



# Cultural Intelligence and its Relationship to the Orientation Towards Islamic Culture and Open-Mindedness among University Students “Contemporary Vision”

**Naif Adeeb Al-Otaibi**

Professor, Department of Curricula and Instruction, College of Education, Imam Abdulrahman Bin Faisal University, P.O. Box 1982, Dammam 31441, Saudi Arabia. [nalotaibi@iau.edu.sa](mailto:nalotaibi@iau.edu.sa)  
<https://orcid.org/0000-0001-6709-947X>

**ABSTRACT:** This study aimed to identify the level of cultural intelligence, orientation toward Islamic culture, and open-mindedness among university students, in addition to determining the relationship between cultural intelligence, orientation toward Islamic culture, and open-mindedness among university students in the Kingdom of Saudi Arabia. The study adopted the descriptive approach, which is concerned with studying the phenomenon as it occurs in reality, describing it accurately, and expressing it qualitatively and quantitatively. The sample consisted of (260) Saudi university students in the academic year 2024-2025, with an average age of (20.47) and a standard deviation of (2.97). It consists of (150) male students and (110) female students. The sample was selected randomly. The tools of the study included the cultural intelligence scale, the orientation toward Islamic culture scale, and the open-mindedness scale. The results revealed that university students have a high level of cultural intelligence, orientation toward Islamic culture, and open-mindedness. There is also a statistically significant correlation at the significant level (0.01) between each cultural intelligence dimension, orientation toward Islamic culture, and open-mindedness among university students. Recommendations and suggestions for further research were also presented.

**Keywords:** Cultural intelligence; Orientation toward Islamic culture; Open-Mindedness, University students.

**Received:** 6 March 2024

**Revised:** 25 May 2024

**Accepted:** 14 June 2024

## 1. Introduction

Cultural intelligence has received significant attention from social psychology researchers, starting with Ward et al. (2009) who used it to explain individual interactions across different cultures, and Earley & Ang (2003) who used it as a basis for explaining differences between individuals in the ability to adapt to new situations, adapt to highly culturally diverse societies, and interact positively with other individuals who have different cultural or ethnic backgrounds. Hence the importance of cultural intelligence in enhancing cultural judgments, decision-making, and cultural adaptation among students (Vedadi et al., 2010; Ng et al., 2009; Rose & Kumar, 2008). Cultural intelligence allows individuals to comprehend and integrate different cultures, engage with them over time, and progressively adjust their cognitive frameworks and the information within them. This adaptability enhances cognitive processes and modifies behaviors, making interactions with diverse cultures more suitable. People with high cultural intelligence are characterized by flexibility in dealing with others, understanding the differences between cultures and integrating with them. Therefore, cultural intelligence is an important individual trait that focuses specifically on the skills required when moving between many different cultures (Thomas, 2006).

The orientation toward Islamic culture is one of the most important elements influencing the psychological orientation of a person. The Islamic culture topics presented to students are closely related to their lives, empowering them to navigate contemporary events and address societal challenges (Dihoum, 2020). It also establishes the principle of dialogue and calling to God and Islam in the best way.

It also addresses topics such as globalization, democracy, and other topics that address contemporary issues (Faidah & Maarif, 2022; Franceschelli & O'Brien, 2014).

Investigating the variable of orientation toward Islamic culture is an affective variable that reflects the level of the learner's desire to know Islamic culture, which encourages moderation in all areas of life, whether in belief or in dealing with others, and openness to other cultures and how to coexist in multicultural and multiracial societies (Mozawadah, 2018). In addition, a university student needs Islamic culture to learn about God's law and what his Prophet (peace be upon him) legislated for him correctly, which leads to soul purification through faith in God Almighty, sacrifice, and giving to the society in which he lives, and then to the Islamic nation. University student also needs authentic Islamic culture to get rid of sectarian fanaticism, and since we live in an era characterized by extreme excess and neglect, Islamic culture has become necessary to provide university students with facts that form an impregnable fortress for him and at the same time allow them to open up to other cultures and deal wisely with others (Al-Jazi, 2022).

Attitude is one of the factors influencing individuals' behavior, feelings, and beliefs, and directing behavior in life (Alnoursi, 2013; Yusuf & Balogun, 2011), and is defined as a set of positive, negative, and neutral feelings that can effectively enhance or hinder the learning process (Ahmed, 2015), it plays an important role in the individual's decision to practice appropriate behaviors to increase his effectiveness in different life situations (Abudu & Gbadamosi, 2014). Therefore, attitude is an important variable in forming personality, as it is responsible for the learner's eagerness to study his culture or others' culture, and tries to interpret social phenomena and situations with a cultural interpretation, as it is useful for understanding the functions of Islamic culture in people's lives, and in interpreting their behavior, and to what extent their Islamic culture is evident in this behavior.

On the other hand, open-mindedness from the Islamic culture perspective is the conscious and beneficial cultural openness, which establishes the role of Islamic culture in sound thinking and forming an open-mindedness to benefit from other cultures without compromising its faith and religious teachings, and the same time it can confront different intellectual schools and take a positive stance toward them based on criticism, analysis, and knowledge of the negatives and positives.

Open-mindedness is a flexible, evolving, and change-receptive thinking style in which the individual is interested in learning about others' ideas and beliefs and accepts or changes them if they are proven wrong (Rokeach, 1980). It is the ability to quickly produce ideas, diversify them, and change one's mental orientation to suit situations (Dibbets & Jolles, 2006). Thus, it enhances the learner's ability to search for evidence when dealing with new knowledge and when faced with complex cultural situations, issues, and perspectives (Haran et al., 2013). It also enhances the ability to be unbiased, accept new and correct ideas, and change ideas if they are proven wrong (Stanovich & West, 1997). Thus, open-mindedness represents a new dimension of personality that is characterized by creativity in dealing with different cultures and judging them in light of strong evidence (Cost & Mc Rae, 1988).

The transformations witnessed by the contemporary world, such as the new world system and globalization, affect the identity of Muslim youth negatively and positively. Therefore, it becomes important to adopt these transformations in shaping the awareness of Muslim youth and enhancing cultural intelligence and mental openness to these transformations while preserving their Islamic identity (Aldosary & Alzeetawi, 2023; Boulaouali, 2015). Therefore, it has become necessary, as a contemporary vision, to identify cultural intelligence and its relationship to the orientation toward Islamic culture and open-mindedness among university students, who represent an important social and age group in any society; because they are responsible for building and formulating the future from a value, moral and religious perspective. In addition, many previous studies have reinforced the importance of this category and the necessity of having cultural intelligence and openness to the ideas and cultures of others based on the Islamic culture that works to protect them from the dangers of the challenges they face today (Butkovic et al., 2024; Aldosary & Alzeetawi, 2023; Al-Jazi, 2022; Anh et al., 2021; Bernal et al., 2017; Depaula et al., 2016; Li et al., 2016; Wang et al., 2015).

