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Institutional Social Media and Study Program Choice at State Islamic Higher Education Institutions: An Explanatory Cross-Regional Survey in the Multicultural Regions of Java, Kalimantan, and Sulawesi

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Abstract

Institutional social media has become a primary channel through which State Islamic Higher Education Institutions (PTKIN) reach prospective students from culturally diverse regions, yet evidence on whether it shapes study program choice remains inconsistent and has rarely been examined from an educational and multicultural perspective. Using an explanatory survey across three multicultural regions and drawing on Hossler and Gallagher's college choice model, Perna's layered contextual model, signaling theory, the Technology Acceptance Model, and multicultural education perspectives, this study addresses three questions: (1) how first-year students from Java, Kalimantan, and Sulawesi perceive PTKIN institutional social media and their study program decisions; (2) whether, and how strongly, institutional social media affects these decisions; and (3) whether the effect remains robust after data-quality screening, common-method-bias checks, and heteroskedasticity correction. The survey was conducted at three PTKIN with *Unggul* (excellent) accreditation that represent the Javanese, Banjar, and Bugis-Makassar cultural regions: UIN Sunan Kalijaga Yogyakarta, UIN Antasari Banjarmasin, and UIN Alauddin Makassar (population = 12,816). Of 1,088 questionnaires collected, 852 (326 from Yogyakarta, 200 from Banjarmasin, and 326 from Makassar) were retained after systematic screening for incomplete responses, straight-lining, and multivariate outliers. The 50-item five-point Likert instrument was valid ($r = 0.588–0.778$) and reliable (Cronbach's $\alpha = 0.956$ and 0.957). Both variables were in the high category (item means = 3.72 and 3.92). Institutional social media had a positive and significant effect on study program choice ($Y = 24.569 + 0.865X$; $t = 40.938$; $p < 0.001$), explaining 66.3% of its variance ($f^2 = 1.97$). The effect was robust (HC3 robust $t = 42.483$; 95% bootstrap CI = 0.825–0.904; Harman's first factor = 45.04%). The

findings position institutional social media as an educational guidance and quality-signalling channel that narrows information gaps for students from diverse cultural regions and serves as a digital entry point to the multicultural campus climate of PTKIN. PTKIN should therefore design culturally responsive, evidence-based, and interactive social media content aligned with the admission calendar.

Keywords: institutional social media, study program choice, State Islamic Higher Education (PTKIN), explanatory survey, multicultural education, multicultural regions, college choice

1. Introduction

Digital transformation has changed how prospective students search for information and choose higher education. Social media is no longer merely entertainment and personal communication; it has become a primary channel through which young people learn about higher education institutions, compare study programs, and form perceptions of institutional quality (Greenhow & Lewin, 2016; Manca & Ranieri, 2016). From an educational standpoint, choosing a study program is not simply a consumption decision but a critical stage in a person's educational and career trajectory that shapes access, persistence, and learning outcomes in higher education (Hossler & Gallagher, 1987; Iloh, 2018; Perna, 2006). Consequently, the quality of information that prospective students receive at this stage is an educational issue, not merely a marketing issue.

This issue becomes more complex in Indonesia's multicultural context. State Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam Negeri*, PTKIN) in Java, Kalimantan, and Sulawesi admit prospective students from diverse ethnic, linguistic, socio-economic, and religious backgrounds, such as Javanese, Banjarese, and Bugis-Makassarese communities. PTKIN also carry a mandate to cultivate religious moderation and the values of diversity (Kadi, 2022; Kementerian Agama RI, 2019; Raihani, 2018); PTKIN students generally support the principles of multicultural education (Shafa, 2022) and fall into the moderate category in their religious attitudes (Halid et al., 2025). In a collectivist culture (Hofstede, 1986), educational decisions are commonly negotiated with family, teachers, and the community (Kusumawati et al., 2019; Mau & Bikos, 2000). Institutional social media, namely the official accounts managed by PTKIN at the university, faculty, and study program levels (hereafter PTKIN social media), therefore has the potential to serve as a cross-cultural information bridge that reaches prospective students from areas with limited access to information (Brown et al., 2016; Sengupta & Vaish, 2024), as well as an arena in which institutions present an inclusive Islamic identity. Studies in Islamic educational settings show that multicultural practices have been realised through culturally responsive curricula, interfaith forums, and the habituation of communal living (Latif, 2016; Makalao et al., 2026; Noor et al., 2026), yet little research has examined how this commitment is communicated to prospective students through institutional digital channels.

Research on social media's role in college choice has grown rapidly, but its findings remain inconsistent. Table 1 maps the 21 most relevant studies. The first group reports strong effects. Rutter et al. (2016) found that university social media interaction in the United Kingdom is associated with student recruitment performance; Clark et al. (2017) showed that social media engagement improves the quality of students' relationships with institutions; Šola and Zia (2021) found that recommendations in online communities can encourage herd behaviour in institutional choice; and Peruta and Shields (2018) demonstrated that post types and formats determine audience

engagement. In Indonesia, Oktivera et al. (2024) reported that academic and non-academic information on social media influenced more than half of the respondents; Holidi et al. (2026) found that social media marketing explained 50.8% of the variance in Islamic education institution choice behaviour, and Anggarani and Hidayat (2025) identified Instagram and TikTok as the most effective platforms for prospective students. In education research, Wohn et al. (2013) also showed that social media strengthens first-generation students' social capital and self-efficacy in planning for higher education.

The second group, by contrast, shows weak or indirect effects. Constantinides and Zinck Stagno (2011) found that prospective students in the Netherlands ranked social media below official websites and campus visits as sources of information. Shields and Peruta (2019) reached a similar conclusion in the United States, while Galan et al. (2015) showed that social media's role differs at each stage of postgraduate students' decision-making journey. In Islamic higher education in Indonesia, Auliarahman and Sumadi (2020) reported that social media marketing had no significant direct effect on students' decisions, operating instead through perceived value. Brown et al. (2016) even found that adolescents from low-income communities navigate online college information "without a map", so that the benefits of social media are not evenly distributed. Meanwhile, broader college choice research underlines the dominance of family, friends, reputation, employment prospects, location, and cost (Briggs, 2006; Hemsley-Brown & Oplatka, 2015; Kusumawati et al., 2019; Le et al., 2020; Maringe, 2006; Masnawati & Darmawan, 2023; Simões & Soares, 2010).

Table 1. Mapping of Relevant Previous Studies

Study	Context & method	Main findings
Constantinides & Zinck Stagno (2011)	Netherlands; survey of prospective students	Social media rated less important than websites and campus visits
Wohn et al. (2013)	USA; survey of first-generation students	Social media strengthens social capital and self-efficacy in college planning
Bélanger et al. (2014)	Canada; analysis of university social media	Social media used for branding, but audience engagement is uneven
Galan et al. (2015)	Australia; exploratory qualitative	Role of social media differs at each stage of the decision journey
Brown et al. (2016)	USA; qualitative, low-income youth	Online practices support access to college information, but unevenly and without guidance
Rutter et al. (2016)	UK; social media & recruitment data	Social media interactivity is related to recruitment performance
Clark et al. (2017)	USA; student survey	Social media engagement improves relationship quality with the institution
Peruta & Shields (2018)	USA; content analysis of Facebook posts	Post type and format determine engagement
Shields & Peruta (2019)	USA; survey of prospective students	Social media is not a primary source in university choice
Kusumawati et al. (2019)	Indonesia; conjoint analysis	Advice from family/friends/teachers, reputation, and job prospects are most decisive
Auliarahman & Sumadi (2020)	Islamic HEI, Indonesia; PLS-SEM, n = 158	No significant direct effect of social media on decisions
Le et al. (2020)	Secondary school students; survey	Word-of-mouth (family, friends) is the dominant source

