

## Muslim Students' Preferences for Buddhist Universities: A Study of Inclusion Management in the Generation Z

Pringgondani,<sup>1</sup> Franky Okto Bernando,<sup>2</sup> Andhyka Wicaksono,<sup>3</sup>  
<sup>1,2,3</sup>STABN Sriwijaya, Tangerang

Email : [Mrpringgondani@gmail.com](mailto:Mrpringgondani@gmail.com),<sup>1</sup> [Frankymanurung@gmail.com](mailto:Frankymanurung@gmail.com),<sup>2</sup>  
[Andhyka.fasa@gmail.com](mailto:Andhyka.fasa@gmail.com),<sup>3</sup>

### ARTICLE INFO

#### Article history

Received 20 February 2026

Revised 05 March 2026

Accepted 22 March 2026

#### Keywords

Student Preferences, Muslim Students, Inclusion Management, Buddhist Colleges, Generation Z.

### ABSTRACT

*The phenomenon of a growing number of Muslim students who are studying in Buddhist-based universities has been a great special educational case in the multicultural condition of higher education in Indonesia. This research analyzes factors that Muslim students consider when selecting the Sriwijaya State Buddhist College (STABN) and how inclusive management is implemented to offer a friendly learning environment for interfaith students in the era of Generation Z. The method employed in this study is qualitative, approach by a phenomenologic method. Empirical evidence was gathered from Muslim students and institutional agents using interviews, observations and documents. Thematic analysis with the help of NVivo software was employed in data analysis. The finding indicates that the desire of Muslim students is shaped by rational and pragmatic considerations, namely tuition fees, scholarships, state university status, accessibility and academic quality. Furthermore, an open social climate, assured imperative free religion, offered worship opportunities and positive first experiences support the pupils' choices. Inclusivity in management at STABN Sriwijaya is shown by making non-discriminatory rules, academic freedom, interfaith programs and contribution of leaders as well as lecturers to the acts; however the written regulation has not been comprehensive. This study demonstrates that inclusive management is a strategic tool for fostering trust and comfort among interfaith students in higher education.*

### Introduction

Managing multicultural higher education presents both benefits and challenges for Indonesia, a nation with a significant degree of religious diversity. An intriguing trend has surfaced in recent years: more Muslim students are opting to pursue their education at universities with non-Islamic religious foundations, such as Buddhist ones. This phenomena suggests that young Muslims' educational preferences are changing and are now influenced by institutional, social, and rational factors in addition to their shared religious identity.

Numerous research have demonstrated that criteria including cost, academic quality, institutional standing, and educational accessibility affect students' preferences while selecting a university (Kotler & Keller, 2016; Nugroho, 2013). According to Rational Choice Theory,

people are actors who deliberately consider costs and advantages when making decisions (Buchanan, 1989; Sa'adah, 2022). This perspective, which takes practical considerations into account without sacrificing moral principles, is pertinent to comprehending Muslim students' choices of Buddhist universities.

Educational preferences are influenced not only by rational criteria but also by social identity and religiosity. According to Social Identity Theory, people define themselves by belonging to particular social groupings, such as religious organizations (Asrori, 2016). However, religious identity is not always exclusive in a multicultural nation such as Indonesia. According to research by , Muslim students are more receptive to interfaith educational institutions when they are exposed to multicultural education and Indonesian Islamic moderation.

In this regard, the sustainability of diversity in higher education is largely dependent on inclusion management. Institutional policies, procedures, and pledges to establish a secure, fair, and nondiscriminatory learning environment for the whole academic community are referred to as inclusion management (Sardana Islam Khan et al., 2022; Septaviana Rakhmawati, 2022). Offering religious facilities, academic flexibility, and institutional support for minority religious practices might boost students' sense of security and involvement, according to a study by (Shaheen et al., 2023).

In the context of Generation Z, also referred to as digital natives, who are critical, accepting of diversity, and prioritize psychological comfort and inclusivity when making decisions, this phenomenon is becoming more and more significant (Sutrasna, 2023). According to (Silitonga & Tampomuri, 2024), Generation Z is more likely to select educational institutions that are both academically outstanding and offer a welcoming and encouraging social atmosphere for personal identification, including religious identity.

According to a review of the current literature, studies on inclusive education in Indonesia are still primarily focused on two areas: (1) the integration of students with special needs into the formal school system (Septaviana Rakhmawati, 2022) and (2) the ideological challenges of pluralism in the national curriculum (Jaenudin et al., 2024). Although academic quality and cost have been highlighted as critical factors of university choice (Kotler & Keller, 2016), there is a gap in the literature discussing the management dynamics of minority-based schools that have successfully piqued the interest of majorities.