## 2. Research Problem

The research problem is determined by answering the following main question: What is the correlation between cultural intelligence and the orientation toward Islamic culture and Open-Mindedness among university students? This question branches out into the following questions:

1. What is the level of cultural intelligence among university students in the Kingdom of Saudi Arabia?
2. What is the level of orientation toward Islamic culture among university students in the Kingdom of Saudi Arabia?
3. What is the level of Open-Mindedness among university students in the Kingdom of Saudi Arabia?
4. To what extent is there a correlation between cultural intelligence and orientation toward Islamic culture among university students in the Kingdom of Saudi Arabia?
5. To what extent is there a correlation between cultural intelligence and open-mindedness among university students in the Kingdom of Saudi Arabia?
6. To what extent is there a correlation between orientation toward Islamic culture and open-mindedness among university students in the Kingdom of Saudi Arabia?.

## 3. Hypotheses

1. University students have a high level of cultural intelligence.
2. University students have a high level of orientation toward Islamic culture.
3. University students have a high level of open-mindedness.
4. There is a statistically significant correlation between cultural intelligence and orientation toward Islamic culture among university students.
5. There is a statistically significant correlation between cultural intelligence and open-mindedness among university students.
6. There is a statistically significant correlation between orientation toward Islamic culture and open-mindedness among university students.

## 4. Objectives

The study aims to identify the level of cultural intelligence, orientation toward Islamic culture, and open-mindedness, in addition to identifying the correlation between cultural intelligence and orientation toward Islamic culture and Open-Mindedness among a sample of university students in the Kingdom of Saudi Arabia.

## 5. Theoretical Overview of the Main Concepts

### Cultural intelligence

The concept of cultural intelligence emerged as a result of the mixture of culture and intelligence, as intelligence cannot be fully understood outside the cultural context (Sternberg & Grigorenko, 2006). Intelligence is a function of cultural, social, and environmental backgrounds, and therefore transcends cultural boundaries (Berry, 1974). Thus, cultural intelligence refers to individual interactions across cultures and refers to the learner's ability to establish efficient personal relations and understand all verbal and non-verbal expressions, signals, and symbols in other cultures and respond to these signals correctly (Earley & Ang, 2003). Cultural intelligence is defined as an individual's ability to act effectively in diverse cultural situations and environments (Ang et al., 2015; Earley & Ang, 2003) or their ability to act effectively in multicultural contexts/environments (Ang et al., 2015, Livermore, 2011), and as an individual's ability to interact appropriately with others from different cultures (Sawhney, 2014). It aims to understand differences between individuals in their ability to adapt effectively to complex cultural situations (Ang et al., 2007; Thomas & Inkson, 2004; Ng & Earley, 2006). Cultural intelligence is a

multidimensional construct that targets situations that include cross-cultural interactions that arise from differences in race and nationality (Ng & Earely, 2006). These dimensions are defined as the following:

*The Metacognitive dimension* refers to the learner's cultural awareness when interacting with individuals from different cultural backgrounds (Ward et al., 2009). It reflects the processes of acquiring and understanding cultural knowledge that result from the thinking processes. The learner employs his ability and metacognitive processes to obtain cultural information, form judgments, make decisions, and modify concepts of knowledge as a result of real experiences (Kilduff & Cormican, 2022; Ang et al., 2007; Templer et al., 2006).

*The cognitive dimension* refers to the learner's knowledge of specific norms and practices in different cultural situations (Ang et al., 2006; Earley & Ang, 2003). It refers to the learners' knowledge of cultural differences that allow them to assess the level of similarity with others from different cultural backgrounds (Du Plessis, 2011; Griffer & Perlis, 2007; Ang et al., 2004). It also refers to the learners' ability to know different cultures, understand the general culture, and understand its characteristics or what is known as understanding the precise context of the culture (Ang et al., 2011; Du Plessis, 2011; Van Dyne et al., 2010). The cognitive dimension reflects the mental processes that individuals use to acquire and understand cultural knowledge (Iskhakova et al., 2021; Nguyen et al., 2018; Sevik, 2020).

*The Motivational dimension* refers to the individual's motivation to learn more about different cultures and to deal effectively with different cultural situations (Ward et al., 2009; Templer et al., 2006). It refers to the amount and direction of energy directed toward learning and action in cross-cultural situations (Ang et al., 2007) and refers to the learner's confidence, openness to experience, and tolerance when interacting with individuals from other cultures (Li et al., 2022; Griffer & Perlis, 2007).

*The Behavioral dimension* refers to the learner's ability to adapt and modify all verbal and nonverbal behaviors that allow him to interact with individuals from other cultures (Griffer & Perlis, 2007). It expresses the extent to which the learner possesses a rich and flexible repertoire of behavioral responses that are appropriate for culturally diverse situations (Larsen and Buss, 2018; Du Plessis, 2011; Ang et al., 2007).

The importance of cultural intelligence lies in the fact that it represents the main gateway to openness into cultures and societies and cross-cultural compatibility. It also enables the learner in the context of globalization to manage his business in multicultural environments and enhances his ability to learn and understand different cultural contexts (NG et al., 2009). It allows the learner to be aware of and in contact with the various cultures surrounding him to adapt to them (Livermore, 2009). Cultural intelligence is associated with personality traits, motivation, and intention to learn and study in culturally diverse societies (Butkovic et al., 2024; Anh et al., 2021). Johnson et al. (2006) state that cultural intelligence plays a major role in developing a culture of change, and it is associated with failure or success in international business performance. Livermore (2011) suggests that a learner with high levels of cultural intelligence will be able to identify the appropriate strategy and attitude to adapt to a different culture and behaviors. The learner will have a strong sense of their effectiveness or ability to understand and adapt to the new culture (Earley & Ang, 2003; Earley & Peterson, 2004). Thus, cultural intelligence helps the learner to act effectively in cultural diversity, develop the ability to communicate with others, understand them better, be more prepared to have an open mind to new learning experiences and make good cultural decisions (Hartini et al., 2017).

### **The Orientation toward Islamic Culture “Contemporary Vision”**

Islamic culture constitutes the primary source of the intellectual, behavioral, practical, and societal characteristics of Arab societies. It presents a clear and comprehensive image of Islam as a religion and civilization. It also presents Islam in its comprehensive image that includes the economic, political, social, and other areas of life. It highlights Islamic ethical principles and translates them into concrete practical

applications (Abdalrhim & Habib, 2023; Al-Jazi, 2022). It is also dynamic and responsive to contemporary developments and changes, which may include shifts in societal norms and global events (Aldosary & Alzeetawi, 2023; Niswatin & Landali, 2022; Metwally et al., 2022). Rather, it presents topics that are adapted to contemporary events and problems facing society, supports the principle of dialogue with other cultures in the best possible way, addresses topics such as globalization and democracy, links religion to life, presents a complete, comprehensive and correct vision of the universe, humanity and life from the perspective of Islam, and highlights the comprehensive aspect of Islam.

