



## Identity Negotiation and Intercultural Adaptation through Hidden Curriculum at Islamic Higher Education

Nili Ariyani<sup>1\*</sup>, Sapuadi<sup>2</sup>

<sup>1,2</sup>Universitas Islam Negeri Palangka Raya, Palangka Raya, Indonesia  
Email: [niliariyani293@gmail.com](mailto:niliariyani293@gmail.com)<sup>1</sup>, [sapuadi@uin-palangkaraya.ac.id](mailto:sapuadi@uin-palangkaraya.ac.id)<sup>2</sup>

\*Corresponding Author [niliariyani293@gmail.com](mailto:niliariyani293@gmail.com)

Received: 11 March 2026

Revised: 8 April 2026

Accepted: 24 March 2026

Published: 24 April 2026

**To cite this article:** Ariyani, N., & Sapuadi. (2026). Identity Negotiation and Intercultural Adaptation through Hidden Curriculum at Islamic Higher Education. *Wasilatuna : Jurnal Komunikasi dan Penyiaran Islam*, 9 (Special Edition 1), 88–102.

### ABSTRACT

This study examines identity negotiation and intercultural adaptation among Dayak and non-Dayak students in a multicultural higher education context, with a particular focus on the role of hidden curriculum in shaping intercultural experiences. While existing studies in intercultural communication have predominantly emphasized formal curriculum and institutional frameworks, limited attention has been given to the role of informal social interactions as a mechanism for developing intercultural competence. Addressing this gap, this study investigates how the hidden curriculum mediates identity negotiation and intercultural adaptation in everyday campus interactions. This study employed a mixed-methods approach, integrating quantitative data collected via a Likert-scale questionnaire administered to 30 students with qualitative data from in-depth interviews. The findings indicate that students demonstrate a generally positive tendency in managing and expressing their cultural identities, while also showing the ability to adapt to culturally diverse environments. More importantly, the study reveals that hidden curriculum functions as a key mechanism through which intercultural values such as tolerance, cooperation, and mutual respect are internalized through daily social interactions. Theoretically, this study contributes to the global intercultural communication literature by positioning hidden curriculum as an integrative dimension that connects identity negotiation and intercultural adaptation. It highlights that intercultural competence is not solely developed through formal educational structures, but is significantly shaped by informal, context-dependent social processes. Practically, the findings provide implications for Islamic higher education institutions in designing communication approaches and curricula that are dialogic, inclusive, and culturally responsive. This study thus offers both contextual insight from an Indonesian multicultural setting and broader theoretical implications for understanding intercultural dynamics in higher education.

**Keywords:** hidden curriculum, identity negotiation, intercultural adaptation, multicultural education

### INTRODUCTION

Indonesia is widely recognized as a nation characterized by extensive diversity in terms of ethnicity, language, culture, and religion. This diversity has led Indonesia to be commonly described as a multicultural society (Banks, 2020). Such heterogeneity forms an

essential aspect of Indonesian social life and requires effective social management in order to maintain harmony among groups with different cultural backgrounds and identities (Nieto & Bode, 2020). In this regard, education plays an important role in cultivating tolerance, respect for diversity, and the capacity to coexist peacefully within a pluralistic society (Santrock, 2020).

Multicultural education refers to an educational approach that emphasizes the recognition and appreciation of cultural, ethnic, religious, and social diversity within the learning process (Banks, 2020). The primary goal of this approach is to establish an inclusive educational system that ensures equal opportunities for students regardless of their cultural backgrounds (Gay, 2021). Furthermore, multicultural education contributes to the development of attitudes such as tolerance, empathy, and openness toward differences that exist within society (Rudiyanto et al., 2024).

In higher education contexts, cultural diversity is an inevitable reality, as universities serve as meeting points for individuals from various regions and cultural backgrounds (Banks, 2020). Interactions among students from diverse ethnic groups create opportunities for social learning that enrich both academic experiences and interpersonal relationships. A multicultural campus environment can therefore foster mutual respect and promote cross-cultural understanding through everyday social interactions (Muharom, 2023).