Study	Context & method	Main findings
Šola & Zia (2021)	Higher education; survey	Online recommendations encourage herd behavior in institutional choice
Shafa (2022)	Islamic HEI; student survey	Students generally support multicultural education
Masnawati & Darmawan (2023)	Private HEIs, Surabaya; regression	Location, accreditation, and cost affect intention to choose an institution
Oktivera et al. (2024)	Indonesia; survey	Social media information influences about 55% of respondents
Sengupta & Vaish (2024)	Higher education; pandemic period	Social media extends the reach of academic information
Anggarani & Hidayat (2025)	Indonesia; student survey, n = 60	Instagram and TikTok are most effective in attracting prospective students
Halid et al. (2025)	Three PTKIN; survey of first-year students	Most first-year PTKIN students hold moderate religious attitudes
Holidi et al. (2026)	Islamic education; regression, n = 271	Social media marketing explains 50.8% of variance in choice behavior
Makalao et al. (2026)	IAIN Manado; qualitative case study	Multicultural values realized through culturally responsive curricula and interfaith forums

Source: Compiled by the researchers from previous studies, 2026.

This mapping reveals at least four research gaps. *First*, an empirical gap: findings on the effect of social media on college choice remain contradictory, ranging from strong effects (Holidi et al., 2026; Rutter et al., 2016) to non-significant or secondary effects (Auliarahman & Sumadi, 2020; Shields & Peruta, 2019). *Second*, a contextual gap: most studies were conducted in general universities in Western countries or in a single institution in Indonesia, so there is no cross-regional evidence on PTKIN serving students from different cultural regions. *Third*, a perspective gap: existing studies are dominated by a marketing lens, whereas study program choice is rarely read as an educational process (the college choice model) that takes place in a multicultural context; likewise, multicultural education practices in Islamic higher education have been examined mostly in classrooms and curricula (Kadi, 2022; Makalao et al., 2026) rather than in institutional digital communication, which is prospective students' first encounter with the campus. *Fourth*, a methodological gap: many studies use small samples (n < 300) without data-quality screening, common-method-bias checks, or robustness tests, making the reported effect sizes difficult to compare.

This study addresses these gaps through an explanatory cross-regional survey in multicultural regions that examines the effect of institutional social media on study program choice among 852 first-year students at three PTKIN with *Unggul* (excellent) accreditation representing three cultural regions: UIN Sunan Kalijaga Yogyakarta (Java), UIN Antasari Banjarmasin (Kalimantan), and UIN Alauddin Makassar (Sulawesi). Theoretically, this study integrates Hossler and Gallagher's (1987) college choice model and Perna's (2006) layered contextual model with signaling theory (Spence, 1973; Bowman & Bastedo, 2009), the *Technology Acceptance Model* in educational contexts (Granić & Marangunić, 2019), research on social media in education (Greenhow & Lewin, 2016; Manca & Ranieri, 2016), and multicultural education perspectives (Banks, 2016; Gay, 2018). Accordingly, the study proposes that PTKIN's institutional social media functions as a *dual-signal* channel, conveying both academic quality and cultural inclusivity across cultural regions. Practically, the results provide

a basis for PTKIN to design informative, inclusive, and culturally responsive digital communication. Accordingly, the research questions (RQ) of this study are as follows:

RQ1: How do first-year PTKIN students from three multicultural regions (Java, Kalimantan, and Sulawesi) perceive PTKIN institutional social media, and what is the level of their study program decisions?

RQ2: Does PTKIN institutional social media significantly affect students' study program choice, and how large is the effect?

RQ3: Does the effect remain robust after data-quality validation, common-method-bias checks, and correction for violations of regression assumptions?

2. Literature Review

2.1. College Choice Theory: An Educational Perspective

In higher education research, the choice of an institution and a study program is explained through Hossler and Gallagher's (1987) three-phase model. The *predisposition* phase is the emergence of aspirations to continue education; the *search* phase is the gathering and evaluation of information about alternatives; and the *choice* phase is the selection of an institution and study program. This model treats information as an educational resource: prospective students who obtain accurate information are better able to align their choices with their interests, abilities, and career goals. This study operationalizes the three phases as indicators of the decision variable, namely initial interest, the consideration process, and the final decision, which is also consistent with the contemporary view that college choice is not always linear but is shaped by information, time, and prospective students' life contexts (Iloh, 2018).

From an educational standpoint, prospective students weigh the fit between a study program and their interests, abilities, and career prospects (Maringe, 2006; Simões & Soares, 2010), institutional reputation and academic quality (Briggs, 2006; Hemsley-Brown & Oplatka, 2015), and cost and affordability (Perna, 2006). Indonesian studies likewise emphasize the role of personal considerations, family, location, and institutional image (Aziz & Ristianah, 2024; Fitria & Arifudin, 2020; Kusumawati et al., 2019). For students from families with limited informational capital, access to the right information can determine whether they can translate college aspirations into a suitable choice (Brown et al., 2016; Wohn et al., 2013).

2.2. The Layered Contextual Model and Multicultural Perspectives

Perna (2006) developed a college choice model that situates individual decisions within four contextual layers: (1) the individual's *habitus*, namely the family's cultural and social capital; (2) the school and community context; (3) the higher education context, including how institutions communicate with prospective students; and (4) the social, economic, and policy context. This model matters for cross-regional research because it recognises that prospective students from Java, Kalimantan, and Sulawesi bring different cultural habitus to interpreting institutional information. PTKIN social media sits in the third layer, as an institution-controlled source of information that can reach all other layers.

A multicultural education perspective strengthens this reading. Banks (2016) emphasizes that educational institutions should provide equal opportunities for learners from diverse cultural groups, including equal access to information. In the Indonesian context, multicultural education policy aims

to form citizens who value diversity (Raihani, 2018), and PTKIN integrate it by strengthening religious moderation (Kementerian Agama RI, 2019). In addition, the collectivist dimension of Indonesian culture (Hofstede, 1986) makes educational decisions often collective, so content that can be shared and discussed with family becomes important. PTKIN social media can thus be understood as a tool for equalising educational information across cultures.

In the context of Islamic higher education, multicultural education is not set against Islamic identity but is framed as the practice of moderate Islamic values (*wasathiyah*). State Islamic universities in Indonesia have grown as institutions that combine the Islamic scholarly tradition with a framework of nationhood and diversity (Hefner, 2009; Lukens-Bull, 2013). Their multicultural practices are documented in several domains: policies and a hidden curriculum that mainstream Islamic moderation (Kadi, 2022); culturally responsive curricula, interfaith forums, and gender equality training (Makalao et al., 2026); and the habituation of communal living in the schools and *pesantren* from which many PTKIN students come, in Java, Kalimantan, and Sulawesi alike (Latif, 2016; Noor et al., 2026; Rindiani et al., 2026). Higher education research confirms that a campus climate that values diversity affects learning outcomes and readiness to live in a plural society (Gurin et al., 2002; Hurtado et al., 1998), while culturally responsive approaches require institutions to bring learners' cultural experiences and references into the educational process (Gay, 2018). For prospective students, PTKIN social media is often their first encounter with this campus climate.