As the culture is viewed as a “design of life,” which gives importance to the generally accepted ways and types of behaviors of a particular culture (Tarihoran & Rahimah, 2018), Islamic culture refers to a way of life that Muslims adopt in all areas of life according to the perceptions of Islam in the material aspect, which is described as modernization, and in the spiritual or intellectual aspect, which is known as civilization.

The Islamic religion, with its comprehensive legislation, is the most important component of this culture, including a set of beliefs, concepts, legislation, behaviors, customs, knowledge, arts, and language that form the character of the Muslim and the identity of the Islamic nation (Al-Jazi, 2022). According to Mokoagow et al. (2024), Islamic religious education includes aspects of multicultural understanding, such as providing students with the knowledge, skills, and behaviors necessary to build a good understanding of all events full of diversity and interaction between individuals and communities, and teaching tolerance in a multicultural society.

Islamic culture includes a variety of religious, intellectual, economic, political, and social aspects that constitute the essence of the Islamic faith. It enhances the learner’s ability to confront the challenges imposed by cultural invasion and the dangers of globalization. It develops a stronger understanding of their Islamic identity and values and enhances the learner’s intellectual security by providing him with the knowledge and capabilities necessary to confront contemporary societal and ideological influences (Abdalrhim & Habib, 2023; Dihoum, 2020; Algumzi, 2017; Franceschelli and O’Brien, 2014; Ali & Al-Kazemi, 2007). Islamic culture addresses contemporary cultural issues related to terrorism, extremism, intellectual security, interfaith dialogue and cultural exchange, and national dialogue issues related to spreading a culture of peace and freedom of religion and expression. It also addresses economic issues such as production and consumption and social issues such as intercultural marriage, unemployment, and women’s rights. It thus aims to provide a comprehensive examination of complex societal, economic, and cultural issues from an Islamic perspective, and prepare learners to navigate the dynamic landscape of a complex world (Al-Juhni, 2011).

It also aims to provide a comprehensive introduction to Islam, highlight the main characteristics and teachings of the Islamic faith, and give students a comprehensive and clear understanding of the foundations of Islam (Al-Jazi, 2022). It plays a crucial role in shaping the awareness of young Muslims amidst the forces of globalization that can negatively affect their Islamic identity by exposing them to contemporary values that may conflict with their religion and moral foundations (Dihoum, 2020; Attia, 2018). It also enables them to develop and survive in a constantly changing society (Aldosary & Alzeetawi, 2023; Niswatin & Landali, 2022).

Islamic culture is vital to enhance intellectual security and combat extremist thought, establish an active climate of intellectual pluralism as an enlightened intellectual and cultural response, open critical channels for meaningful dialogue, and instill a high degree of acceptance of diverse viewpoints (Abdalrhim & Habib, 2023; Dasopang & Rambe, 2023; Faidah & Maarif, 2022; Al-Zahrani, 2021; Mahmoud, 2020).

Therefore, Aldosary & Alzeetawi (2023) indicated that orientation toward and exploration of Islamic culture is of utmost importance to enable the learner to confront the different cultural patterns that may arise in societies and navigate the complexities of the modern world while maintaining Islamic identity, enhancing motivation toward learning (Wahyuni & Bhattacharya, 2021). In addition, developing him as a knowledgeable, culturally aware, and spiritually grounded Muslim individual and creating a purposeful

educational atmosphere (Ilmi et al., 2021). It reveals the personality and its enjoyment of knowledge, ability, creativity, independence, and curiosity to confront different intellectual situations (Mokoagow et al., 2024; Adam & Latif, 2018).

It also expresses interest or feelings toward studying specific topics (for example; Islamic culture) and represents an important return for teaching those topics (Abudu & Gbadamosi, 2014). Therefore, the orientation toward Islamic culture as an affective variable is no less important than cognitive variables in the student's learning and acquisition of knowledge and experiences about Islamic culture topics (Oliver-Hoyo & Allen, 2005).

For Islamic culture to achieve its goals, the learner must have positive attitudes toward learning Islamic culture that enhance their motivation to learn and their understanding of the issues it addresses and facilitate the transfer of their acquired experiences to real life. Orientation is a psychological concept with cognitive, psychological, and emotional roots and manifestations; it constitutes a basic component of an individual's personality and perceptions (Perloff, 2017). It is a mental tendency toward topics and events related to learning topics (Yara, 2009). It is a set of perceptions that an individual forms toward a topic in general, whether by acceptance or rejection (Alnoursi, 2013).

The components of the orientation toward Islamic culture are determined by three basic components: the cognitive component, which includes a set of ideas, information, and experiences that the learner is exposed to during studying Islamic culture topics, which will affect the orientation toward them. The emotional component indicates that after the learner has a set of experiences and knowledge about Islamic culture topics, feelings arise in him that reflect his orientation toward this topic. The behavioral component indicates that if the learner has knowledge about one of the topics of Islamic culture and then develops a positive or negative feeling toward this knowledge, he becomes more inclined to behave in a specific manner toward this topic (Oskamp & Schultz, 2005).

### **Open-Mindedness**

Despite the spread of globalization in the twenty-first century and the transformation of the world into a small village whose members share one language, which is the language of development and technology, this world is characterized by diversity in identity, culture, religion, and learning multiple languages, which have become more complex than before, which imposes on the educational institution to place the learner at the center of openness to other cultures and rapprochement with global cultures (Lum, 2006).

Open-mindedness is defined as a set of dispositions that aim to avoid bias toward self-reflection and the tendency to think in ways that enhance and support conclusions, the willingness to consider all sides of a problem, and to reach a judgment. It also reflects the flexibility in adopting an open mind to the opinions and ideas of others, and the tendency to generate and discover unfamiliar ideas (Baron, 1985). It is also defined as a set of individual self-competencies that affect an individual's ability to influence others in a complex, ambiguous, and constantly changing global world (Javidan et al., 2016). It is the ability to act effectively in environments characterized by great cultural complexity (Andresen & Bergdolt, 2017).

According to Rokeach (1960, 1980), in open-mindedness, the individual is interested in knowing the ideas and beliefs of others, as the thinking is characterized by growth and development, in addition to having the ability to change ideas if they are proven wrong, in contrast to closed-minded, where the thinking style is rigid and does not tolerate ambiguity, and cannot accept the ideas of others, and responses are characterized by acceptance and rejection of the ideas of others. Boron (2019) believes that open-mindedness is a cognitive ability determined by the learner's readiness for the thinking process avoiding the tendency toward closed thinking, and following thinking methods that contribute to strengthening and supporting conclusions.

Thus open-mindedness includes cognitive ability and readiness to think. The learner who has a high cognitive ability and appropriate readiness to think has high experiences and can absorb all possible ideas and multiple points of view and seeks to discover the extent of their correctness or incorrectness

and make a decision about them. According to Baron (2019), an open-minded learner is characterized by many qualities, including active thinking, accepting constructive criticism, openness to new experiences and ideas, searching for scientific developments, being more respectful of differences and diversity in the ideas of others, not rushing to make judgments and conclusions, reviewing multiple points of view, self-confidence, focus, and analyzing and criticizing ideas continuously.

