and hierarchical control typical of criminal organizations or the rigid instructional style of traditional Islamic boarding schools, KOPIKA implements a model of "persuasive control." The leader exercises authority not through commands but through invitations and exemplary behavior. For instance, the call to prayer or participation in religious study is framed as a collective activity rather than a mandatory order, which significantly lowers the psychological resistance of members who are naturally anti-authoritarian.

¹⁴ Stephen Case and Kevin Haines, "Children First, Offenders Second: The Centrality of Engagement in Positive Youth Justice," *Howard Journal of Criminal Justice*, 2015, <https://doi.org/10.1111/hojo.12099>.

¹⁵ Nadia Payo and Kamarulzaman Askandar, "(Re)Thinking Resilience: The Multifaceted Impact of Conflict on Southern Thailand's Youth," *International Journal of Academic Research in Business and Social Sciences*, 2024, <https://doi.org/10.6007/ijarbss/v14-i4/21069>.

This shift from coercive to persuasive control is crucial for maintaining the autonomy of the members. The leader strategically delegates responsibilities to the members, such as appointing former thugs as security coordinators for the "Bikers Subuhan" events. By doing so, the leader satisfies the members' need for control and power but channels it into productive avenues. This finding aligns with the concept of empowerment in social work, where giving agency to marginalized individuals increases their commitment to the rehabilitation process¹⁶.

Theologically, this approach reflects a nuanced understanding of *Da'wah Bil Hikmah* (preaching with wisdom). The leader understands that imposing strict sharia compliance prematurely would likely result in rebellion. Therefore, the control mechanism is graduated; expectations are raised slowly as the members' spiritual maturity grows. This dynamic illustrates that in voluntary religious organizations, authority is not a given right of the leader but a negotiated privilege granted by the members based on trust and respect.

However, the effectiveness of control in this community is contingent upon the third and most potent dimension: Affection. The results indicate that affection acts as the "emotional glue" that binds the members to the community and the leader. The leader adopts a paternalistic role, often referred to as a "father figure" or "big brother," providing emotional support that many members lacked in their biological families. This involves intense interpersonal communication, such as late-night counseling sessions, visiting sick members, and providing financial assistance during crises¹⁷.

The role of affection in this context cannot be overstated. It creates a sense of "psychological debt" among the members. Because they feel genuinely cared for, they develop a sense of loyalty and a moral obligation to reciprocate by adhering to the community's values. This phenomenon supports the application of Attachment Theory in religious settings, which posits that a secure attachment to a religious mentor significantly enhances the internalization of religious values¹⁸. The emotional bond becomes the anchor that prevents members from relapsing into their old habits during times of stress.

Moreover, the expression of affection in KOPIKA breaks down the hyper-masculine stereotypes often associated with street subcultures. In the street world, showing vulnerability is a weakness; in KOPIKA, the leader normalizes vulnerability through empathy and open communication. This emotional remodeling is essential for the psychological healing of the members, allowing them to process past traumas and resentments. It transforms the rehabilitation process from a behavioral modification program into a holistic healing journey.

The interplay between these three dimensions Inclusion, Control, and Affection is not linear but cyclical and integrative. Inclusion opens the door for the relationship to begin. Once the member feels included, the leader builds affection to deepen the trust.

¹⁶ Michael Ungar, "Resilience and Culture: The Diversity of Protective Processes and Positive Adaptation," 2015, https://doi.org/10.1007/978-94-017-9415-2_3.

¹⁷ Mukhamad Ainul Yaqin, *Etika Digital Dalam Pembelajaran, ETIKA DIGITAL DALAM PEMBELAJARAN Membangun Karakter Dan Etika Di Dunia Pendidikan* (Pasuruan: CV Basya Media Utama, 2025).

¹⁸ Sarah Antonytheva, Abe Oudshoorn, and Anna Garnett, "Professional Intimacy in Nursing Practice: A Concept Analysis," *Nursing Forum*, 2021, <https://doi.org/10.1111/nuf.12506>.

Only after a strong emotional bond is established does the leader exert control to guide behavioral changes. If the leader attempts to exert control before establishing inclusion and affection, the communication inevitably fails, and the member withdraws.

This dynamic challenges the conventional "tough on crime" narrative often embraced by state-run rehabilitation centers. The KOPIKA model suggests that soft power, mediated through interpersonal intimacy, is far more effective for long-term behavioral change than hard power. This echoes recent findings in criminology which argue that desistance from crime is an identity process that requires social recognition and emotional support, rather than just punishment or skills training ¹⁹.