2.3. Signaling Theory

Signaling theory (Spence, 1973) explains that when the quality of an option cannot be observed directly, the less-informed party relies on signals sent by the better-informed party. In its original model, education itself is treated as the signal, so the theory has been rooted in educational questions from the outset. In higher education, Bowman and Bastedo (2009) showed that easily observable status signals, such as widely publicized rankings, influence prospective students' decisions. A study program is an educational service whose quality can only be experienced after enrolment, so prospective students rely on signals such as student testimonials, documentation of academic activities, and achievements to reduce uncertainty (Brand & Halaby, 2006). Peer interactions and testimonials in online spaces are often perceived as more credible than official promotional materials (Pimdee et al., 2023).

2.4. The *Technology Acceptance Model* and Social Media in Education

In education research, social media is understood as online platforms that allow users to create, share, and discuss content, thereby blurring the boundaries between formal and informal learning (Greenhow & Lewin, 2016). In higher education, social media is used for academic communication, community building, and the dissemination of institutional information, although its use still faces cultural and institutional barriers (Manca & Ranieri, 2016; Sengupta & Vaish, 2024). The *Technology Acceptance Model* (TAM) posits that technology use is determined by *perceived usefulness* and *perceived ease of use*; systematic reviews in educational contexts show that TAM is the most widely used model for explaining learners' acceptance of technology, including social media (Al-Qaysi et al., 2020; Granić & Marangunić, 2019). Furthermore, research on social media and college access shows that online interaction with institutions, students, and alumni strengthens prospective students' social capital (Wohn et al., 2013).

Based on this framework, PTKIN social media is measured through three indicators. *Access frequency* reflects the intensity of information exposure and derives from TAM (Granić &

Marangunić, 2019). *Content quality* covers the accuracy, relevance, and appeal of academic information that functions as a quality signal (Ali et al., 2017; Bowman & Bastedo, 2009). *Interaction* or *engagement* covers user participation through likes, comments, and shares, which builds closeness and social capital between the institution and prospective students (Greenhow & Lewin, 2016; Manca & Ranieri, 2016; Wohn et al., 2013).

2.5. Conceptual Framework and Hypotheses

Integrating these theories yields the conceptual framework in Figure 1. Through access frequency, content quality, and interaction, PTKIN social media functions as a quality-signal channel that accompanies prospective students from the predisposition and search phases through to the choice phase. This relationship takes place in a layered multicultural context comprising family habitus, collectivist culture, moderate Islamic values, and inter-regional gaps in access to information.

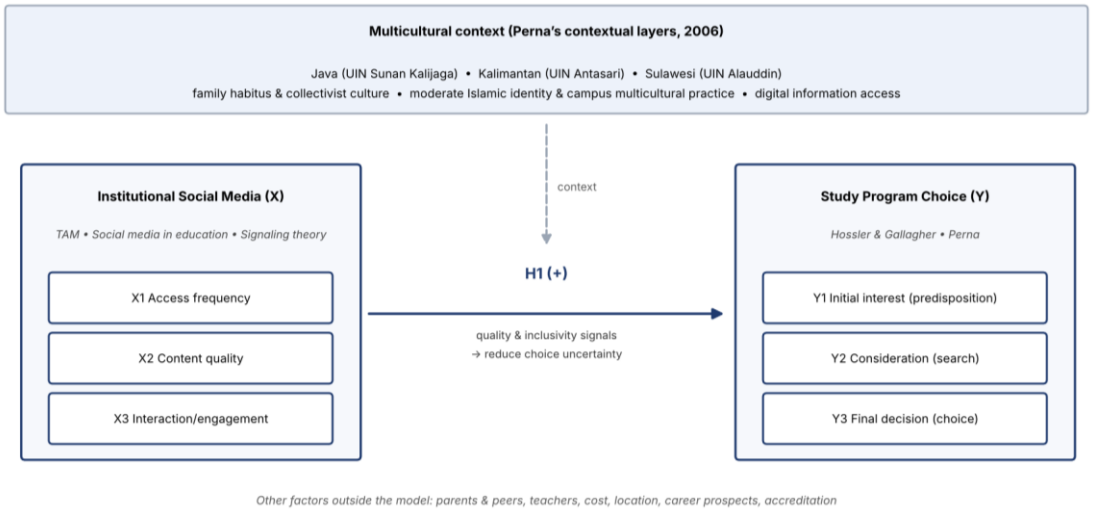


Figure 1. Conceptual Framework of the Study

Based on this framework, the research hypotheses are formulated as follows:

H_0: PTKIN social media has no significant effect on students' study program choice.

H_1: PTKIN social media has a positive and significant effect on students' study program choice.

3. Research Method

3.1. Research Design

This study used a quantitative approach with a cross-sectional, explanatory, *cross-regional survey design*. The design is explanatory rather than descriptive because it aims to test theory-derived predictive relationships through hypotheses, estimate effect sizes, and test the robustness of those estimates (Creswell & Creswell, 2018). The cross-regional character was chosen so that the data cover three different multicultural regions and the effect estimate does not depend on a single institutional context. This design was also chosen because the research objectives require effect estimates comparable to those in previous quantitative studies and supported by a large number of participants. The research procedure consisted of six stages, as shown in Figure 2, and we answered each research question using a different analytical technique (Table 6).

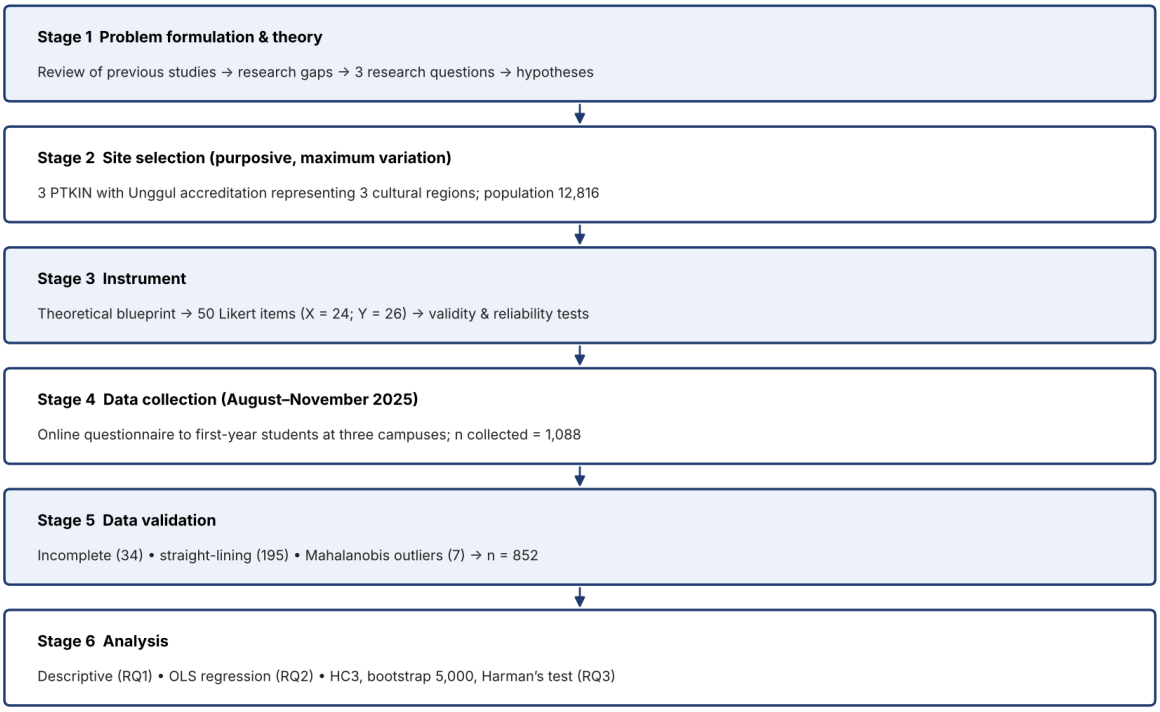


Figure 2. Research Design Flow

3.2. Research Sites, Population, and Participants

Sites were selected purposively using a maximum-variation logic based on three criteria: (1) PTKIN holding *Unggul* (excellent) accreditation, so that institutional quality is relatively equivalent; (2) representing different regions and cultures, namely Java (Yogyakarta), Kalimantan (Banjar), and Sulawesi (Bugis-Makassar); and (3) managing active official social media accounts. The three PTKIN meeting these criteria were UIN Sunan Kalijaga Yogyakarta, UIN Antasari Banjarmasin, and UIN Alauddin Makassar. The research population comprised all first-year students of the 2025/2026 academic year at the three PTKIN who had chosen a study program, totaling 12,816 students (Table 2).