Open-mindedness refers to the individual's openness to events and situations and not clinging to his opinions and imposing them. An open-minded personality is a flexible personality characterized by positivity and psychological and mental health, with thinking directed toward discovery, views events and situations from different angles and in unconventional ways, and contemplates solutions to problems to accept, modify, or reject them (Howard & Howard, 2004),

It is also characterized by an active and broad imagination, strong insight, many interests, and independence (Zhang, 2006; Kashiwagi, 2002), and is more able to predict the actions and behavior of others and achieve good performance results (Kruglanski, 2004). It tends to be open to the largest possible number of different points of view and insists on doing the task and overcoming barriers and insists on achieving its goals and views itself as an integral part of a larger and broader world (Beaney, 2023). It prefers to do creative tasks, investigate complex phenomena, and be open to new experiences (Gallimore, 2020; Schultz & Schultz, 2001).

Open-mindedness is one of the personality factors (Beaney, 2023; McCrae & John, 1992) or a personality trait represented by the learner's ability to deal effectively with people from different cultural backgrounds and build good personal relations (Li et al., 2016). It is the ability to quickly produce and diversify ideas, and emotions as the emotional skills play a role in maintaining it once entering into situations that challenge his beliefs (Dolbier et al., 2024). It makes the learner inclined toward new knowledge, managing it effectively, practicing critical thinking, choosing a goal, self-regulation, mental flexibility, attention, error evaluation, and effective information processing, and accepting a wide range of new ideas and seeing them from a logical and rational perspective away from emotional control (Dibbets & Jolles, 2006; Kruglanski, 2004; Bar-Tal et al., 2020).

Open-mindedness reflects mental maturity, interest in culture, the ability to innovate, fertile imagination, search for knowledge, make decisions, accept the values, ideas and beliefs of others, interest in unconventional ideas, and aesthetic sensitivity (Cucu-Ciuhan & Raban-Motounu, 2012; Besser & Shackelford, 2007; Barrick et al., 2003; George & Zhoum 2001; Digman, 1997).

For this purpose, Haran et al (2013) indicated that individuals with open-mindedness search for previous evidence when dealing with current information, while individuals with a medium degree of openness, search less for previous evidence. Open-mindedness is related to the learner's cultural intelligence (Butkovic et al., 2024; Li et al., 2016). It is the most important personality trait associated with cultural intelligence (Ang et al., 2006), and open-mindedness is also related to mental flexibility and emotional stability (Leong, 2007), motivation to acquire new experiences (Schantl, 2017), tolerance for ambiguity (Bakalis & Joiner, 2004), and cross-cultural competence (Yari et al., 2020).

## **6. Methodology**

The study adopted the descriptive correlational approach because it is appropriate for its objectives and questions. It is concerned with studying the phenomenon as it occurs in reality, describing it accurately, and expressing it qualitatively and quantitatively. Qualitative expression describes the phenomenon and its characteristics; while quantitative expression gives a quantitative estimate of the phenomenon, its size, and the degree of its association with other phenomena. Therefore, it focuses on determining the levels of cultural intelligence, orientation toward Islamic culture, and Open-Mindedness, in addition to determining the correlation between them and self-efficacy in thinking among university students.

### **Sample**

The sample consists of Saudi university students (260) students in the academic year 2024-2025. It consists of (150) male students and (110) female students. The sample was randomly selected and their

ages ranged between (18 -23) years with an average age of (21.47) and a standard deviation of (2.97), and the skewness coefficient for age was (0.657), which indicates the moderation of the distribution of the sample.

## **Data Collection Tools**

### **Cultural Intelligence Scale**

Ang et al., (2004) prepared the scale as a self-assessment tool to measure individuals' cultural intelligence. The scale consists of (20) items and includes four dimensions: the metacognitive dimension, which includes (4) items; the cognitive dimension, which includes (6) items; the motivational dimension, which includes (5) items; and the behavioral dimension, which includes (5) items. The score on each dimension ranges from (1) to (5) points, starting from "totally matches" and ending with "not totally matches" on a continuum of 5 choices. The total score on the scale ranged from (20-100) points. Ang et al., (2004) indicated that the scale has good reliability rates ranging between (0.76- 0.84) in the scale dimensions, and (0.88) in the total scale. The results of the factorial validity of the scale revealed the four sub-dimensions ranging between (0.77- 0.84). Many studies have ensured that the scale has good levels of validity and reliability (Ang et al., 2006; 2007; Templer et al., 2006).

In this study, the scale was applied to a pilot sample consisting of (38) university students to ensure the clarity of the scale's items and its psychometric properties. The reliability of the scale dimensions (metacognitive, cognitive, motivational, and behavioral) was calculated using Cronbach's Alpha coefficients, to measure the internal consistency of the tool, where the value ranges between (0-1) (Sekaran & Bougie, 2013). The reliability coefficients were as follows: 0.654, 0.649, 0.724, and 0.698, respectively, and the overall reliability coefficient of the scale was 0.645. The validity of the scale was also calculated using Pearson's correlation coefficient; by calculating the correlation of each item of the scale with the dimension to which it belongs, the correlation coefficients for the metacognitive dimension items ranged between (0.549- 0.691), the correlation coefficients for the cognitive dimension items ranged between (0.569- 0.721), the correlation coefficients for the motivational dimension items ranged between (0.554- 0.745), the correlation coefficients for the behavioral dimension items ranged between (0.611- 0.732), the correlation coefficients between the scale dimensions and the total score of the scale ranged between (0.567- 0.737). All the correlation coefficients are statistically significant at (0.01). These results ensure that the scale has a high degree of validity and reliability.

### **The Orientation Toward Islamic Culture Scale**

The scale was developed based on studies that dealt with Islamic culture and religious orientation (Mokoagow et al., 2024; Wahyuni & Bhattacharya, 2021; Adam & Latif, 2018; Abudu & Gbadamosi, 2014; Yara, 2009; Oskamp & Schultz, 2005; Oliver-Hoyo & Allen, 2005). The scale consists of (20) items. It includes four dimensions, the orientation toward learning Islamic culture, which includes (5) items, the orientation toward the importance of Islamic culture, which includes (5) items, the orientation toward using Islamic culture, which includes (5) items, and the orientation toward enjoying Islamic culture which includes (5) items. The score on each dimension ranges from (1) to (5) points, starting from strongly agree and ending with strongly disagree on a continuum of 5 choices. The total score of the scale ranged from (20 - 100) points. The scale was presented in its initial form to a panel of experts in psychology, Islamic culture, and Islamic education curricula and instruction to estimate the degree of comprehensiveness of the tool for its constituent dimensions, scientific accuracy, and linguistic formulation. Modifications were made to the scale in light of the experts' opinions. The scale was applied to a pilot sample of (38) university students to ensure the clarity of the scale's items and psychometric properties.