This gap is critical because the preferences of Muslim students at Buddhist Religious Universities (PTKB) cannot be explained solely by economic variables, but also by a thorough understanding of how Inclusion Management is structurally implemented to reduce psychological and religious identity barriers. As a result, this study does more than just duplicate current preference studies; it fills a theoretical gap by combining institutional inclusion management with rational choice theory in Indonesia's unique interfaith setting.

This study uses Rational Choice Theory (Buchanan, 1989) and Social Identity Theory (Tajfel & Turner, 2004) to examine the intricacies of Muslim students' decision-making processes. Rational Choice Theory is used to examine pragmatic considerations like costs and accessibility as a kind of utility maximizing (Nugroho, 2013). Simultaneously, Social Identity Theory examines how students manage their religious identity in a minority setting. This integration enables a complete investigation of how institutional inclusion management might reduce 'social costs' (threatening identity), making studying at a Buddhist college a psychologically and academically viable option.

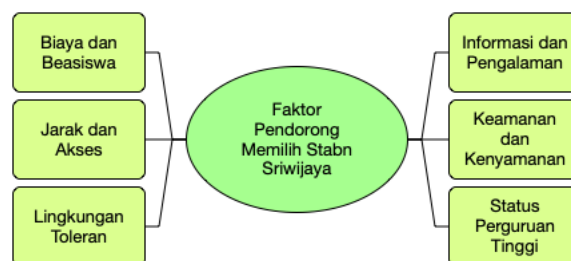
As a result, the purpose of this study is to evaluate the factors that influence Muslim students' decision to attend Sriwijaya State Buddhist College (STABN) and how inclusive management techniques are used to create a welcoming learning environment for interfaith students in the Generation Z period. The findings of this study are likely to make theoretical

contributions to the development of inclusive education management studies, as well as practical contributions for higher education administrators in creating long-term diversity strategies.

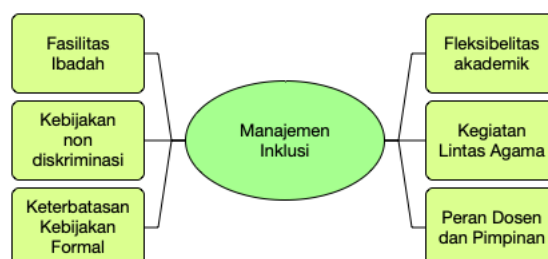
## Method

This study takes a qualitative method with a phenomenological design to gain a thorough understanding of Muslim students' lived experiences when selecting a Buddhist-based university. The phenomenological technique enables academics to explore subjective meanings, perceptions, and factors that influence educational decisions in particular social and religious contexts (Creswell & Poth, 2018). Data was gathered through in-depth interviews, restricted observation of academic and social activities on campus, and a review of institutional regulations governing diversity and inclusion practices. Purposive sampling procedures were used to choose informants, who were Muslim students currently enrolled in Buddhist-based universities. The number of informants was established using the data saturation principle, which states that more interviews do not yield new topics or information (Guest et al., 2006). Data was analyzed using theme analysis, which included data reduction, coding, category grouping, and conceptual interpretation. To increase the accuracy and consistency of the analysis process, this study employed NVivo software to help with coding, theme grouping, and organizing correlations between data categories. NVivo allows researchers to organize qualitative data systematically by coding, creating nodes, and visualizing patterns of theme linkages, boosting the analysis's transparency and auditability (Bazeley & Jackson, 2015). Data validity is maintained by source and technique triangulation, as well as member checking with informants, to ensure that the researcher's interpretation is consistent with the experiences given by participants. This approach is intended to improve the reliability, dependability, and confirmability of study findings (Nowell et al., 2017).

## Result and Discussion



Pict 1. Process Data Nvivo,2025



Pict 2. Process Data Nvivo,202

The findings of this study were derived from in-depth interviews with Muslim students and supporting informants at STABN Sriwijaya. Data analysis reveals that the research findings

are divided into two major focuses, which correspond to the research questions: (1) factors influencing Muslim students' preferences for Buddhist universities, and (2) inclusive management practices implemented by institutions to create a welcoming learning environment for students of various faiths. The outcomes discussion is grouped thematically so that the dynamics of student experiences can be fully described.

The initial emphasis demonstrated that Muslim students' choices are not created in a single unit, but rather extend over numerous interconnected aspects of analysis. Interviews demonstrated that students' decisions are influenced by a variety of rational and pragmatic considerations, social and environmental influences, as well as religious and psychological aspects. This branching represents the view of higher education decision as a thoughtful process that takes into account academic benefits, social comfort, and the long-term viability of Muslim students' personal identities in relation to other faith-based institutions.