Table 2. Research Sites and Population

No	PTKIN (Island)	Dominant cultural context	First-year students 2025/2026
1	UIN Sunan Kalijaga Yogyakarta (Java)	Javanese	5,159
2	UIN Antasari Banjarmasin (Kalimantan)	Banjarese	1,980
3	UIN Alauddin Makassar (Sulawesi)	Bugis-Makassarese	5,677
	Total		**12,816**

Source: Research data, 2025.

The sample was drawn in two stages. The first stage involved purposively selecting the sites described above. The second stage involved recruiting participants through *convenience sampling*: an online questionnaire was distributed to first-year students at the three campuses from August to November 2025, and all first-year students who met the inclusion criteria could participate. The inclusion criteria were: (1) being enrolled as a 2025/2026 first-year student at one of the three PTKIN;

(2) having chosen a study program; and (3) completing all questionnaire items. The minimum sample size was calculated using the Isaac and Michael formula at a 5% error level, yielding 373 respondents (Sugiyono, 2017).

We collected a total of 1,088 questionnaires. After data validation (subsection 3.4), 852 respondents (78.3%) met the criteria and were analyzed: 326 from UIN Sunan Kalijaga, 200 from UIN Antasari, and 326 from UIN Alauddin (Table 13). This number is 2.3 times the minimum sample size and exceeds the 652 respondents required by a power analysis to detect a small effect ($f^2 = 0.02$; $\alpha = 0.05$; power = 0.95); with n = 852, the statistical power for a small effect reaches 0.98 (Cohen, 1988). The number of participants is therefore adequate to produce precise effect estimates.

3.3. Research Instrument

Data were collected using a closed questionnaire with a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The instrument was developed in three steps: (1) deriving indicators from theory, namely TAM in educational contexts (Granić & Marangunić, 2019) and research on social media in education (Manca & Ranieri, 2016) for the social media variable, and the college choice model (Hossler & Gallagher, 1987; Perna, 2006) for the decision variable; (2) constructing an instrument blueprint and statement items for each indicator (Table 3); and (3) empirically testing item validity and reliability.

Table 3. Instrument Blueprint

Variable	Theoretical basis	Indicators	Number of items
Institutional Social Media (X)	TAM; social media in education; signaling theory	Access frequency; content quality; interaction/engagement	24
Study Program Choice (Y)	Hossler & Gallagher; Perna	Initial interest (predisposition); consideration process (search); final decision (choice)	26
Total			**50**

Source: Compiled by the researchers, 2025.

Item validity was tested using Pearson *product-moment* correlations between item scores and total scores. Items were declared valid when the computed r ≥ the critical r; for N = 852 at a 5% significance level (two-tailed), the critical r is 0.067. All 24 social media items (r = 0.621–0.754) and 26 study program choice items (r = 0.588–0.778) were valid. Corrected item-total correlations were also high, at 0.585–0.730 for social media and 0.542–0.754 for study program choice. Reliability was tested using *Cronbach's Alpha*, yielding coefficients of 0.956 for social media and 0.957 for study program choice, above the 0.70 threshold (Hair et al., 2019). The instrument was therefore declared valid and reliable (Table 4).

Table 4. Summary of Validity and Reliability Tests

Variable	Items	Computed r range	Critical r	Cronbach's α	Remarks
Institutional Social Media (X)	24	0.621–0.754	0.067	0.956	Valid; reliable
Study Program Choice (Y)	26	0.588–0.778	0.067	0.957	Valid; reliable

Source: Data analysis, 2025.

3.4. Data Validation Procedure

To ensure the quality of the online survey data, three screening criteria were set before hypothesis testing: (1) incomplete responses; (2) *careless responding*, namely respondents who gave identical answers to all 50 items, or *straight-lining* (Meade & Craig, 2012); and (3) multivariate *outliers* based on Mahalanobis distance at $p < 0.001$ (Tabachnick & Fidell, 2013). Table 5 presents the screening results. In addition, because the independent and dependent variables were measured with the same instrument from the same respondents, we examined potential common method bias using Harman's single-factor test (Podsakoff et al., 2003).

Table 5. Data Validation and Screening Results

Screening stage	Total
Questionnaires collected	1,088
Excluded: incomplete responses	34
Excluded: identical answers to all 50 items (straight-lining)	195
Excluded: multivariate outliers (Mahalanobis $D^2 > 13.82$; $p < 0.001$)	7
Respondents analyzed	**852**

Source: Data analysis, 2025.

3.5. Data Analysis Techniques

The analysis was conducted in three stages mapped directly onto the research questions (Table 6). *First*, descriptive statistics were used to answer RQ1. Mean item scores were categorized as very low (1.00–1.80), low (1.81–2.60), moderate (2.61–3.40), high (3.41–4.20), and very high (4.21–5.00). *Second*, to answer RQ2, regression assumption tests were conducted, followed by hypothesis testing using simple linear regression. Residual normality was tested with the *Kolmogorov-Smirnov* test (Lilliefors correction) and *skewness* and *kurtosis* values; for samples above 300, a distribution is considered approximately normal when the absolute *skewness* is < 2 and *kurtosis* is < 7 (West et al., 1995). Linearity was tested with *deviation from linearity*, heteroskedasticity with the Glejser and Breusch-Pagan tests, and autocorrelation with the Durbin-Watson statistic (Ghozali, 2018). The regression model tested was:

$$Y = a + bX + e$$

Where Y is study program choice, a is the constant, b is the regression coefficient, X is PTKIN social media, and e is the error term. The significance of the effect was tested with a two-tailed t-test and an F-test at $\alpha = 0.05$, with a critical t (df = 850) of 1.963 and a critical F (1; 850) of 3.852. The contribution of X was measured using the coefficient of determination (R^2) and the effect size f^2 (Cohen, 1988). *Third*, to answer RQ3, robustness tests were conducted: a common-method-bias check using Harman's test, HC3 robust *standard errors* (Long & Ervin, 2000), and percentile *bootstrap* confidence intervals with 5,000 replications. In addition, to demonstrate the representation of the multicultural context, the composition of respondents is reported by PTKIN and cultural region and compared with the population proportions.

Table 6. Mapping of Research Questions, Analytical Techniques, and Decision Criteria

RQ	Analytical technique	Decision criteria
RQ1	Descriptive statistics: mean, standard deviation, distribution of score categories	Five mean-item-score categories (1.00–5.00)
RQ2	Assumption tests; simple linear regression (t-test, F-test, R^2, f^2)	$t > 1.963$; $F > 3.852$; $p < 0.05$; $f^2 \geq 0.35$ = large effect
RQ3	Harman's test; HC3 robust SE; bootstrap CI with 5,000 replications	First factor < 50%; robust $p < 0.05$; 95% CI excludes zero

Source: Compiled by the researchers, 2025.