The reliability of the scale dimensions (the orientation toward learning Islamic culture, the orientation toward the importance of Islamic culture, the orientation toward using Islamic culture, and the orientation toward enjoying Islamic culture) was calculated using Cronbach's Alpha coefficients to measure the internal consistency of the tool, where the value ranges between (0-1) (Sekaran & Bougie,



2013). The reliability coefficients were as follows: 0.723, 0.684, 0.810, and 0.822, respectively. The overall reliability coefficient of the scale was 0.789. The validity of the scale was also calculated using Pearson's correlation coefficient; by calculating the correlation of each item of the scale with the dimension to which it belongs, the correlation coefficients for the items of the dimension of the orientation toward learning Islamic culture ranged between (0.643-0.795), the correlation coefficients for the items of the dimension of the orientation toward the importance of Islamic culture ranged between (0.669-0.831), the correlation coefficients for the items of the dimension of the orientation toward using Islamic culture ranged between (0.669-0.831), the correlation coefficients for the items of the dimension of the orientation toward enjoying Islamic culture ranged between (0.698-0.803), the correlation coefficients between the dimensions of the scale and the total score ranged between (0.797-0.865). All the correlation coefficients are statistically significant at (0.01). These results ensure that the scale has a high degree of validity and reliability.

### **The Open-Mindedness Scale**

The scale was developed based on studies related to open-mindedness such as (Dolbier et al., 2024; Beaney, 2023; Gallimore, 2020; Bar-Tal et al., 2020; Baron, 2019; Cucu-Ciuhan & Raban-Motounu, 2012; George & Zhou, 2001; Stanovich & West, 1997; Baron, 1985). The scale consists of (18) items and includes three dimensions: Intellectual Curiosity, which includes (6) items, Creative Imagination, which includes (6) items, and Aesthetic Sensitivity, which includes (6) items. The score on each dimension ranges from (1) to (5) points, starting from strongly agree and ending with strongly disagree on a continuum of 5 choices. The total score of the scale ranged between (18 - 90) degrees. The scale was presented in its initial form to a panel of experts in psychology, curricula and instruction to estimate the degree of comprehensiveness of the tool for its constituent dimensions, scientific accuracy and linguistic formulation of the items. Modifications were made in light of the experts' opinions. The scale was also applied to a pilot sample of (38) university students to ensure the clarity of the scale's items and psychometric properties.

The reliability of the scale dimensions (intellectual curiosity, creative imagination, and aesthetic sensitivity) was calculated using Cronbach's Alpha coefficients to measure the internal consistency of the tool, where the value ranges between (0-1) (Sekaran & Bougie, 2013). The reliability coefficients were as follows: 0.673, 0.814, and 0.799, respectively. The overall reliability coefficient of the scale was 0.797. The validity of the scale was calculated using Pearson's correlation coefficient; by calculating the correlation of each item of the scale with the dimension to which it belongs. The correlation coefficients for the items of the Intellectual Curiosity dimension ranged between (0.685- 0.765), the correlation coefficients for the items of the Creative Imagination dimension ranged between (0.654- 0.820), the correlation coefficients for the items of the Aesthetic Sensitivity dimension ranged between (0.778- 0.837), and the correlation coefficients between the dimensions of the scale and the total score of the scale ranged between (0.736- 0.887). All the correlation coefficients are statistically significant at (0.01). These results ensure that the scale has a high degree of validity and reliability.

## **7. Discussion**

### **1- The level of cultural intelligence among university students**

To test the validity of the hypothesis "University students have a high level of cultural intelligence", a t-test for one independent sample was used to determine the significance of the difference between the mean scores of students on the cultural intelligence scale and the hypothetical average of the scale to determine the level of cultural intelligence among university students. The results are shown in Table (1).

**Table (1) Means, standard deviations, hypothetical means, and (t) value for one sample to determine the level of university students in cultural intelligence and its various dimensions**

Cultural intelligence	N	Mean	Hypothetical mean	SD	t- test	Sig.	The Level
-----------------------	---	------	-------------------	----	---------	------	-----------

<b>Metacognitive Dimension</b>	260	14.39	12	2.09	18.42	0.01	High
<b>Cognitive Dimension</b>	260	19.36	18	3.49	6.27	0.01	High
<b>Motivational Dimension</b>	260	16.66	15	1.57	17.04	0.01	High
<b>Behavioral Dimension</b>	260	16.27	15	1.54	13.32	0.01	High
<b>Total</b>	260	66.68	60	5.40	19.97	0.01	High

Table (1) shows that the (t) values for the levels of cultural intelligence dimensions (metacognitive, cognitive, motivational, and behavioral) and the total score are statistically significant at (0.01), as the mean for the metacognitive dimension was (14.39), the cognitive dimension (19.36), the motivational dimension (16.66), the behavioral dimension (16.27), and the cultural intelligence scale as a whole (66.68), which are high levels. The high level of cultural intelligence and its various dimensions is attributed to students' awareness of the importance of interacting with individuals and communities with different cultural backgrounds, in addition to the nature of university life, which contributes to increasing students' interaction with other cultures and openness to the world.

This result illustrates the vital role played by Saudi universities in bringing about a close rapprochement between different cultures and trying to assimilate them to understand each other, thus enhancing the ability of university students to control different situations and interact with others, adapt to highly culturally diverse societies (Earley & Ang, 2003), and enhance cultural judgments, decision-making, and cultural adaptation (Vedadi et al., 2010; Ng et al., 2009; Rose & Kumar, 2008).

This result supports the fact that university students can be open to understand other cultures, try to assimilate them and continuously interact with them, gradually modify their cognitive structures and the information they contain, and modify behavior to be more appropriate for interacting with other cultures (Sawhney, 2014; Thomas, 2006). They can adapt effectively in complex cultural situations (Ang et al., 2007; Thomas & Inkson, 2004; Ng & Earley, 2006), establish efficient personal relationships in situations characterized by cultural diversity and ability to understand and respond to all verbal and nonverbal expressions and symbols in a culture other than their native culture (Ang et al., 2015; Earley & Ang, 2003), and work effectively in multicultural contexts/ environments (Ang et al., 2015; Livermore, 2011).

This result is consistent with Livermore (2011) that a learner with high cultural intelligence will be able to adapt to different cultures and foreign behaviors (Earley & Peterson, 2004; Earley & Ang, 2003), have an open mind to new learning experiences, and make good cultural decisions (Hartini et al., 2017).

The high level of cultural intelligence in the metacognitive dimension indicates that the learners have sufficient awareness when interacting with individuals from different cultural backgrounds (Ward et al., 2009), employ their abilities and metacognitive processes to obtain cultural information, and modify their concepts of knowledge as a result of going through real experiences (Kilduff & Cormican, 2022; Ang et al., 2007; Ng & Earley, 2006; Templer et al., 2006).