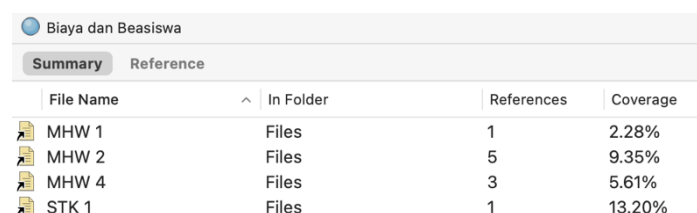
The second focus is on inclusive management methods at STABN Sriwijaya, which Muslim students believe are important for the long-term success of their studies. According to interviews, inclusive management is not only understood as a written policy, but also represented in daily campus activities such as non-discriminatory interactions, academic flexibility, and lecturers and institutional leaders' open attitudes. The implications of the findings in this topic show that feelings of inclusion are created by a combination of institutional regulations, corporate culture, and mutually reinforcing social ties.

Overall, the implications of this study's findings show that Muslim students' preferences and inclusive management practices at their institutions are closely related. These results demonstrate that students' decisions to enroll in and stay at Buddhist universities are impacted by both the institution's capacity to handle diversity in an inclusive manner and individual internal considerations. Based on the data mapping results, the thematic variables will be described in greater detail in the section that follows. Tables and accompanying visualizations will be used to illustrate these points.

Additional data analysis was carried out utilizing NVivo software for thematic mapping in order to shed light on the findings' structure and patterns. In order to demonstrate the connections between themes that influence Muslim students' preferences and inclusive management practices at STABN Sriwijaya, this research sought to uncover major themes and subthemes that recurred throughout the interviews. The research findings, which are arranged according to the degree of occurrence and interrelationships between topics, are presented in the following section based on the results of this thematic mapping.

## 1. Motivating Elements for Selecting STABN Sriwijaya

### Fees and Scholarships



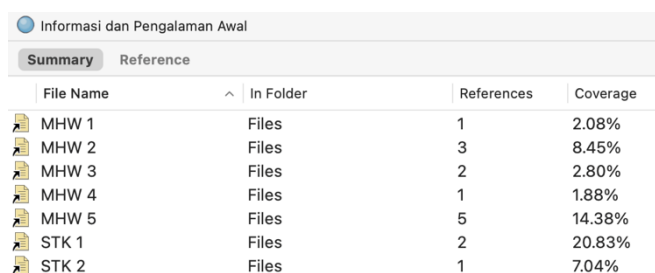
Biaya dan Beasiswa				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	1	2.28%	
MHW 2	Files	5	9.35%	
MHW 4	Files	3	5.61%	
STK 1	Files	1	13.20%	

**Pict 3. Process Data Nvivo, 2025**

The findings of the thematic analysis show that Muslim students' decision-making regarding their choice of education at STABN Sriwijaya is heavily influenced by economic

concerns, which are recognized under the subject of fees and scholarships. Student interviews were the main source of this theme, with informant MHW 2 emphasizing it the most. According to this informant, the main factor in selecting a college was affordability, which was further supported by social effects and geographic proximity. The explanation of STK 1 informant, an institutional stakeholder, supports this conclusion by stating that the availability of scholarships and the comparatively low tuition costs are the primary draws for potential students, particularly those from the neighboring areas. STABN Sriwijaya has effectively established an image as an affordable university, drawing students from a variety of backgrounds, including Muslim students, according to the synergy between student perceptions and institutional strategies.

### Initial Information and Experience

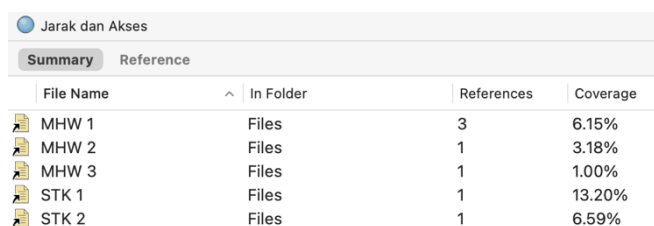


File Name	In Folder	References	Coverage
MHW 1	Files	1	2.08%
MHW 2	Files	3	8.45%
MHW 3	Files	2	2.80%
MHW 4	Files	1	1.88%
MHW 5	Files	5	14.38%
STK 1	Files	2	20.83%
STK 2	Files	1	7.04%