Within such interactions, intercultural communication often involves processes of identity negotiation, in which individuals attempt to maintain their cultural identity while simultaneously adapting to engagement with others from different cultural backgrounds (Ting-Toomey & Dorjee, 2019). Through this process, individuals develop an understanding of how their identities are constructed, perceived, and interpreted within intercultural contexts. Previous studies have shown that students in multicultural academic environments frequently experience identity negotiation as part of their adaptation to diverse social and academic communities (Z. Arifin & Anwar, 2021)

In addition to identity negotiation, intercultural adaptation also plays an important role in shaping the dynamics of social interaction in multicultural higher education environments. Intercultural adaptation refers to the process through which individuals adjust to social environments that possess values, norms, and behavioral patterns different from those of their original cultural background (Z. Arifin & Setiawan, 2022). Research on intercultural competence suggests that the ability to adapt culturally helps students establish harmonious relationships within culturally diverse campus communities (Savira & Widiasih, 2024).

Importantly, learning within educational environments does not occur solely through formally structured curricula, but also through implicit social processes embedded in everyday interactions. This phenomenon is conceptualized as the *hidden curriculum*, which encompasses values, attitudes, and behavioral patterns that are not explicitly taught but are acquired through social experiences within educational settings (J. Jackson, 2020). The hidden curriculum may emerge through student interactions, participation in campus organizations, and other forms of informal engagement in daily academic life (Aulia et al., 2024).

Previous studies have demonstrated that multicultural education in higher education plays a significant role in fostering students' tolerance, cross-cultural understanding, and intercultural communication competence. For instance, Martin and Nakayama (2021) emphasize the importance of intercultural communication in building harmonious social relationships within multicultural environments. In addition, studies by Z. Arifin and Anwar (2021) as well as Savira and Widiasih (2024) indicate that identity negotiation and intercultural adaptation constitute essential components of students' experiences in diverse academic settings.

However, existing scholarship has largely concentrated on formal dimensions of learning, such as curriculum design, educational policies, and the development of communication competencies within classroom contexts (Banks, 2020; Gay, 2021). In contrast, the social learning processes that occur implicitly through everyday interactions within the campus environment, commonly conceptualized as the *hidden curriculum*, remain relatively underexplored in empirical research (Jackson, 2020; Aulia et al., 2024).

Furthermore, studies on identity negotiation and intercultural adaptation in the Indonesian context have generally not specifically addressed interactions between local and non-local ethnic groups within higher education. Research that explicitly examines the dynamics between Dayak students as the local ethnic group and non-Dayak students in the Kalimantan region is still scarce. This context, however, presents unique socio-cultural characteristics that may generate distinct patterns of identity negotiation and intercultural adaptation compared to other regions in Indonesia.

In this regard, cultural diversity is also evident in higher education institutions in Central Kalimantan, particularly at Universitas Islam Negeri Palangka Raya, where students come from a wide range of ethnic backgrounds, including Dayak as the local ethnic group and non-Dayak students from various regions across Indonesia. Interactions between these groups create a dynamic social environment in which processes of identity negotiation and intercultural adaptation are continuously constructed. Therefore, the campus setting provides a relevant and significant context for examining intercultural dynamics from the perspective of hidden curriculum.

Addressing these gaps, this study aims to examine the processes of identity negotiation and intercultural adaptation among Dayak and non-Dayak students through the perspective of the *hidden curriculum* at Universitas Islam Negeri Palangka Raya. This study is expected to contribute theoretically to the development of intercultural communication and multicultural education studies, as well as practically to strengthening the values of tolerance and diversity within higher education environments.

## **METHODS**

This study employed a mixed-methods approach, integrating quantitative and qualitative techniques to obtain a more comprehensive understanding of identity negotiation and intercultural adaptation among students. The use of a mixed-methods design allows for the combination of numerical data and in-depth insights, thereby enhancing the validity and richness of the findings (Creswell, 2021).

The quantitative component of the study utilized a descriptive approach aimed at identifying general patterns of students' perceptions regarding intercultural interactions. Meanwhile, the qualitative component was employed to explore participants' experiences and interpretations in greater depth, particularly in relation to the hidden curriculum emerging from everyday social interactions. (Sugiyono, 2022).

The research was conducted at Universitas Islam Negeri Palangka Raya, Central Kalimantan, Indonesia. The participants consisted of university students from both Dayak and non-Dayak ethnic backgrounds. This research site was selected due to its culturally diverse student population, which provides a relevant context for examining intercultural communication dynamics.