4. Results

4.1. Perceptions of PTKIN Social Media and the Level of Study Program Choice (RQ1)

Descriptive statistics are presented in Table 7 and the distribution of score categories in Figure 3. PTKIN social media scores ranged from 40 to 120, with a mean of 89.35 (SD = 15.04), or a mean item score of 3.72, which falls into the high category. A total of 375 respondents (44.0%) were in the high category, 192 (22.5%) very high, 262 (30.8%) moderate, 22 (2.6%) low, and 1 (0.1%) very low. In other words, two out of three students (66.5%) rated PTKIN social media as high or very high, but almost one-third (30.8%) still rated it as moderate.

Study program choice scores ranged from 51 to 130, with a mean of 101.90 (SD = 15.98), or a mean item score of 3.92, also in the high category. A total of 397 respondents (46.6%) were in the high category, 269 (31.6%) very high, 176 (20.7%) moderate, and 10 (1.2%) low; no respondents were in the very low category. The mean item score for choice (3.92) was higher than that for social media (3.72), and the proportion in the very high category was also larger for choice (31.6%) than for social media (22.5%). These findings indicate that students from the three regions evaluated PTKIN social media positively and had high confidence in their study program choice, although this confidence did not stem entirely from social media.

Table 7. Descriptive Statistics and Score Categories of the Variables

Variable	N	Min–Max	Mean (SD)	Mean item score	Category
Institutional Social Media (X)	852	40–120	89.35 (15.04)	3.72	High
Study Program Choice (Y)	852	51–130	101.90 (15.98)	3.92	High

Source: Data analysis, 2025.

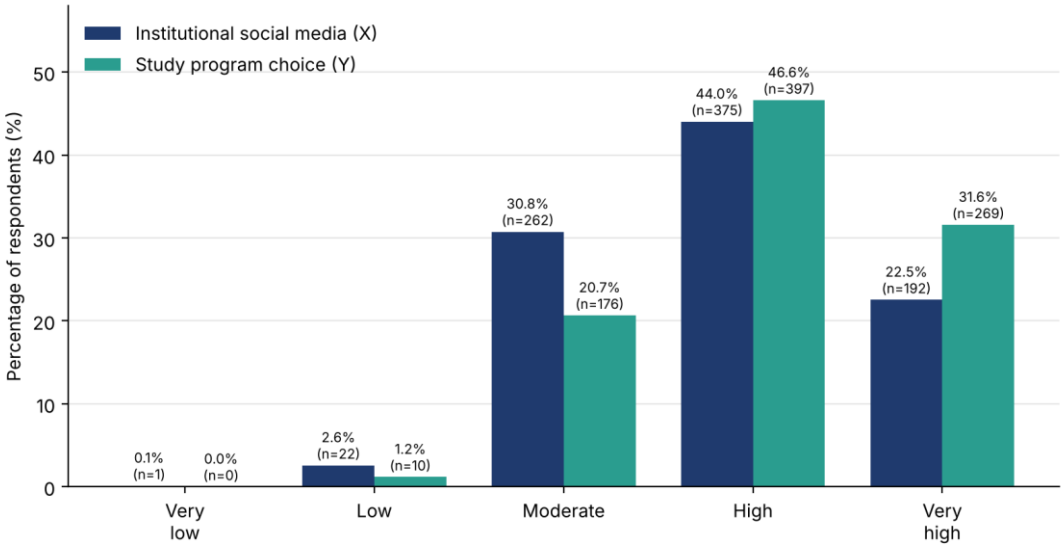


Figure 3. Distribution of Score Categories for PTKIN Social Media and Study Program Choice (n = 852)

4.2. The Effect of PTKIN Social Media on Study Program Choice (RQ2)

Before hypothesis testing, regression assumption tests were conducted (Table 8). The *Kolmogorov-Smirnov* test with Lilliefors correction yielded D = 0.034 (p = 0.020), indicating a small

deviation from normality detected because of the large sample size. However, the residual *skewness* of −0.094 and *kurtosis* of 0.679 were well below the thresholds of 2 and 7, so the residual distribution was considered approximately normal (West et al., 1995). With a sample of 852, the regression estimates also remain valid under the central limit theorem (Tabachnick & Fidell, 2013). The linearity test yielded a *deviation from linearity* of F = 1.145 (p = 0.203), indicating a linear relationship between the variables. The Durbin-Watson value of 1.977 indicates no autocorrelation. The Glejser (t = −5.164; p < 0.001) and Breusch-Pagan (LM = 10.189; p = 0.001) tests indicated heteroskedasticity: residual variance narrowed at high social media scores because many respondents scored near the maximum. This violation is addressed in the robustness analysis (RQ3).

Table 8. Summary of Assumption Tests

Test	Statistic	Sig.	Decision
Normality (Kolmogorov-Smirnov, Lilliefors)	D = 0.034	0.020	Small deviation
Normality (residual skewness; kurtosis)	−0.094; 0.679	–	Approximately normal
Linearity (deviation from linearity)	F = 1.145 (df 70; 780)	0.203	Linear
Autocorrelation (Durbin-Watson)	1.977	–	Not present
Heteroskedasticity (Glejser)	t = −5.164	< 0.001	Present; corrected with HC_3
Heteroskedasticity (Breusch-Pagan)	LM = 10.189	0.001	Present; corrected with HC_3

Source: Data analysis, 2025.

The results of the simple linear regression are presented in Tables 9 to 11. The correlation coefficient R = 0.815 indicates a very strong relationship between PTKIN social media and study program choice. The coefficient of determination R^2 = 0.663 means that social media explains 66.3% of the variance in students' study program choice, while 33.7% is explained by other factors outside the model (Figure 4b).

Table 9. Model Summary of the Simple Linear Regression

Model	R	R Square	Adjusted R^2	Std. Error of the Estimate	Durbin-Watson
1	0.815	0.663	0.663	9.275	1.977

Predictor: (Constant), Institutional Social Media. Dependent variable: Study Program Choice.

The F-test results in Table 10 show a computed F of 1,675.880 with a significance of < 0.001. Because the computed F exceeds the critical F (1,675.880 > 3.852), the regression model is significant.

Table 10. F-Test Results (ANOVA)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	144,174.016	1	144,174.016	1,675.880	< 0.001
Residual	73,124.504	850	86.029		
Total	217,298.520	851			

Source: Data analysis, 2025.

The regression coefficients are presented in Table 11. The resulting regression equation is:

$$\hat{Y} = 24.569 + 0.865X$$

The constant of 24.569 indicates the estimated study program choice score when the social media score is zero. The regression coefficient of 0.865 (Beta = 0.815) means that each one-point increase in the PTKIN social media score is followed by a 0.865-point increase in the study program choice score. In practical terms, a student with a social media score of 60 is predicted to have a choice score of 76.5, whereas a student with a score of 120 is predicted to have a choice score of 128.4 (Figure 4a). The computed t of 40.938 exceeds the critical t of 1.963, with a significance of < 0.001. Hence, H_0 is rejected and H_1 is accepted: PTKIN social media has a positive and significant effect on students' study program choice. The effect size $f^2 = 1.972$ far exceeds Cohen's (1988) threshold for a large effect (0.35).

Table 11. Coefficients of the Simple Linear Regression

Model	B	Std. Error	Beta	t	Sig.	SE robust (HC3)
(Constant)	24.569	1.916		12.826	< 0.001	1.905
Institutional Social Media (X)	0.865	0.021	0.815	40.938	< 0.001	0.020

Dependent variable: Study Program Choice. Critical t (0.025; 850) = 1.963.