**Pict 4. Process Data Nvivo, 2025**

Initial Information and experiences were significant factors in influencing Muslim students' opinions of Sriwijaya State Islamic University (STABN), according to a thematic analysis conducted with NVivo. Through suggestions from their immediate social circle as well as independent information seeking, all student informants reported strong initial interaction with the institution's identity. This theme predominated, with informant MHW 5 making the largest contribution, suggesting that the decision to continue studying at STABN was heavily influenced by the information-seeking procedure and first impressions. Stakeholder group narratives that highlighted institutional attempts to create an inclusive and educational campus image supported this conclusion. Lecturers and academic administrators explained that religious considerations were seen as part of an openly managed diversity rather than as a major deterrent to student recruitment. This alignment between the amount of information students were given and institutional communication tactics implies that early student experiences were created through efficient organizational communication management, enhancing STABN's attractiveness to potential students from a variety of backgrounds.

### Distance and Access

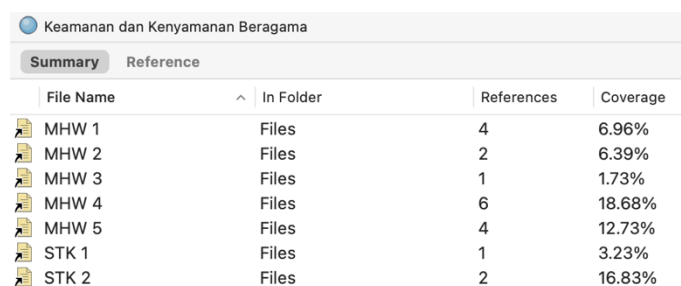


File Name	In Folder	References	Coverage
MHW 1	Files	3	6.15%
MHW 2	Files	1	3.18%
MHW 3	Files	1	1.00%
STK 1	Files	1	13.20%
STK 2	Files	1	6.59%

**Pict 5. Process Data Nvivo, 2025**

Thematic research revealed that students took accessibility and distance into account when selecting STABN Sriwijaya. Students' personal experiences, which highlighted campus proximity to their homes and accessibility of mobility as crucial elements in their study decision-making, gave rise to this theme. According to a number of student sources, courses were conducted more quickly and conveniently due to the campus's advantageous location. Stakeholder group narratives that show institutional understanding of the strategic relevance of campus location support these findings. According to management, STABN's strategic position in a readily accessible area gives it a competitive edge in luring potential students, especially those who live nearby. This alignment of management viewpoints and student experiences shows that the benefits of access and distance have been successfully conveyed as a component of the institution's appeal.

### Religious Security and Comfort

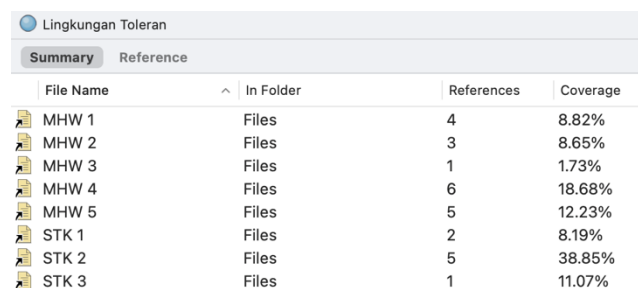


Keamanan dan Kenyamanan Beragama				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	4	6.96%	
MHW 2	Files	2	6.39%	
MHW 3	Files	1	1.73%	
MHW 4	Files	6	18.68%	
MHW 5	Files	4	12.73%	
STK 1	Files	1	3.23%	
STK 2	Files	2	16.83%	

**Pict 6. Process Data Nvivo, 2025**

According to thematic analysis, Muslim students' decision to enroll in and continue their studies at STABN Sriwijaya is largely influenced by their sense of security and comfort in carrying out their religious beliefs. This theme, which highlights the value of social acceptance, a sense of security, and an inclusive campus community, repeatedly surfaced in student interviews. Students reported feeling appreciated and welcomed despite being a minority, which allowed them to engage in their religious and intellectual pursuits without experiencing psychological strain. Stakeholder viewpoints support these conclusions by reaffirming the institution's dedication to fostering a peaceful and inclusive learning environment. According to the administration, the goal of the interfaith student admissions and management policy is to guarantee religious security for the whole academic community. This alignment of student experiences with institutional norms shows that religious comfort and security are important foundations for fostering student confidence in STABN Sriwijaya as an inclusive university.