The population of this study included students from diverse cultural backgrounds at Universitas Islam Negeri Palangka Raya. The quantitative sample consisted of 30 respondents, selected using purposive sampling based on specific criteria relevant to the research objectives (Sugiyono, 2022), particularly students who had experienced intercultural interactions involving Dayak and non-Dayak peers. In this study, the quantitative data were treated as preliminary or exploratory data to identify general trends in students' perceptions.

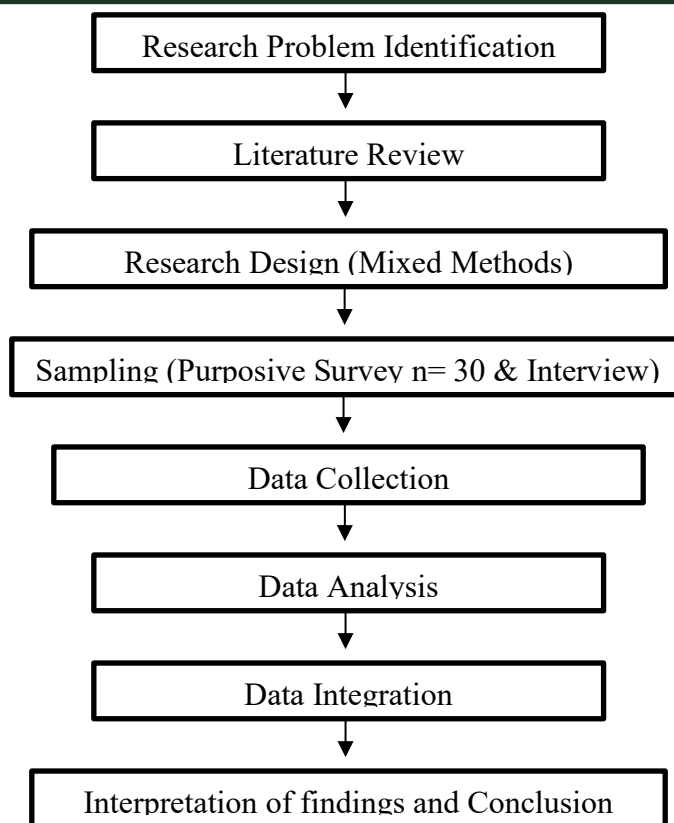
To complement the quantitative findings, in-depth interviews were conducted with a smaller number of selected participants representing both Dayak and non-Dayak students. These participants were chosen purposively to provide richer insights into their experiences of identity negotiation and intercultural adaptation within campus life.

Quantitative data were collected using an online questionnaire distributed through Google Forms. The instrument consisted of seven statements developed based on indicators of identity negotiation, intercultural adaptation, and hidden curriculum in students' social interactions. A four-point Likert scale was used to measure respondents' level of agreement, ranging from (1) strongly disagree to (4) strongly agree (Likert, 1932).

The qualitative data were collected through semi-structured interviews, allowing participants to elaborate on their experiences and perspectives regarding intercultural interactions on campus. The interviews focused on how students perceive, negotiate, and adapt their identities in everyday academic and social settings.

Data analysis was conducted in two stages. First, the quantitative data were analyzed using descriptive statistics, particularly percentage distributions, to identify general response patterns. Second, the qualitative data were analyzed using thematic analysis, involving data reduction, coding, categorization, and interpretation to identify key themes related to identity negotiation, intercultural adaptation, and hidden curriculum (Creswell, 2021). The integration of both data sets was carried out to provide a more comprehensive interpretation of the research findings.

In terms of ethical considerations, all participants voluntarily agreed to participate in the study. They were informed about the purpose of the research before data collection, and their responses were kept confidential. No personal identifying information was collected, and all data were used solely for academic research purposes.



**Figure 1: Mixed-Methods Research Flow Design**

The research procedure employed in this study is illustrated in Figure 1. The study began with the identification of the research problem, followed by a comprehensive literature review to establish the theoretical framework. Based on this foundation, a mixed-methods research design was developed to integrate both quantitative and qualitative approaches.

The sampling process was conducted using purposive sampling, involving 30 respondents for the survey and several selected participants for in-depth interviews. Data collection was carried out through questionnaires and semi-structured interviews to capture both general patterns and in-depth insights regarding identity negotiation and intercultural adaptation.

The data analysis was conducted using descriptive statistics for the quantitative data and thematic analysis for the qualitative data. Subsequently, the findings from both approaches were integrated to provide a more comprehensive understanding of the research problem. Finally, the results were interpreted to draw conclusions regarding the dynamics of identity negotiation and intercultural adaptation within the hidden curriculum context.