The high level of cultural intelligence in the cognitive dimension indicates that the learners have the knowledge that qualifies them to deal with different cultural situations (Ang et al., 2006; Earley & Ang, 2003), knowledge of cultural differences that allows them to assess the level of his similarity with others from different cultural backgrounds (Du Plessis, 2011; Griffer & Perlis, 2007; Ang et al., 2004), knowledge and understanding of general culture and its specificities (Ang et al., 2011; Du Plessis, 2011; Van Dyne et al., 2010), and have the mental processes to acquire and understand cultural knowledge (Iskhakova et al., 2021; Nguyen et al., 2018; Sevik, 2020).

The High level of cultural intelligence in the motivational dimension indicates learners' desire and inclination to deal effectively with culturally different situations (Ward et al., 2009; Templer et al., 2006), a strong orientation toward learning and working in cross-cultural situations (Ang et al., 2007), and openness to experience and tolerance of other cultures (Li et al., 2022; Griffer & Perlis, 2007).

The high level of cultural intelligence in the behavioral dimension indicates that the learners have the ability to adapt and modify all verbal and nonverbal behaviors that allow them to interact with

individuals from other cultures (Griffer & Perlis, 2007). In addition, having a rich stock of behavioral responses that are appropriate for culturally diverse situations (Larsen and Buss, 2018; Du Plessis, 2011; Ang et al., 2007).

## 2- The level of orientation toward religious culture among university students

To test the validity of the hypothesis “University students have a high level of orientation toward Islamic culture”, a t-test for one independent sample was used to determine the significance of the difference between the mean scores of students on the scale of orientation toward Islamic culture and the hypothetical average of the scale, with the aim of determining the level of orientation toward Islamic culture among university students. The results are shown in Table (2).

**Table (2) Means, standard deviations, hypothetical means, and (t) value for one sample to determine the level of university students in the orientation toward Islamic culture and its various dimensions**

The Orientation Toward	N	Mean	Hypothetical mean	SD	t- test	Sig.	The Level
Learning Islamic culture	260	16.40	15	1.63	13.83	0.01	High
The importance of Islamic culture	260	16.61	15	1.46	17.84	0.01	High
Using Islamic culture	260	16.21	15	1.60	12.188	0.01	High
Enjoying Islamic culture	260	16.35	15	1.58	13.74	0.01	High
Total	260	65.57	60	3.199	28.06	0.01	High

Table (2) shows that the values of (t) for the level of dimensions of orientation toward Islamic culture (learning Islamic culture, importance of Islamic culture, using Islamic culture, and enjoying Islamic culture) and the total score are statistically significant at (0.01), as the mean for the dimension of learning Islamic culture was (16.40), importance of Islamic culture was (16.61), using Islamic culture was (16.21), enjoying Islamic culture was (16.35) and the orientation toward Islamic culture as a whole was (65.57), which are high levels. This is attributed to the fact that the nature of social upbringing in Saudi society is based on consolidating the principles and foundations of the Islamic religion, increasing religious awareness and commitment, and presenting Islam in its comprehensive image that includes the economic, political, social, and other areas of life, and focusing on Islamic moral principles and translating them into tangible practical applications (Abdalrhim & Habib, 2023; Al-Jazi, 2022).

This result also demonstrates the vital role played by Saudi universities in promoting Islamic culture within society, enhancing the learner’s ability to confront differences and intellectual trends that may contradict Islamic thought, and responding to global developments and changes (Aldosary & Alzeetawi, 2023; Niswatin & Landali, 2022; Metwally et al., 2022).

This result confirms that the learners have culturally acceptable methods and types of behaviors (Tarihoran & Rahimah, 2018) and have a set of beliefs, concepts, legislation, customs, and knowledge that shape the personality of the Muslim and the identity of the Islamic nation (Al-Jazi, 2022). In addition, the awareness of the importance of Islamic culture in instilling a comprehensive understanding of Islam in the hearts and minds of Muslim students (Metwally et al., 2022).

The high level of orientation toward Islamic culture (learning Islamic culture, importance of Islamic culture, using Islamic culture, and enjoying Islamic culture) indicates that the learners have the knowledge, ability, creativity, independence and curiosity to confront different intellectual situations (Mokoagow et al., 2024; Adam & Latif, 2018), have the desire to study Islamic culture topics (Abudu & Gbadamosi, 2014), and learn and gain knowledge and experiences about Islamic culture topics (Oliver-Hoyo & Allen, 2005).

Overall, this result suggests that learners' knowledge of Islamic cultural topics will influence their orientation toward these subjects, shape their feelings about them, and lead to specific behaviors related to these topics. (Oskamp & Schultz, 2005).

### 3- The Level of Open-Mindedness among University Students

To test the validity of the hypothesis “University students have a high level of open-mindedness”, a t-test for one independent sample was used to determine the significance of the difference between the mean scores of students on the open-mindedness scale and the hypothetical average of the scale to determine the level of open-mindedness among university students. The results are shown in table (3).

**Table (3) Means, standard deviations, hypothetical means, and (t) value for one sample to determine the level of university students in Open-Mindedness and its various dimensions**

Open-Mindedness	N	Mean	Hypothetical mean	SD	t- test	Sig.	The Level
Intellectual Curiosity	260	19.49	18	3.51	5.83	0.01	High
Creative Imagination	260	19.04	18	3.27	6.92	0.01	High
Aesthetic Sensitivity	260	19.19	18	3.41	5.61	0.01	High
Total	260	58.08	54	6.25	10.53	0.01	High

Table (3) shows that the (t) values for the level of open-mindedness dimensions (Intellectual Curiosity, Creative Imagination, and Aesthetic Sensitivity) and the total score are statistically significant at (0.01), as the mean for the Intellectual Curiosity dimension was (19.49), Creative Imagination (19.04), Aesthetic Sensitivity (19.19), and open-mindedness as a whole was (58.08), which are high levels. It is due to the vital role played by Saudi universities in placing the learners at the center of openness to other cultures and rapprochement with global cultures, and the necessity of raising the learners in a world characterized by diversity in identity, culture, religion, and learning multiple languages (Lum, 2006). This result supports the results reached by (Haran et al., 2013) who indicated that individuals with open-mindedness search for previous evidence when dealing with current information, while individuals who are moderately open-minded search less for previous evidence.

The high level of open-mindedness (Intellectual Curiosity, Creative Imagination, and Aesthetic Sensitivity) indicates the learners’ abilities to think in different ways, the desire to consider all sides of an issue or problem, the tendency to generate and discover unfamiliar ideas (Baron, 1985), and the sensitivity to working in environments characterized by great cultural complexity (Andresen & Bergdolt, 2017). It also refers to the learners’ abilities to change ideas if they are proven wrong (Rokeach, 1980, 1960), the willingness to practice the thinking process and avoid bias toward self-thought, and having experiences that enable them to absorb all possible ideas and multiple points of view and discover their validity and make a decision about them (Boron, 2019), contemplate solutions to problems to accept, modify, or reject them (Howard & Howard, 2004), active and broad imagination toward different ideas (Zhang, 2006; Kashiwagi, 2002), in addition to the ability to quickly produce different ideas (Dolbier et al., 2024)), do creative tasks and investigate complex phenomena and openness to new experiences (Gallimore, 2020; Schultz & Schultz, 2001), and self-regulation and mental flexibility (Bar-Tal et al., 2020; Dibbets & Jolles, 2006).