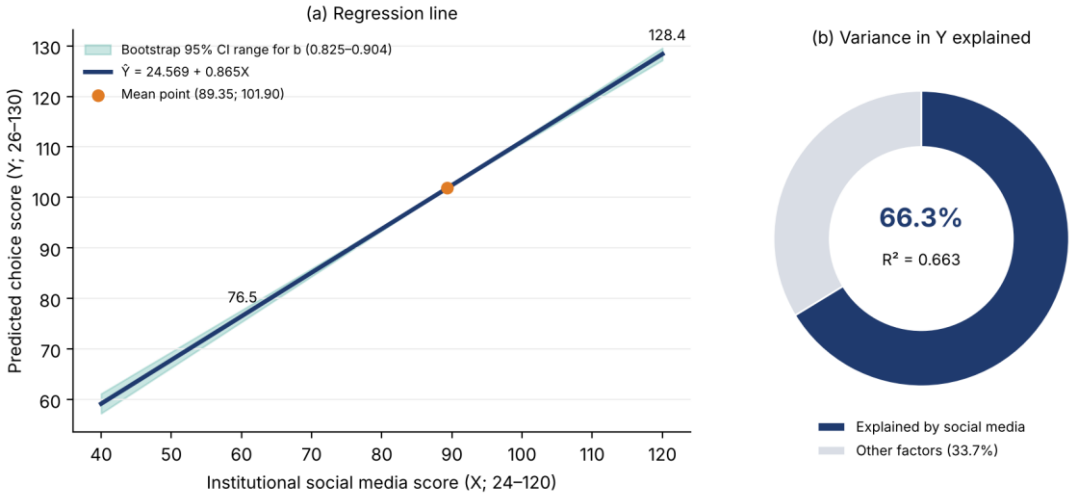


Figure 4. (a) Regression Line of the Effect of PTKIN Social Media on Study Program Choice; (b) Proportion of Variance Explained

4.3. Robustness of the Effect of PTKIN Social Media (RQ3)

The robustness of the effect was tested in three ways (Table 12 and Figure 5). *First*, data-quality validation removed 236 responses (21.7%), mostly because of *straight-lining* (195 respondents), so the estimate is not driven by careless responses. *Second*, Harman's single-factor test on the 50 items produced a first factor explaining 45.04% of the variance, below the 50% threshold, with six factors having *eigenvalues* greater than one. Common method bias therefore does not dominate the data (Podsakoff et al., 2003). *Third*, after correcting for heteroskedasticity, the HC3 robust *standard error* of 0.020 yielded t = 42.483 (p < 0.001), and the 95% *bootstrap* confidence interval for b (0.825–0.904)

did not include zero. The three confidence intervals (classical OLS, HC3, and *bootstrap*) almost coincide, indicating that the effect estimate is stable against the violation of the homoskedasticity assumption.

Table 12. Summary of Robustness Tests

Procedure	Result	Conclusion
Data-quality validation	236 of 1,088 responses excluded; n = 852	Data free of careless responses and outliers
Harman's single-factor test	First factor 45.04% (< 50%); 6 factors with eigenvalue > 1	Common method bias not dominant
OLS (classical SE)	b = 0.865; SE = 0.021; t = 40.938; 95% CI = 0.824–0.906	Significant
OLS + SE robust HC3	SE = 0.020; t = 42.483; p < 0.001; 95% CI = 0.826–0.904	Remains significant
Percentile bootstrap (5,000 replications)	95% CI = 0.825–0.904	Excludes zero; robust

Source: Data analysis, 2025. CI = confidence interval.

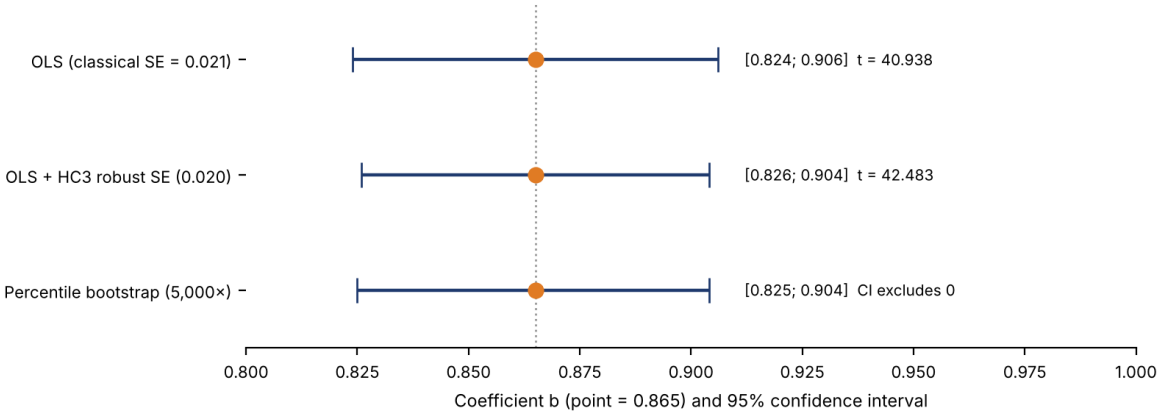


Figure 5. Comparison of Effect Coefficient Estimates and 95% Confidence Intervals across Three Procedures

4.4. Respondent Composition across Cultural Regions and the Multicultural Context

To demonstrate the representation of the multicultural context, Table 13 presents the composition of respondents by PTKIN and cultural region. Of the 852 respondents, 326 (38.3%) were from UIN Sunan Kalijaga Yogyakarta, representing the Javanese cultural context; 200 (23.5%) were from UIN Antasari Banjarmasin, representing the Banjarese cultural context; and 326 (38.3%) were from UIN Alauddin Makassar, representing the Bugis-Makassarese cultural context. Sample coverage of the first-year student population ranged from 5.7% to 10.1%. The proportion of UIN Antasari respondents in the sample (23.5%) was larger than its proportion in the population (15.4%), so the cultural region with the smallest number of first-year students remained adequately represented and the pooled findings were not dominated by a single region. Because the sample was not weighted by population, the pooled estimates should be read as a cross-regional picture rather than as population estimates for each region.

Table 13. Respondent Composition by PTKIN and Cultural Region

PTKIN (cultural region)	Population	% of population	Respondents	% of sample	Coverage (%)
UIN Sunan Kalijaga (Java)	5,159	40.3	326	38.3	6.3
UIN Antasari (Banjar)	1,980	15.4	200	23.5	10.1
UIN Alauddin (Bugis-Makassar)	5,677	44.3	326	38.3	5.7
Total	12,816	100.0	852	100.0	6.6

Source: Research data, 2025. Percentages are rounded; coverage = respondents ÷ population.

Given this composition, the findings in subsections 4.1–4.3 are findings from a culturally diverse group of students; more than half of the respondents (61.7%) came from cultural regions outside Java. The high perception of PTKIN social media (mean item score 3.72) and its strong effect on study program choice (R^2 = 0.663) were thus obtained from a sample that brought Javanese, Banjarese, and Bugis-Makassarese students together in a single analysis. This finding indicates that PTKIN social media serves as a shared information reference for students from different cultural backgrounds as they enter a campus with an Islamic identity, which constitutes the starting point of multicultural practice on campus. The data of this study do not yet allow statistical comparisons between regions; this is discussed as a limitation in subsection 5.6, while its significance for multicultural education at PTKIN is discussed in subsection 5.4.