## **RESULTS AND DISCUSSION**

### **1. Results**

#### **Quantitative Findings**

The findings of this study were obtained from 30 respondents, who were students at Universitas Islam Negeri Palangka Raya, representing both Dayak and non-Dayak cultural

backgrounds. Data were collected through an online questionnaire using a four-point Likert scale, with response options ranging from strongly disagree (SD) to strongly agree (SA). The questionnaire was designed to capture students' perceptions regarding identity negotiation, intercultural adaptation, and hidden curriculum in the context of campus interactions.

**Table 1: Distribution of Responses on Identity Negotiation**

Statement	SD (%)	D (%)	A (%)	SA (%)
P1	3%	10%	60%	27%
P2	0%	13%	57%	30%
P3	7%	17%	50%	26%
P4	3%	20%	53%	24%
P5	0%	10%	63%	27%
P6	3%	13%	57%	27%
P7	0%	17%	56%	27%

Based on Table 1, the majority of respondents selected the *agree* (3) category (50%–63%), followed by *strongly agree* (4) (24%–30%). Meanwhile, the proportion of *disagree* responses ranged from 10% to 20%, with *strongly disagree* remaining minimal (0%–7%).

These findings indicate a generally positive tendency toward identity negotiation, suggesting that students are able to express and position their identities within intercultural interactions. However, the presence of a noticeable proportion of disagreement responses suggests that identity negotiation is not entirely without challenges, and that some students may still experience difficulties in certain interaction contexts.

**Table 2: Distribution of Respons on Intercultural Adaptation**

Statement	SD (%)	D (%)	A (%)	SA (%)
P1	0%	10%	60%	30%
P2	3%	13%	57%	27%
P3	0%	7%	63%	30%
P4	20%	40%	27%	13%
P5	0%	10%	57%	33%
P6	0%	7%	53%	30%
P7	0%	10%	60%	30%

As shown in Table 2, most respondents selected the *agree* (3) category (57%–63%) and *strongly agree* (4) (27%–33%), indicating a generally positive perception of intercultural adaptation. However, one notable exception appears in Statement P4, where a relatively high proportion of respondents selected *disagree* (40%) and *strongly disagree* (20%).

This finding suggests that intercultural adaptation may not occur uniformly across all aspects of interaction, and certain situations may present greater challenges for students. This

variation indicates that while overall adaptation is perceived positively, specific dimensions of intercultural engagement may still require adjustment and negotiation.

**Table 3: Distribution of Respons on Hidden Curriculum**

Statement	SD (%)	D (%)	A (%)	SA (%)
P1	0%	7%	63%	30%
P2	0%	10%	57%	33%
P3	3%	13%	60%	24%
P4	0%	17%	56%	27%
P5	0%	10%	63%	27%
P6	0%	7%	60%	33%
P7	0%	13%	57%	30%

These findings indicate that students recognize the presence of implicit learning processes within campus life. The relatively consistent agreement across items suggests that values such as tolerance, respect, and cultural understanding are not only formally taught but are also internalized through everyday social interactions, reinforcing the role of hidden curriculum in shaping students' intercultural experiences.

**Table 4: Summary of Respondents' Agreement Level for Each Variable**

Variable	SD (1)	D (2)	A (3)	SA (4)	Interpretation
Identity Negotiation	0-7%	10-20%	50-63%	24-30%	Majority agree
Intercultural Adaptation	0-3%	7-13%	57-63%	27-33%	Majority agree
Hidden Curriculum	0-3%	7-17%	56-63%	24-33%	Majority agree

Table 4 summarizes the overall distribution of respondents' agreement levels for each research variable. The results indicate that the majority of respondents selected the agree (3) and strongly agree (4) categories across all variables. This pattern suggests that respondents generally demonstrate positive tendencies toward identity negotiation, intercultural adaptation, and the presence of hidden curriculum within the campus environment. Overall, these findings reflect that students tend to experience and perceive intercultural interactions and implicit learning processes in a constructive and supportive manner.

Overall, while the findings demonstrate a predominantly positive pattern across all variables, the presence of minority disagreement responses indicates that intercultural interaction is a dynamic and context-dependent process, which may involve both adaptation and tension. These quantitative findings provide an initial basis for further exploration through qualitative analysis to better understand students' lived experiences.