In general, this result indicates that the high level of open-mindedness among students reflects mental maturity, the ability to innovate, fertile imagination, the search for knowledge, the ability to make decisions, interest in unconventional ideas, and aesthetic sensitivity (Cucu-Ciuhan & Raban-Motounu, 2012; Besser & Shackelford, 2007; Barrick et al., 2003).

### 4- The correlation between cultural intelligence and the orientation toward Islamic culture among university students in the Kingdom of Saudi Arabia

To test the validity of the hypothesis “There is a statistically significant correlation between cultural intelligence and the orientation toward Islamic culture among university students,” Pearson’s correlation coefficient was used to calculate the correlation coefficients between cultural intelligence and its various dimensions and the orientation toward Islamic culture in its various dimensions among university

students. The results are shown in Table (4).

**Table (4 ) Correlation coefficients between the scores of each dimension of cultural intelligence and the orientation toward Islamic culture among university students**

Cultural intelligence	Orientation Toward Islamic Culture				
	Learning Islamic culture	The importance of Islamic culture	Using Islamic culture	Enjoying Islamic culture	Total
Metacognitive dimension	0.347**	0.221**	0.265**	0.767**	0.517**
Cognitive dimension	0.696**	0.651**	0.366**	0.297**	0. 643**
Motivational dimension	0.517**	0.297**	0.324**	0.461**	0.568**
Behavioral dimension	0.368**	0.227**	0.505**	0.513**	0.461**
Total	0.514**	0.568**	0.513**	0.767**	0.698**

Table (4) shows that there are statistically significant correlation coefficients at a significance level (0.01) between the dimensions of cultural intelligence and the orientation toward Islamic culture. It is due to the nature of the challenges that university students go through, which are related to the economic, social, and political conditions surrounding the learners, which contribute to increasing cultural awareness and orientation toward Islamic culture, increasing interaction with others, and developing knowledge and experiences in life. The orientation toward learning Islamic culture, realizing the importance of Islamic culture, using Islamic culture, and enjoying Islamic culture enhances the learner's ability to think about others and realize cultural differences with them, and absorb cultural issues that arise in other societies as a result of openness to external societies, and establishing an active climate of intellectual pluralism as an enlightened intellectual and cultural response, and opening decisive channels for purposeful dialogue and instilling a high degree of acceptance of diverse points of view (Abdalrhim & Habib, 2023; Dasopang & Rambe, 2023; Faidah & Maarif, 2022; Al-Zahrani, 2021; Mahmoud, 2020).

This correlation is consistent with Aldosary & Alzeetawi (2023) who indicated that the variables of orientation toward Islamic culture and cultural intelligence are vital to enable the learners to confront the different cultural patterns that may arise in societies and navigate the complexities of the modern world while preserving Islamic identity, and enhancing motivation toward learning and getting to know the history of Islamic culture in depth (Wahyuni & Bhattacharya, 2021). In addition to developing the learner as a Muslim individual who is informed, culturally aware, and spiritually grounded (Ilmi et al., 2021). It also supports what studies have indicated about the importance of the learner possessing cultural intelligence and openness to the ideas and cultures of others based on Islamic culture that works to direct thinking in the right direction (Butkovic et al., 2024; Aldosary & Alzeetawi, 2023; Al-Jazi, 2022; Anh et al., 2021; Bernal et al., 2017; Depaula et al., 2016; Li et al., 2016; Wang et al., 2015).

This result indicates that a learner with a high level of cultural intelligence and orientation toward Islamic culture can confront different cultural issues, deal with and reflect on different knowledge and cultures, and have the knowledge, skills, and behaviors necessary to build a good understanding of all events full of cultural diversity (Mokoagow et al. (2024; Metwally et al., 2022).

The correlation between cultural intelligence and orientation toward Islamic culture indicates the learner's ability to confront the challenges imposed by cultural invasion and the risks of globalization, develop a stronger understanding of Islamic identity, and enhance intellectual security by providing him with the knowledge and capabilities necessary to confront contemporary societal and ideological influences (Abdalrhim & Habib, 2023; Dihoum, 2020; Algumzi, 2017; Franceschelli and O'Brien, 2014; Ali & Al-Kazemi, 2007), prepare him to navigate the dynamic landscape of the complex world (Al-Juhni, 2011), and shaping his awareness amidst the forces of globalization (Dihoum, 2020; Attia, 2018), and

ability to evolve and survive in a constantly changing society (Aldosary & Alzeetawi, 2023; Niswatin & Landali, 2022).

### 5- The correlation between cultural intelligence and open-mindedness among university students in the Kingdom of Saudi Arabia

To test the validity of the hypothesis “There is a statistically significant correlation between cultural intelligence and open-mindedness among university students,” Pearson’s correlation coefficient was used to calculate the correlation coefficients between cultural intelligence and its various dimensions and open-mindedness in its various dimensions among university students. The results are shown in Table (5).

**Table (5) Correlation coefficients between the scores of the dimensions of cultural intelligence and open-mindedness among university students**

Cultural intelligence	Open-Mindedness			
	Curiosity Intellectual	Creative Imagination	Aesthetic Sensitivity	Total
Metacognitive dimension	0.347**	3.47**	0.221**	0.575**
Cognitive dimension	0.265**	0.922**	0.651**	0.698**
Motivational dimension	0.631**	0.629**	0.664**	0.621**
Behavioral dimension	0.193**	0.387**	0.545**	0.388**
Total	0.347**	0.692**	0.636**	0.775**

Table (5) shows that there are statistically significant correlation coefficients at a significance level of (0.01) between the dimensions of cultural intelligence and open-mindedness, which is a direct correlation; the higher the cultural intelligence, the higher the open-mindedness, and vice versa. It is due to the fact that open-mindedness enhances intellectual curiosity, creative imagination, mental flexibility, and aesthetic sensitivity, thus using cultural intelligence effectively to understand cultural differences between individuals, view the world from multiple perspectives, communicate with others, exchange ideas and feelings, and create meanings from diverse cultural backgrounds. This correlation emphasizes the importance of cultural intelligence in the learner's openness to other cultures (NG et al., 2009), awareness of the various cultures surrounding him, and adaptation to them (Earley & Ang, 2003; Earley & Peterson, 2004; Livermore, 2009), to be more prepared to have an open-minded to new learning experiences, and make good cultural decisions (Hartini et al., 2017).