### Toleran Environment

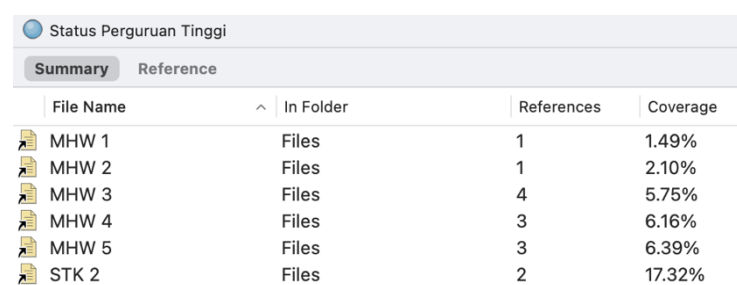


Lingkungan Toleran				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	4	8.82%	
MHW 2	Files	3	8.65%	
MHW 3	Files	1	1.73%	
MHW 4	Files	6	18.68%	
MHW 5	Files	5	12.23%	
STK 1	Files	2	8.19%	
STK 2	Files	5	38.85%	
STK 3	Files	1	11.07%	

**Pict 7. Process Data Nvivo, 2025**

According to thematic research, Muslim students' academic experiences at STABN Sriwijaya are significantly shaped by a welcoming campus community. According to every student informant, the inclusive environment on campus is genuinely felt in day-to-day activities rather than just being normative. Students evaluated how university policies, instructors' attitudes, and student interactions foster a diverse environment where they feel respected and free to practice their religious identities. Stakeholder viewpoints, which confirm a strong institutional commitment to creating and preserving a tolerant atmosphere, support these findings. The campus regularly offers places of prayer, attends to students' religious requirements, and engages all students in academic activities regardless of their religious background, according to academic management. This alignment of student experiences with management rules shows that STABN's organizational culture has systemically integrated the principle of tolerance, making it one of the institution's primary assets in managing diversity.

### College Status



The screenshot shows the NVivo interface for a project named 'Status Perguruan Tinggi'. It displays a 'Summary' tab with a table of file references. The table has five columns: File Name, In Folder, References, and Coverage. The data is as follows:

File Name	In Folder	References	Coverage
MHW 1	Files	1	1.49%
MHW 2	Files	1	2.10%
MHW 3	Files	4	5.75%
MHW 4	Files	3	6.16%
MHW 5	Files	3	6.39%
STK 2	Files	2	17.32%

**Pict 8. Process Data Nvivo, 2025**

Thematic research reveals that Muslim students' preferences when selecting an educational institution are significantly influenced by STABN Sriwijaya's status as a state university. Students see the institution's government-sponsored status as a guarantee of academic validity, quality, and stability in the provision of education. Despite the university's Buddhist religious heritage, this conclusion held true for all student informants, who saw the state status as offering a sense of stability and confidence in their choice of study. Stakeholder viewpoints, which contend that state university status is purposefully disseminated as an institutional tactic to improve public image and confidence, support these findings. Campus promotion, according to study program managers, is accomplished by highlighting the university's acceptance of students of other religions, including Muslims, as a symbol of diversity and tolerance. The alignment of student preferences with institutional communication methods demonstrates that STABN Sriwijaya's position as a state university is a significant reputational factor that influences students' decisions to pursue higher education there.

## 2. Inclusion Management at STABN Sriwijaya

### Worship Facilities

Fasilitas Ibadah				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	4	11.54%	
MHW 2	Files	3	8.54%	
MHW 3	Files	1	3.65%	
MHW 4	Files	2	7.43%	
MHW 5	Files	3	6.89%	
STK 1	Files	2	10.81%	
STK 2	Files	2	12.93%	
STK 3	Files	2	17.75%	

**Pict 9. Process Data Nvivo, 2025**

The availability of prayer facilities is an essential tool in STABN Sriwijaya's inclusive management practices, according to thematic analysis. All of the student informants stressed how important prayer rooms are to their comfort when engaging in religious activities, despite the fact that they are flexible and not yet completely distinct. Given the scarcity of prayer facilities on campus, students evaluated that having access to prayer rooms helps expedite lecture time and offers a sense of security when fulfilling religious duties. Stakeholder perspectives support this conclusion by showing an institutional commitment to meeting the spiritual needs of the academic community. According to academic administration, the university actively offers and permits Muslim students to use a number of locations as places to worship. This alignment of managerial assistance with student demands demonstrates that the provision of prayer facilities is not just a technical issue but rather a component of the institution's inclusive policy to foster a welcoming academic environment for religious diversity.