### Qualitative Findings

The qualitative findings were obtained through in-depth interviews with several students representing both Dayak and non-Dayak backgrounds. This analysis aimed to explore students' lived experiences related to identity negotiation, intercultural adaptation, and the hidden curriculum within campus interactions. The findings reveal that students actively engage in identity negotiation when interacting with peers from different cultural backgrounds. Most participants reported that they tend to adjust their communication styles, language use, and behavior to maintain harmonious relationships. As expressed by one participant, "When I interact with friends from different ethnic backgrounds, I try to adjust the way I speak so that it is more acceptable and avoids misunderstanding." Similarly, another participant stated, "I still maintain my identity, but I also try to be flexible depending on who I am interacting with." These responses indicate that identity negotiation is not merely about maintaining cultural identity, but also involves processes of adaptation and situational flexibility. This finding is consistent with the quantitative results, which show a generally positive tendency toward identity negotiation among students.

Furthermore, the findings demonstrate that intercultural adaptation is experienced as a gradual and context-dependent process. While many participants reported positive adaptation experiences, some acknowledged initial difficulties when engaging in intercultural interactions. One participant noted, "At the beginning, it was a bit difficult because we have different ways of communicating, but over time I became more comfortable." Another participant added, "Sometimes misunderstandings still happen, especially when discussing sensitive topics or when cultural habits are different." These findings help explain the variation observed in the quantitative data, particularly in items that show higher levels of disagreement. This suggests that although students generally demonstrate adaptive behaviors, intercultural adaptation does not occur uniformly across all contexts and may involve certain challenges.

In addition, the findings indicate that students acquire important values through informal interactions, reflecting the presence of a hidden curriculum within the campus environment. Participants emphasized that many aspects of intercultural understanding are learned outside formal classroom settings. One participant stated, "I learned more about respecting differences from daily interactions with friends rather than from lectures," while another noted, "Being involved in campus activities helped me understand other cultures better." These responses suggest that the hidden curriculum plays a significant role in shaping students' attitudes and behaviors, particularly in fostering tolerance, mutual respect, and intercultural awareness. This is in line with the quantitative findings, which indicate a strong recognition of implicit learning processes within campus life.

Overall, the qualitative findings reinforce the quantitative results by providing deeper insights into students' experiences. While the survey data indicate generally positive perceptions, the interview data reveal that identity negotiation and intercultural adaptation are dynamic processes that involve both adjustment and occasional challenges. Moreover, the hidden curriculum emerges as an important mechanism through which students internalize intercultural values through everyday interactions, suggesting that intercultural

competence is developed not only through formal education but also through continuous social engagement within the campus environment.

## 2. Discussion

The findings indicate that students at Universitas Islam Negeri Palangka Raya demonstrate a generally positive tendency toward identity negotiation within intercultural interactions on campus. The dominance of *agree* and *strongly agree* responses suggests that students are capable of managing and expressing their cultural identities while interacting with peers from different backgrounds. Identity negotiation is a communicative process through which individuals present, maintain, and adjust their identities in response to social interactions and cultural expectations (Ting-Toomey & Dorjee, 2019). In multicultural settings such as universities, this negotiation occurs as individuals attempt to balance their cultural identity with the demands of intercultural communication (Margolis, 2001; Martin & Nakayama, 2021), which is especially relevant in contexts where students from Dayak and non-Dayak backgrounds interact (Samovar et al., 2017).

However, these findings should not be interpreted as indicating a fully seamless process. The presence of a proportion of disagreement responses suggests that identity negotiation may involve situational tensions and communicative challenges, particularly in contexts where cultural expectations differ. This indicates that identity negotiation is not merely an individual competence, but is also shaped by interactional dynamics, cultural sensitivity, and the broader social environment within the campus. Thus, the findings extend existing theories by highlighting the context-dependent nature of identity negotiation in localized multicultural settings.

The results also demonstrate that students exhibit a strong capacity for intercultural adaptation. Intercultural adaptation refers to the process by which individuals gradually adjust their communication styles, attitudes, and behaviors when engaging with people from different cultural backgrounds. (Giroux & Penna, 1979; Kim, 2017). Within higher education contexts, adaptation occurs through academic collaboration, peer relationships, and participation in campus activities involving culturally diverse students (P. W. Jackson, 1968; Deardorff, 2020). Previous studies emphasize that universities are crucial for developing intercultural competence, as students regularly engage in cross-cultural interactions in academic and social settings (Deardorff, 2020). These experiences allow students to navigate cultural diversity effectively and build positive interpersonal relationships (W. L. Arifin, 2024).