5. Discussion

5.1. Institutional Social Media Is Rated Highly by Students across Multicultural Regions

The RQ1 findings show that first-year students from the three multicultural regions, namely Java, Kalimantan, and Sulawesi, rated PTKIN institutional social media in the high category. This finding is consistent with Anggarani and Hidayat (2025), who identified Instagram and TikTok as primary channels that are easily accessible and attractive to prospective students, and with Sengupta and Vaish (2024), who showed that social media extends the reach of academic information. From a TAM perspective, these high ratings reflect the perceived usefulness and ease of use of social media as a source of information (Al-Qaysi et al., 2020; Granić & Marangunić, 2019). However, about one-third of the respondents (30.8%) still rated PTKIN social media as moderate. This is consistent with Bélanger et al.'s (2014) finding that audience engagement with university social media is uneven, and with Peruta and Shields (2018), who found that post types and formats determine how far content can attract engagement. This finding should also be read critically through Brown et al. (2016): a high mean does not mean that all prospective students use social media equally, because the ability to navigate and evaluate online information is shaped by one's social capital and guidance. Those who gave moderate ratings may rely more on face-to-face information sources, such as teachers, family, or alumni in their home regions.

The fact that the choice score (mean item score 3.92) exceeded the social media score (3.72) shows that students' confidence in their choice is not shaped by social media alone. In Hossler and Gallagher's (1987) framework, confidence at the choice phase accumulates from predisposition and a search process involving many sources. This finding is also consistent with Perna's (2006) layered model, which views institutional information as one contextual layer alongside family habitus and the school environment. Iloh (2018) even criticizes linear choice models and stresses that prospective

students decide within constraints of time, information, and life context; therefore, high confidence after admission should be read within this framework rather than solely as the outcome of a fully rational information search.

5.2. Social Media as a Quality-Signal Channel in Educational Decisions

The RQ2 finding that PTKIN social media has a positive and significant effect (b = 0.865; R^2 = 0.663) supports the group of studies reporting strong social media effects. This result is consistent with Oktivera et al. (2024), who found that social media information influenced about 55% of respondents, and with Holidi et al. (2026), who reported R^2 = 0.508 in an Islamic education context; the contribution found in this study (66.3%) is even larger. The result is also consistent with Rutter et al. (2016), who linked social media interaction with recruitment performance; Clark et al. (2017), who showed the role of engagement in building relationship quality; and Šola and Zia (2021), who found that online recommendations can encourage uniformity of choice. Theoretically, this finding supports signaling theory (Spence, 1973; Bowman & Bastedo, 2009): because the quality of a study program is difficult to observe before enrolment, consistent and easily observable content, such as achievements, academic activities, and testimonials, functions as a quality signal that reduces uncertainty (Brand & Halaby, 2006; Pimdee et al., 2023). The finding is also in line with research on social media in education emphasizing that conversation and sharing build closeness and social capital between institutions and prospective students (Greenhow & Lewin, 2016; Wohn et al., 2013).

However, this finding differs from several other studies. Constantinides and Zinck Stagno (2011) and Shields and Peruta (2019) found that social media is not a primary source in choosing a university, while Auliarahman and Sumadi (2020) reported a non-significant direct effect in Islamic higher education in Indonesia. There are at least four explanations for these differences. *First*, generational and platform differences: Constantinides and Zinck Stagno's (2011) study was conducted before the dominance of visual and short-video platforms, whereas the respondents of this study belong to Generation Z, who access educational information through these platforms daily (Anggarani & Hidayat, 2025; Greenhow & Lewin, 2016). *Second*, differences in the information context: in countries with well-established higher education information systems, official websites and campus visits are more accessible, whereas for prospective students outside major cities in Indonesia, social media is often the most accessible source of institutional information (Brown et al., 2016; Sengupta & Vaish, 2024). *Third*, model differences: Auliarahman and Sumadi (2020) included perceived value as a mediator, so the effect of social media was channeled indirectly, whereas this study estimated the total effect. Galan et al. (2015) also noted that the role of social media differs at each decision stage, so measurement covering all stages, as in this study, tends to capture a larger effect. *Fourth*, differences in respondents' position: this study measured students who had already chosen and been admitted, so part of the measured effect may reflect post-decision rationalization, namely the tendency to evaluate positively the information sources that support a choice already made (Iloh, 2018). The differences from previous studies are therefore not only empirical but also contextual and methodological.

Although large, the effect of social media does not eliminate the role of other factors. Some 33.7% of the variance in choice is explained by factors outside the model, consistent with studies emphasizing the role of family, friends, and teachers (Kusumawati et al., 2019; Le et al., 2020; Mau & Bikos, 2000), program and career considerations (Maringe, 2006; Perna, 2006), reputation and location (Briggs, 2006; Simões & Soares, 2010), and location, accreditation, cost, and institutional image (Aziz & Ristianah, 2024; Masnawati & Darmawan, 2023). Hemsley-Brown and Oplatka's

(2015) systematic review concluded that university choice is always the result of the interaction of many factors. This finding is therefore better read as indicating that social media is the *channel* through which these factors, such as information on cost, accreditation, and career prospects, are communicated and discussed, rather than a substitute for them.

5.3. Robustness of the Findings and Methodological Implications

The RQ3 findings show that the effect of social media remains robust after data validation, common-method-bias checks, and heteroskedasticity correction. This addresses a methodological weakness common in previous studies that used small samples without robustness tests (Anggarani & Hidayat, 2025; Auliarahman & Sumadi, 2020). The large number of *straight-lining* responses (195 respondents, or 17.9% of the questionnaires collected) also underscores the importance of data-quality screening in online educational surveys (Meade & Craig, 2012). Nevertheless, the magnitude of the effect should still be interpreted with caution. Both variables were measured with the same instrument, and Harman's test does not fully rule out method bias (Podsakoff et al., 2003). The respondents were also students who had chosen and been admitted to PTKIN, so they tended to evaluate their chosen campus positively.

5.4. Multicultural Education at PTKIN: Islamic Identity and the Accommodation of Diversity

The cross-regional findings (subsection 4.4) should be read in the distinctive context of PTKIN as institutions with an Islamic identity that nonetheless serve students of diverse ethnic, linguistic, and local religious backgrounds. The Islamic identity of PTKIN does not function as an exclusive boundary but as a value framework that accommodates diversity. Hefner (2009) and Lukens-Bull (2013) show that state Islamic universities in Indonesia have developed by combining the Islamic scholarly tradition, a national orientation, and openness to modern sciences. This framework is reinforced by the religious moderation policy, which sets national commitment, tolerance, non-violence, and an accommodative attitude toward local culture as indicators of religiosity (Kementerian Agama RI, 2019).

In practice, the accommodation of diversity in Islamic higher education takes place through at least four domains. *First*, policy and curriculum, including a hidden curriculum that mainstreams Islamic moderation in lectures (Kadi, 2022), as well as culturally responsive curricula, interfaith forums, and gender equality training (Makalao et al., 2026). *Second*, campus social life, in which students from different regions learn and organize together so that the experience of engaging with difference becomes part of the educational process (Gurin et al., 2002; Hurtado et al., 1998). *Third*, continuity with students' institutions of origin: *pesantren* and Islamic schools in Java, Kalimantan, and Sulawesi have already habituated multicultural values through everyday interaction (Latif, 2016; Noor et al., 2026; Rindiani et al., 2026), so PTKIN continue, rather than initiate, this multicultural education. *Fourth*, the attitudes of students themselves, who generally support multicultural education (Shafa, 2022) and are moderate in their religiosity (Halid et al., 2025).