Critically, the study also highlights the role of cultural context in communication. The success of KOPIKA is deeply rooted in the Javanese cultural nuance of "nguwongke" (humanizing others) and the Islamic principle of "ukhuwah" (brotherhood). The leader effectively blends local cultural wisdom with universal religious values to create a communication framework that is culturally resonant. This suggests that communication strategies in rehabilitation must be culturally adaptive to be effective (Rahmat, 2021).

From a broader sociological perspective, the communication dynamics in KOPIKA represent a form of "spiritual capital" accumulation. The members leverage their new relationships and reputation within the community to navigate their reintegration into society. The interpersonal skills they learn from the leader how to respect others, how to communicate needs without aggression become transferable skills that help them in other areas of life, such as employment and family reconciliation.

However, it is important to acknowledge the limitations and challenges of this approach. The heavy reliance on the charismatic authority and personal capacity of the leader poses a sustainability risk. If the leader becomes unavailable or burns out, the intricate web of inclusion, control, and affection may unravel. This highlights the need for institutionalizing these interpersonal values into the organizational culture, so they do not depend solely on one individual.

In comparison to global trends, the KOPIKA model offers a unique insight into "grassroots rehabilitation." While Western models often rely on clinical psychology and professional social work, the KOPIKA model relies on organic community bonds and spiritual mentorship. This finding contributes to the growing body of literature on the efficacy of faith-based interventions in the Global South, demonstrating that indigenous approaches can offer viable solutions to universal problems of youth delinquency ²⁰.

In conclusion, the research demonstrates that the rehabilitation of marginalized youth in KOPIKA is fundamentally a communicative achievement. It is through the sophisticated interplay of inclusion, persuasive control, and deep affection that the leader facilitates a profound transformation in the members. This study validates the FIRO-B theory in a non-Western, religious context and provides a blueprint for a humanistic approach to *Da'wah*. It argues that for religious communication to be transformative, it

¹⁹ Beth Weaver, "Co-Production, Governance and Practice: The Dynamics and Effects of User Voice Prison Councils," in *Social Policy and Administration*, 2019, <https://doi.org/10.1111/spol.12442>.

²⁰ Siti Mahmudah, Alamsyah Alamsyah, and Etin Anwar, "Contextualization of Hijrah and Jihad for Religious Moderation of Religious Campus Students in Indonesia," *Analisis: Jurnal Studi Keislaman*, 2022, <https://doi.org/10.24042/ajsk.v22i2.14352>.

must move beyond the transmission of knowledge to the transaction of hearts, prioritizing the restoration of human dignity above the enforcement of rules²¹.

CONCLUSION

This study concludes that the successful socio-religious rehabilitation of marginalized youth within the KOPIKA community is not predicated on rigid theological indoctrination, but rather is the result of adaptive and humanizing interpersonal communication strategies. Through the analytical lens of FIRO-B theory, the findings elucidate how the community leader effectively navigates members' psychosocial needs through three dynamic phases: (1) Radical Inclusion, where unconditional acceptance of members' past identities fosters a "safe space" and a profound sense of belonging; (2) Persuasive Control, which substitutes authoritarian hierarchy with a participatory approach, granting members autonomy and new responsibilities; and (3) Deep Affection, serving as an "emotional anchor" that prevents recidivism and regression into street subcultures.

Theoretically, these findings extend the applicability of FIRO-B theory to non-Western, collectivist contexts. The study challenges the prevailing assumption in criminology and sociology that the rehabilitation of recidivists necessitates strict coercive control. Conversely, the data demonstrates that within the Indonesian cultural context, the fulfillment of Affection and Inclusion is a prerequisite for Control (religious compliance) to be voluntarily accepted. Without the establishment of prior emotional bonding and social validation, attempts to enforce religious adherence are prone to resistance and rejection.

From a practical perspective, this research articulates a "Humanist Da'wah" framework applicable to religious organizations, correctional institutions, and social workers. This model underscores the necessity of establishing interpersonal rapport and trust prior to addressing behavioral modification. For practitioners, this implies a paradigm shift from "judging the sinner" to "understanding the individual," while utilizing local cultural symbols such as the *nongkrong* (communal hangout) culture as effective communicative bridges to reach marginalized groups.

However, this study is limited by its single-case design, which is arguably contingent upon the specific charismatic authority of the current leader, raising questions regarding the sustainability of this communication model amidst leadership succession. Consequently, future research is recommended to undertake longitudinal inquiry to assess the long-term durability of behavioral change, or to conduct comparative analysis with similar urban communities to test the generalizability of these communication dynamics.

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²¹ Yaqin, "The Role of Nonverbal Communication in Enhancing Effective Leadership in Organizational Contexts," *Jurnal DIALEKTIKA: Jurnal Ilmu Sosial* 15, no. 1 (2024): 324–33, <https://doi.org/10.31943/gw.v15i1.652>.

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