### Academic Flexibility

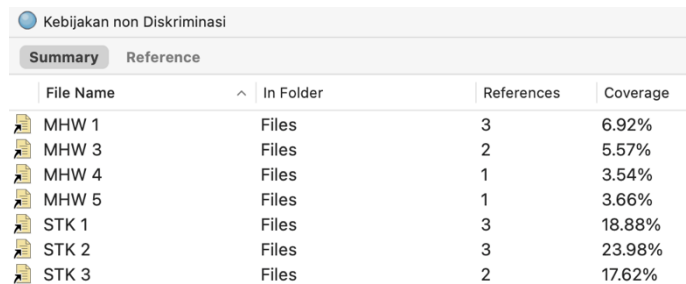
Fleksibilitas Akademik				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	1	2.99%	
MHW 2	Files	2	6.39%	
MHW 3	Files	3	7.59%	
MHW 4	Files	4	12.22%	
MHW 5	Files	1	2.30%	
STK 2	Files	2	9.40%	

**Pict 10. Process Data Nvivo, 2025**

The findings of the NVivo study show that academic flexibility is an essential part of Sriwijaya State Islamic University's (STABN) inclusive management practices. Students frequently reported that lecturers' accommodation of their religious demands and modifications to the class schedule allowed them to fulfill their religious commitments without interfering with their education. The freedom of students to ask for permission to worship and the comparatively flexible and adaptive lecture schedule both demonstrate this flexibility. The viewpoints of study program administrators, who clarified the existence of institutional policies surrounding academic schedule changes, particularly during Friday prayers, support these student findings. Academic flexibility at STABN is integrated as an

institutional strategy to establish an inclusive learning environment sensitive to the different requirements of students, as evidenced by the synchronization between management policies and students' real experiences.

### Non Discrimination Policy

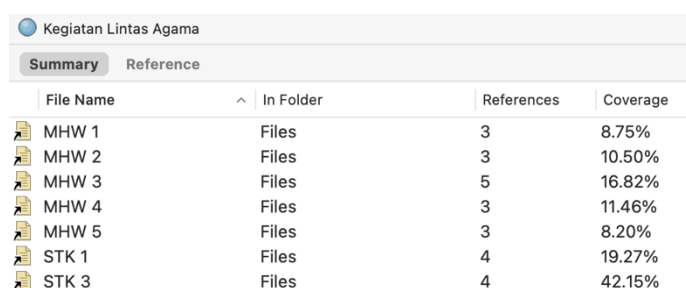


File Name	In Folder	References	Coverage
MHW 1	Files	3	6.92%
MHW 3	Files	2	5.57%
MHW 4	Files	1	3.54%
MHW 5	Files	1	3.66%
STK 1	Files	3	18.88%
STK 2	Files	3	23.98%
STK 3	Files	2	17.62%

Pict 11. Process Data Nvivo, 2025

The non-discrimination policy is a crucial cornerstone for creating an inclusive environment at Sriwijaya State Islamic University (STABN), according to NVivo study results. In both social and academic contexts, students are regularly treated equally and without discrimination on the basis of their religious background. Minority students' experiences show that this policy gives them a sense of security, makes it easier for them to adjust to society, and encourages them to continue their education on campus. The opinions of stakeholders, especially lecturers and study program authorities, who acknowledge that the institution's internal procedures have internalized the principle of equality, substantially verify these student findings. This policy is applicable not only to academic contacts between students but also to the hiring process for administrative and teaching personnel, which is inclusive of all faiths. Sriwijaya State Islamic University's (STABN) non-discrimination policy is an institutional commitment that actively supports inclusive management practices on campus, as evidenced by the alignment between student experiences and the management's structural justifications.

### Interfaith Activities



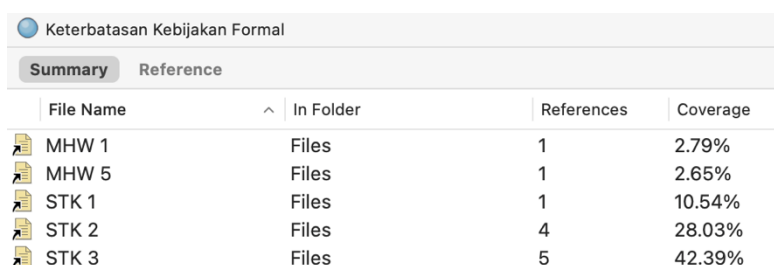
File Name	In Folder	References	Coverage
MHW 1	Files	3	8.75%
MHW 2	Files	3	10.50%
MHW 3	Files	5	16.82%
MHW 4	Files	3	11.46%
MHW 5	Files	3	8.20%
STK 1	Files	4	19.27%
STK 3	Files	4	42.15%

Pict 12. Process Data Nvivo, 2025

Interfaith activities are a key tool in Sriwijaya State Islamic University's (STABN) implementation of inclusive management, according to NVivo study results. These activities are consistently seen by students as a secure setting for communication, reciprocal education, and enhancing interfaith understanding. In addition to enhancing students' knowledge, programs like religious deepening, interfaith discussion, religious moderation seminars, and cooperative social activities are thought to promote mutual respect and social intimacy on campus. The opinions of academic administrators and lecturers, who confirm that interfaith

activities have been methodically planned as an institutional agenda, greatly support these student findings. The establishment of a specialized religious moderation section and the promotion of equal religious activities for all faiths are clear examples of this structural assistance. Interfaith activities at Sriwijaya State Islamic University (STABN) are not just ceremonial; rather, they are an effective social glue that promotes tolerance, religious moderation, and cohesion among campus residents, as evidenced by the alignment between student experiences and managerial commitment.