This study adds a fifth domain, namely institutional digital communication. PTKIN social media is the front door of the campus climate: before attending lectures or cross-cultural activities, prospective students have already formed an image of who is accepted and valued on campus through the content they see. The strong effect in a sample that brought together students from Java, Banjar, and Bugis-Makassar, 61.7% of whom came from outside Java, indicates that PTKIN social media functions as a shared cross-cultural information space. Within the framework of culturally responsive education (Gay, 2018), content featuring students from diverse regions,

languages, and traditions serves not only as promotion but also as symbolic recognition that prospective students' cultural experiences have a place on campus. However, this finding also carries a critical caveat: if social media content showcases only the local majority culture or a uniform Islamic image, social media may narrow rather than broaden the sense of belonging of prospective students from minority groups (Banks, 2016; Hurtado et al., 1998).

5.5. Educational Implications and Novelty of the Study

From an educational perspective, these findings show that PTKIN social media functions as a form of informal educational guidance that accompanies prospective students through the predisposition, search, and choice phases (Hossler & Gallagher, 1987). This function matters because decisions based on accurate information about the curriculum, career prospects, and academic atmosphere can improve the fit between students and their study programs. From a multicultural perspective, the strong effect in a sample drawn from three cultural regions indicates that social media can serve as an instrument for equalizing educational information (Banks, 2016). In a collectivist culture (Hofstede, 1986), social media content is easily shared and discussed with family and friends, so its influence can multiply through prospective students' social networks (Le et al., 2020; Šola & Zia, 2021).

Based on comparison with previous studies and theories (Table 14), this study offers three contributions of novelty. *First*, empirical novelty: the study provides cross-regional evidence on the effect of institutional social media at PTKIN with a large sample and robustness tests, complementing previous studies that were generally conducted in a single institution with small samples (Auliarahman & Sumadi, 2020; Holidi et al., 2026). *Second*, theoretical novelty: the study proposes that in religiously affiliated higher education institutions serving multicultural societies, institutional social media functions as a *dual-signal* channel, conveying an academic quality signal in the sense of signaling theory (Spence, 1973; Bowman & Bastedo, 2009) and an inclusivity signal that communicates a multicultural campus climate (Gay, 2018; Hurtado et al., 1998). This proposition extends Perna's (2006) model by positioning institutional digital communication as part of the higher education context layer that reaches diverse cultural habitus. *Third*, perspective novelty: study program choice is read as an educational event and a gateway to multicultural education rather than merely a marketing outcome, so that PTKIN's multicultural practices, previously studied in classrooms and curricula (Kadi, 2022; Makalao et al., 2026), are extended into the space of digital communication. The inclusivity-signal proposition was not measured directly in this study and needs to be tested in future research.

Table 14. Position of the Findings Relative to Previous Studies and Theories

Comparator study/theory	Position	Remarks
Oktivera et al. (2024); Holidi et al. (2026)	Consistent	Strong effect; this study's contribution (66.3%) exceeds 50.8%
Rutter et al. (2016); Clark et al. (2017)	Consistent	Interaction and engagement related to recruitment and relationships
Šola & Zia (2021); Pimdee et al. (2023)	Consistent	Online recommendations and testimonials as social validation
Anggarani & Hidayat (2025); Sengupta & Vaish (2024)	Consistent	Social media as a primary channel and extension of information access
Bélanger et al. (2014); Peruta & Shields (2018)	Partly consistent	Uneven engagement; 30.8% of respondents gave moderate ratings

Comparator study/theory	Position	Remarks
Constantinides & Zinck Stagno (2011); Shields & Peruta (2019)	Different	Differences in generation, platform, and availability of information sources
Auliarahman & Sumadi (2020); Galan et al. (2015)	Different	Indirect effect or effect varying by decision stage
Kusumawati et al. (2019); Le et al. (2020); Maringe (2006)	Complementary	Family, career, and reputation factors account for the remaining 33.7% of variance
Signaling theory; TAM (educational context)	Supported	Content as a quality signal; usefulness and engagement drive the effect
Wohn et al. (2013); Brown et al. (2016)	Partly consistent	Social media extends information access, but its benefits depend on social capital
Iloh (2018)	Critical/complementary	High R^2 may include post-decision rationalization; choice is non-linear
Kadi (2022); Makalao et al. (2026); Latif (2016)	Extended	PTKIN multicultural practice extended from classroom and curriculum to the digital space
Banks (2016); Gay (2018); Hurtado et al. (1998)	Extended	Social media as a gateway to the multicultural campus climate (inclusivity signal)
Hossler & Gallagher; Perna	Supported	Social media accompanies the three choice phases in a layered context

Source: Researchers' synthesis, 2026.

5.6. Practical Implications and Limitations

In practical terms, PTKIN need to manage social media as an instrument of educational information services rather than mere promotion. *First*, maintain the frequency and consistency of posts so that the institution remains present in prospective students' daily lives. *Second*, improve content quality with evidence-based information, such as accreditation achievements, *tracer study* results, student and alumni achievements, and the distinctive features of each study program's curriculum. *Third*, strengthen two-way interaction through Q&A sessions, live broadcasts, and online *open house* events that parents can also attend. *Fourth*, present culturally responsive content, for example by featuring students and alumni from various regions with narratives close to local cultures and by showcasing religious moderation practices and cross-cultural activities on campus. *Fifth*, align the timing of publications with the new student admission calendar.

This study has several limitations. The cross-sectional design and *convenience sampling* limit causal inference and generalization. The respondents came from three PTKIN with *Unggul* accreditation and were students who had already been admitted, so the perceptions of prospective students who did not choose PTKIN are not represented. The regional data in this study are limited to respondent composition, so differences in perceptions and effect sizes between regions could not yet be tested statistically. Campuses were also used only as proxies for cultural regions, so the ethnic and traditional diversity within each campus was not captured. The moderating role of cultural factors, such as family habitus, and the inclusivity-signal proposition were not measured with dedicated instruments. Future research is recommended to: (1) use an explanatory sequential *mixed-methods* design, namely a survey followed by in-depth interviews or focus groups with students and parents from each region to explain the mechanisms of influence; (2) involve prospective students longitudinally before the registration period; (3) compare perceptions and effect sizes between regions through multigroup analysis and measure perceptions of the inclusivity of social media

content by ethnicity and region of origin; and (4) add family, cost, accreditation, and institutional image variables in a structural equation model.

6. Conclusion

This study answers three research questions. *First* (RQ1), first-year PTKIN students from three multicultural regions rated PTKIN institutional social media in the high category (mean item score 3.72) and showed a high level of study program choice (mean item score 3.92), although almost one-third of students still rated PTKIN social media as moderate. *Second* (RQ2), PTKIN social media had a positive and significant effect on study program choice ($b = 0.865$; $t = 40.938$; $p < 0.001$), explaining 66.3% of the variance in choice with a large effect size ($f^2 = 1.97$); this finding was obtained from a sample representing three cultural regions, namely Java (38.3%), Banjar (23.5%), and Bugis-Makassar (38.3%). *Third* (RQ3), the effect was robust after data-quality validation, common-method-bias checks, and heteroskedasticity correction (robust $t = 42.483$; 95% bootstrap CI = 0.825–0.904).

Through an explanatory cross-regional survey, this study theoretically extends the college choice model and signaling theory to the context of multicultural Islamic religious higher education. Institutional social media was shown to function as a quality-signal channel and a means of educational guidance that reaches students from diverse cultural regions, and this study proposes that PTKIN social media also serves as an inclusivity-signal channel that extends multicultural education practice from the classroom into the digital space. In practical terms, PTKIN need to manage social media strategically through consistent posting, evidence-based and culturally responsive content that represents student diversity, two-way interaction that involves families, and scheduling aligned with the new student admission period.

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