Nevertheless, the variation identified in certain response items indicates that intercultural adaptation does not occur uniformly across all situations. This finding suggests that adaptation is a dynamic and non-linear process, involving phases of adjustment, discomfort, and gradual improvement. In line with Kim's (2017) stress–adaptation–growth model, the findings imply that students' adaptive capacity develops through ongoing interaction rather than immediate adjustment. This highlights the importance of viewing intercultural adaptation not only as an outcome, but as a continuous learning process shaped by real social experiences.

Another important finding concerns the role of the hidden curriculum in shaping students' intercultural experiences. Hidden curriculum refers to implicit values, expectations, and social norms transmitted through institutional culture and everyday interactions rather than formal learning materials (Jackson, 1990; Suryani & Wahyudi, 2020). At Universitas Islam Negeri Palangka Raya, hidden curriculum emerges through classroom interactions, peer communication, and institutional practices that influence students' social attitudes and behaviors (Margolis, 2001; Wahyuni & Rahmawati, 2022). Through these informal processes, students gradually internalize values such as tolerance, cooperation, and respect for cultural diversity (Apple, 2004; Setyawan & Nugroho, 2021).

Another important finding concerns the role of the hidden curriculum in shaping students' intercultural experiences. Hidden curriculum refers to implicit values, expectations, and social norms transmitted through institutional culture and everyday interactions rather than formal learning materials (Jackson, 1990; Suryani & Wahyudi, 2020). At Universitas Islam Negeri Palangka Raya, the hidden curriculum emerges through classroom interactions, peer communication, and institutional practices that influence students' social attitudes and behaviors (Margolis, 2001; Wahyuni & Rahmawati, 2022). Through these informal processes, students gradually internalize values such as tolerance, cooperation, and respect for cultural diversity (Giroux & Penna, 1979; Yusuf & Kurniawan, 2021).

The interaction between identity negotiation, intercultural adaptation, and hidden curriculum reflects the complexity of intercultural communication processes in multicultural educational institutions. Identity negotiation enables students to maintain their cultural identity while engaging with members of other cultural groups (Ting-Toomey & Dorjee, 2019). Concurrently, intercultural adaptation allows students to adjust their communication behaviors to accommodate cultural differences (Kim, 2017). The hidden curriculum reinforces these processes by shaping social experiences and transmitting institutional values related to diversity and inclusion (Mahmud & Pratiwi, 2022). Consequently, the campus environment functions not only as a space for academic learning but also as a social environment where students negotiate identity and develop intercultural awareness (Hidayat & Rahman, 2023).

From a practical perspective, these findings have important implications for communication practices and dakwah-oriented education in Islamic higher education institutions. First, the results suggest that intercultural communication competence should be developed not only through formal instruction but also through structured opportunities for intercultural engagement, such as collaborative learning, cross-cultural dialogue, and student organization activities. Second, in the context of dakwah, communication approaches should emphasize dialogic, inclusive, and culturally sensitive strategies, rather than one-way or normative approaches. This is essential to ensure that dakwah practices remain relevant and responsive within culturally diverse environments.

Furthermore, the findings highlight the need to integrate intercultural perspectives into the curriculum of Islamic higher education. This can be achieved by incorporating experiential learning models, intercultural communication training, and reflective practices

that encourage students to critically engage with cultural diversity. Such efforts would strengthen the role of higher education institutions as not only centers of knowledge production but also as spaces for cultivating inclusive and socially responsive graduates.

Overall, these findings demonstrate the interconnected nature of identity negotiation, intercultural adaptation, and hidden curriculum in shaping students' intercultural experiences at Universitas Islam Negeri Palangka Raya. Collectively, these processes contribute to adaptive communication behaviors and mutual understanding among students from different cultural backgrounds (Z. Arifin, 2022). Therefore, higher education institutions have a critical role in fostering inclusive learning environments that encourage intercultural interactions and support students' identity development in multicultural contexts (Ariyanto & Wibowo, 2021).