### Limitation of Formal Policies

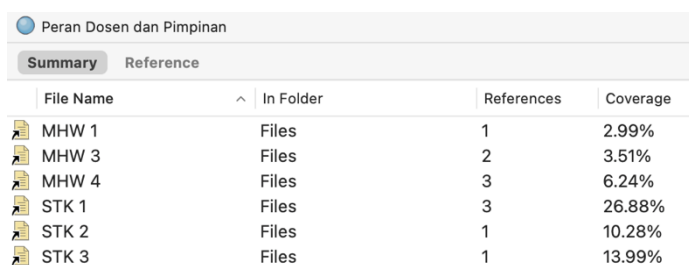


Keterbatasan Kebijakan Formal				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	1	2.79%	
MHW 5	Files	1	2.65%	
STK 1	Files	1	10.54%	
STK 2	Files	4	28.03%	
STK 3	Files	5	42.39%	

**Pict 13. Process Data Nvivo, 2025**

There is a disconnect between current inclusive behaviors and the presence of written regulations that specifically govern them, according to the NVivo analysis of the Formal Policy Limitations category. As long as the practice of tolerance and accommodation of religious requirements remains informal and contextual, this issue surfaced with moderate intensity from the perspective of the students, suggesting that the restrictions of formal norms do not severely disturb their academic experience. Stakeholder viewpoints, on the other hand, showed a far greater degree of knowledge of this problem. Lecturers and administrators critically evaluated how the lack of clear, structured policies could result in inconsistent implementation of inclusion, especially in areas of the curriculum, religious activities, and academic responsibilities that conflict with students' religious identities. The institution is in a reflective and evaluative phase, as evidenced by the high level of stakeholder participation in this issue. To ensure sustainable, equitable, inclusive practices that do not rely entirely on personal discretion, the institution urgently needs to reinforce its internal legal framework. These results show that STABN Sriwijaya is working toward formal policy consolidation as a strategic basis for inclusion management going forward.

### The Role Of Lecturers and Leaders



Peran Dosen dan Pimpinan				
Summary		Reference		
File Name	In Folder	References	Coverage	
MHW 1	Files	1	2.99%	
MHW 3	Files	2	3.51%	
MHW 4	Files	3	6.24%	
STK 1	Files	3	26.88%	
STK 2	Files	1	10.28%	
STK 3	Files	1	13.99%	

**Pict 14. Process Data Nvivo, 2025**

Academic leadership and exceptional teaching staff are important pillars for the sustainability of inclusive management at STABN Sriwijaya, according to the NVivo analysis results for the Role of Lecturers and Leadership category. From the viewpoint of

the students, instructors and leaders are seen not just as academic supervisors but also as facilitators who establish a courteous, transparent, and open learning environment, which includes attending to the religious concerns of Muslim students. The stakeholder perspective, which shows a high degree of involvement and knowledge of the strategic role of educators in preserving an environment of tolerance, strongly supports this conclusion. Formal policies are just one way that this support shows up; other ways include individual approaches, prayer reminders, flexibility in the learning process, and dialogic interactions between instructors and students. This alignment of student experiences with management narratives demonstrates that a significant, persistent leadership commitment mirrored in day-to-day academic practices is a major factor in the success of inclusive management at STABN Sriwijaya.

Overall, the study's findings suggest that practical factors and firsthand encounters with inclusivity influence Muslim students' preferences when choosing and staying at Buddhist-based universities. Students' academic choices are influenced by a variety of interrelated factors, including economic considerations, accessibility, institutional standing, and a sense of security and comfort in exercising their religious identity.

The study's conclusions further support the idea that inclusive management at STABN Sriwijaya is achieved through everyday campus practices, such as academic flexibility, leaders' and lecturers' excellent instruction, and engaging interfaith events. By internalizing the concept of tolerance into their academic culture, these methods show that faith-based schools may effectively manage diversity.