## **CONCLUSION**

This study aimed to investigate identity negotiation, intercultural adaptation, and the role of hidden curriculum among Dayak and non-Dayak students at Universitas Islam Negeri Palangka Raya. The findings indicate that students demonstrate positive tendencies toward managing and expressing their cultural identities during intercultural interactions, effectively adapting to diverse campus environments, and internalizing social values through informal learning experiences. The results show that identity negotiation, intercultural adaptation, and hidden curriculum are interrelated processes that collectively foster mutual understanding, tolerance, and cooperation among students from different cultural backgrounds.

Theoretically, this study contributes to the discourse on Islamic communication and intercultural education by demonstrating how identity negotiation and adaptation operate within multicultural Islamic higher education contexts. Practically, the findings provide insights for educators, policymakers, and campus administrators in designing inclusive and culturally responsive learning environments that support intercultural interaction and identity development among students. Future research is recommended to explore similar dynamics in different cultural contexts with larger and more diverse samples to enrich the understanding of intercultural communication in higher education.

## **Declaration of AI and AI-Assisted Technologies in the Writing Process**

During the preparation of this work, the author used ChatGPT to assist in drafting and organizing the manuscript, as well as generating suggestions for academic writing in English. After using this tool, the author reviewed and edited all content as needed and takes full responsibility for the integrity, accuracy, and originality of the publication's final version.

## **CRedit Authorship Contribution Statement**

Authorship contributions are reported following the CRedit (Contributor Roles Taxonomy) system. Each author's specific role in the research and writing process is identified as follows:

- a. **Nili Ariyani:** Conceptualization, Data Curation, Formal Analysis, Investigation, Writing – Original Draft, Writing – Review & Editing.
- b. **Sapuadi:** Supervision, Validation, Project Administration, Writing – Review & Editing.

### **Declaration of Competing Interest**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

### **Acknowledgments**

The authors would like to thank the Universitas Islam Negeri Palangka Raya for providing access to research facilities and data resources used in this study. The authors also express gratitude to all students who participated in the questionnaire for their time and cooperation, and to colleagues who provided valuable academic guidance during the research process.

### **Data Availability Statement**

The data supporting the findings of this study are available upon reasonable request from the corresponding author. The data have not been deposited in a public repository but may be shared for academic purposes upon request.

### **Funding Statement**

This research did not receive financial support from any institution or funding agency. The study was conducted using the authors' personal funds.

### **Ethical Approval Statement**

The authors confirm that this study adheres to ethical research standards established by Universitas Islam Negeri Palangka Raya. Ethical approval for conducting field observations and interviews was obtained through the relevant institutional procedures. No personal or sensitive identifying information was collected or disclosed in this study.

## **REFERENCES**

- Apple, M. W. (2004). *Ideology and curriculum* (3rd ed.). Routledge.
- Arifin, W. L. (2024). Negotiating identities: First-year students and inclusive multicultural education at Universitas Islam Negeri Salatiga. *Mahakarya: Jurnal Mahasiswa Ilmu Budaya*.
- Arifin, Z. (2022). Judicial review in administrative courts and its impact on public policy stability in Indonesia. *Journal of Indonesian Legal Studies*, 7(2), 145–160.
- Arifin, Z., & Anwar, K. (2021). Islamic Boarding Schools and Character Education. *Journal of Islamic Education Studies*, 9(2), 145–160.

- Arifin, Z., & Setiawan, B. (2022). Multicultural education in higher education: Strengthening tolerance and diversity awareness among students. *Journal of Social Studies Education Research*, 13(1), 45–60.
- Ariyanto, A., & Wibowo, A. (2021). The implementation of multicultural education in Indonesian universities: Challenges and opportunities. *International Journal of Instruction*, 14(3), 567–580.
- Aulia, S. S., Retnasari, L., & Marzuki, Y. (2024). Media edukasi kebinekaan: Mewujudkan pembelajaran multikultural yang inklusif di perguruan tinggi. *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKN*.
- Banks, J. A. (2020). *An Introduction to Multicultural Education* (6th ed.). Pearson.
- Creswell, J. W. (2021). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (6th ed.). Pearson.
- Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and Conducting Mixed Methods Research*. Sage.
- Deardorff, D. K. (2020). *Manual for Developing Intercultural Competencies*. Routledge.
- Gay, G. (2021). *Culturally Responsive Teaching: Theory, Research, and Practice* (3rd ed.). Teachers College Press.
- Giroux, H. A., & Penna, A. N. (1979). Social education in the classroom: The dynamics of the hidden curriculum. *Theory & Research in Social Education*, 7(1), 21–42.
- Gudykunst, W. B. (2003). *Cross-Cultural and Intercultural Communication*. Sage Publications.
- Hidayat, R., & Rahman, F. (2023). Intercultural communication competence among university students in multicultural classrooms. *Journal of Intercultural Communication Research*, 52(2), 145–158.
- Jackson, J. (2020). *The Routledge Handbook of Language and Intercultural Communication* (2nd ed.). Routledge.
- Jackson, P. W. (1968). *Life in Classrooms*. Holt, Rinehart and Winston.
- Kim, Y. Y. (2017). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation* (2nd ed.). SAGE Publications.
- Likert, R. (1932). A technique for the measurement of attitudes. *Archives of Psychology*, 140, 1–55.
- Mahmud, M., & Pratiwi, D. (2022). Identity negotiation among students in multicultural higher education environments. *International Journal of Multicultural Education*, 24(2), 77–92.
- Margolis, E. (2001). *The Hidden Curriculum in Higher Education*. Routledge.

- Martin, J. N., & Nakayama, T. K. (2021). *Intercultural Communication in Contexts* (8th ed.). McGraw-Hill.
- Muharom, F. (2023). Internalisasi nilai-nilai multikultural pada perguruan tinggi keagamaan Islam negeri. *Jurnal Pendidikan Dan Konseling*, 5(2).
- Nieto, S., & Bode, P. (2020). *Affirming Diversity: The Sociopolitical Context of Multicultural Education*. Pearson.
- Rudiyanto, M., Muhlisin, A., & Narimo, S. (2024). Integrasi pendidikan karakter dan multikultural di perguruan tinggi: Membangun generasi mahasiswa yang toleran dan beretika. *Jurnal Cendekia Ilmiah*, 4(1), 23–32.
- Samovar, L. A., Porter, R. E., McDaniel, E., & Roy, C. (2017). *Communication Between Cultures* (9th ed.). Cengage Learning.
- Santrock, J. W. (2020). *Educational Psychology*. McGraw-Hill.
- Savira, J., & Widiasih, P. A. (2024). Kompetensi interkultural dan homesickness di kalangan mahasiswa pertukaran mahasiswa merdeka. *Jurnal Diversita*, 10(1).
- Setyawan, A., & Nugroho, D. (2021). Hidden curriculum in higher education: Its influence on students' social attitudes. *Journal of Education and Learning*, 15(4), 512–520.
- Sugiyono. (2022). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suryani, L., & Wahyudi, A. (2020). Multicultural education in Indonesian higher education institutions: Building inclusive academic environments. *Journal of Education and Practice*, 11(29), 85–92.
- Ting-Toomey, S., & Dorjee, T. (2019). *Communicating Across Cultures* (2nd ed.). Guilford Press.
- Wahyuni, S., & Rahmawati, N. (2022). Cultural diversity and student interaction in Indonesian universities: A multicultural education perspective. *International Journal of Educational Research Review*, 7(3), 210–219.
- Yusuf, M., & Kurniawan, D. (2021). Tahfidz Learning Outcomes in Islamic Schools. *Jurnal Pendidikan Agama Islam*, 18(2), 233–248.

## AUTHOR BIOGRAPHIES

**Nili Ariyani** is an undergraduate student at Universitas Islam Negeri (UIN) Palangka Raya. She was born in Banjarmasin and has a strong academic interest in social and cultural issues. During her studies, she has actively developed her academic writing and research skills, particularly in the fields of communication, culture, and social interaction. Her research interests focus on identity negotiation, intercultural adaptation, and social dynamics within campus and community settings. Through her work, she aims to produce critical and informative scholarly contributions that are relevant to contemporary social issues. Email: [niliariyani293@gmail.com](mailto:niliariyani293@gmail.com)

**Sapuadi, M.Pd** is a lecturer at the Faculty of Tarbiyah and Teacher Training (FTIK), Universitas Islam Negeri (UIN) Palangka Raya (formerly IAIN Palangka Raya). His academic work focuses on educational research, particularly in curriculum studies, educational management, and learning evaluation. He has been actively involved in curriculum development and improving teaching quality in higher education. His publications address topics such as the implementation of the Merdeka Curriculum, computer-based national assessment (ANBK), and learning loss in students. His areas of expertise include moral education, educational evaluation, and instructional system development. Email: [sapuadi@uin-palangkaraya.ac.id](mailto:sapuadi@uin-palangkaraya.ac.id)