To guarantee the long-term viability of inclusive practices, formal policies must be strengthened strategically, as seen by the scant written legislation that specifically address inclusivity. Therefore, by highlighting the fact that inclusive leadership and a diversity-responsive organizational culture, in addition to rules, determine institutional inclusivity, this study advances the field of higher education management studies. Based on the results of this study, conclusions and policy recommendations will be developed in the following chapter.

## Conclusion

This study demonstrates that a mix of practical considerations and firsthand encounters with inclusivity affect Muslim students' preferences while choosing and staying at Buddhist universities. While religious security and comfort, academic flexibility, prayer facilities, and tolerant social interactions are the criteria that determine student continuing, economic factors, accessibility, and the status of a public institution are the first draws. Additionally, the study demonstrates that organizational culture and daily activities at STABN Sriwijaya are more indicative of inclusive management than formal written regulations. Through personal approaches, adaptable academic policies, and role models, lecturers and leaders have played a critical role in upholding an inclusive academic climate. The few official laws that specifically address inclusion, however, continue to be an institutional problem that calls for additional action.

The management of Sriwijaya State Islamic University (STABN) is urged to produce written rules that ensure the rights and comfort of students of other religions in order to strengthen formal policies related to inclusion management in light of the research findings. Building worship buildings, maintaining academic flexibility, and bolstering interfaith activities are all crucial tactics for creating a welcoming campus community. This study

highlights the significance of inclusive leadership for leaders and instructors as a basis for handling diversity in higher education. In order to have a more thorough understanding of inclusion management in higher education, it is advised that future study include additional institutions and employ a variety of methodological approaches.

## References

- Asrori, A. (2016). Contemporary Religious Education Model On Challenge Of Indonesian Multiculturalism. *Journal of Indonesian Islam*, 10(2), 261. <https://doi.org/10.15642/JIIS.2016.10.2.261-284>
- Bazeley, P., & Jackson, K. (2015). P. Bazeley and K. Jackson, Qualitative Data Analysis with NVivo (2nd ed.). *Qualitative Research in Psychology*, 12(4), 492–494. <https://doi.org/10.1080/14780887.2014.992750>
- Buchanan, J. M. . (1989). *Essays on the political economy*. University of Hawaii Press.
- Creswell, J. W. ., & Poth, C. N. . (2018). *Qualitative inquiry and research design*. SAGE.
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough? *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Jaenudin, E., Al Fajar, F. F., Ruswandi, U., & Nahar, A. S. (2024). Pluralisme dan Multikulturalisme : Bagaimana Tantangan dan Peluang Pendidikan Di Indonesia ? *Journal of Social and Economics Research*, 6(1), 61–68. <https://doi.org/10.54783/jser.v6i1.357>
- Kotler, P., & Keller. (2016). *Marketing Management* (New Jersey, Vol. 15). Pearson Prentice Hall Inc.
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis. *International Journal of Qualitative Methods*, 16(1). <https://doi.org/10.1177/1609406917733847>
- Nugroho, S. (2013). *Perilaku Konsumen* (5th ed.). Kencana Prenada Meida Group.
- Sa'adah, N. H. (2022). Perbedaan gender dalam memilih lembaga pendidikan ditinjau dari teori pilihan rasional James S. Coleman. *Yinyang: Jurnal Studi Islam Gender Dan Anak*, 17(2), 223–236. <https://doi.org/10.24090/yinyang.v17i2.6677>
- Sardana Islam Khan, Rumana Afroze, & Laila Zaman. (2022). Inclusive climate and the performance of employees from Muslim diaspora in the Western organisations. *Asian Academy of Management Journal*, 27(2). <https://doi.org/10.21315/aamj2022.27.2.7>
- Septaviana Rakhmawati, S. (2022). *Pendidikan Inklusif Ketika hanya ada sedikit sumber*.
- Shaheen, M., Dahl, L. S., Mayhew, M. J., & Rockenbach, A. N. (2023). Inspiring Muslim Appreciation in the First-Year of College: What Makes a Difference? *Research in Higher Education*, 64(2), 177–203. <https://doi.org/10.1007/s11162-022-09701-y>
- Silitonga, N., & Tampomuri, H. R. (2024). Generasi Z dan Tantangan Etika Digital Dalam Pembelajaran Modern. *Jurnal Communitarian*, 28(6).
- Sutrasna, Y. (2023). *Manajemen Sumber Daya Manusia: Disrupsi Teknologi Dan Kesenjangan Generasi*. CV Jejak (Jejak Publisher).

Tajfel, H., & Turner, J. C. (2004). The Social Identity Theory of Intergroup Behavior. In *Political Psychology* (pp. 276–293). Psychology Press.  
<https://doi.org/10.4324/9780203505984-16>