The correlation between cultural intelligence and open-mindedness also supports what Thomas (2006) indicated that cultural intelligence enables the learner to be open to understand other cultures, try to assimilate them, and continuously interact with them, and modify behavior to be more open to other cultures. It supports what Andresen & Bergdolt (2017); and Baron (1985) indicated that cultural intelligence enhances different ways of thinking and open-mindedness to all aspects of the issue or problem, and reaching a judgment. It also reflects flexibility in adopting an open mind to the opinions of others' ideas, intellectual curiosity, creative imagination, and the tendency to generate and discover unfamiliar ideas. In addition, it supports Cucu-Ciuhan & Raban-Motounu (2012); Besser & Shackelford (2007); Barrick et al. (2003); George & Zhoum (2001) and Digman (1997), that open-mindedness reflects mental maturity, interest in culture, the ability to innovate, fertile imagination, the search for knowledge, the ability to decision making, accept the values, ideas, and beliefs of others, interest in unconventional ideas and aesthetic sensitivity; these are indicators of the availability of cultural intelligence in the learner.

The correlation between cultural intelligence and open-mindedness is consistent with Rokeach (1980) who indicated that open-mindedness (intellectual curiosity, creative imagination, and aesthetic sensitivity) enhances the learner's interest in knowing the ideas and beliefs of others and developing the ability to change ideas if they are proven wrong and to accept the ideas of others. It is also consistent with

Beaney (2023) and Boron (2019) who indicated that open-mindedness prevents the learner from closed thinking, and enhances the readiness to think and absorb all possible ideas and multiple points of view, Gallimore (2020), Baron (2019) and Howard & Howard (2004) who indicated that the open-minded learner is characterized by active thinking, openness to new experiences and ideas, and reviewing multiple points of view.

Dolbier et al. (2024) and Li et al. (2016) indicated that the open-minded learner is characterized by the ability to deal effectively with people from different cultural backgrounds, and the ability to produce and diversify ideas. Bar-Tal et al. (2020); Dibbets & Jolles (2006), and Kruglanski (2004) emphasized that the open-minded learner is inclined toward new knowledge, manages it effectively, can practice critical thinking, and accepts a wide range of new ideas and culturally diverse points of view. All of these characteristics express the learner's cultural intelligence.

This result is consistent with other studies that have indicated that open-mindedness is associated with learners' cultural intelligence (Butkovic et al., 2024; Li et al., 2016). It is the most important personality trait associated with cultural intelligence (Ang et al., 2006), acquiring new experiences (Schantl, 2017), and achieving cross-cultural competence (Yari et al., 2020). It is also consistent with studies that have reinforced the need for learners to have cultural intelligence and open-mindedness to the ideas and cultures of others (Butkovic et al., 2024; Aldosary & Alzeetawi, 2023; Al-Jazi, 2022; Anh et al., 2021; Bernal et al., 2017; Depaula et al., 2016; Li et al., 2016; Wang et al., 2015).

## **6- The correlation between the orientation toward Islamic culture and open-mindedness among university students in the Kingdom of Saudi Arabia.**

To test the validity of the hypothesis "There is a statistically significant correlation between the orientation toward Islamic culture and open-mindedness among university students", Pearson's correlation coefficient was used to calculate the correlation coefficients between the orientation toward Islamic culture and its various dimensions and open-mindedness in its various dimensions among university students. The results are shown in Table (6).

**Table (6) Correlation coefficients between the scores of the dimensions of open-mindedness and the orientation toward Islamic culture among university students**

Open-Mindedness	Orientation Toward Islamic Culture				
	learning Islamic culture	the importance of Islamic culture	Using Islamic culture	Enjoying Islamic culture	Total
<b>Intellectual Curiosity</b>	0.151**	0.664**	0.542**	0.459**	0.530**
<b>Creative Imagination</b>	0.664**	0.629**	0.671**	0.542**	0.783**
<b>Aesthetic Sensitivity</b>	0.781**	0.531**	0.577**	0.568**	0.505**
<b>Total</b>	0.461**	0.513**	0.414**	0.861**	0.753**

Table (6) shows that there are statistically significant correlation coefficients at a statistical significance level of (0.01) between the orientation toward Islamic culture dimensions and open-mindedness dimensions. This result can be attributed to the fact that then orientation toward Islamic culture is one of the most important elements influencing the psychological orientation of the learner and enhancing his ability to learn Islamic culture topics closely related to his life, and openness to contemporary events and problems facing society (Dihoum, 2020). It also addresses topics such as globalization, democracy, and other topics that address contemporary issues and require open-mindedness to those topics and issues (Faidah & Maarif, 2022; Franceschelli & O'Brien, 2014; Haran et al., 2013).

It also enhances openness to other cultures and how to coexist in multicultural and multiracial societies (Mozawadah, 2018), deals wisely with others (Al-Jazi, 2022), motivates the learner to eagerly accept studying his culture and the culture of others, interprets social phenomena and situations with a cultural interpretation, accepts new correct ideas, changes ideas if they are proven to be wrong (Stanovich &

West, 1997), and adopts new and unfamiliar ways to recognize different cultures and judge them in light of strong evidence (Cost & Mc Rae, 1988).

The importance of the relationship between the orientation toward Islamic culture and open-mindedness can be explained in light of the transformations witnessed by the contemporary world, such as the new world system and globalization, which affect the identity of Muslim youth negatively and positively. Therefore, it becomes important to invest in these transformations in shaping the awareness of Muslim youth and enhancing cultural intelligence and open-mindedness to these transformations while preserving their Islamic identity from being carried away by contemporary values that are far from their religion, values, and morals (Aldosary & Alzeetawi, 2023; Boulaouali, 2015).

This result supports what previous studies have indicated about the importance of identifying open-mindedness and cultural intelligence and their correlation to the orientation toward Islamic culture among university students, who represent an important social and age group in any society; because they are responsible for building and shaping the future from a value, moral and religious perspective. In addition, it has reinforced the importance of this group and the necessity of having cultural intelligence and open-mindedness to the ideas and cultures of others based on the Islamic culture that works to protect them from the risks and challenges they face (Butkovic et al., 2024; Aldosary & Alzeetawi, 2023; Al-Jazi, 2022; Anh et al., 2021; Bernal et al., 2017; Depaulaet al., 2016; Li et al., 2016; Wang et al., 2015).

This result also supports what Metwally et al., (2022) and Mokoagow et al. (2024) who indicated that Islamic religious education includes aspects of multicultural understanding, and provides students with the knowledge, skills, and behaviors necessary for open-mindedness and building a good understanding of all events full of diversity and interaction between individuals and societies.

This result indicates that the orientation toward Islamic culture enhances the learner's ability to be open-minded to other cultures. This result is consistent with what previous studies have indicated that Islamic culture includes a variety of religious, intellectual, economic, political, and social aspects that constitute the essence of the Islamic faith, and enhances the learner's abilities (intellectual curiosity, creative imagination, and aesthetic sensitivity) to face the challenges imposed by cultural invasion and confront contemporary societal and ideological influences and develop a stronger understanding of their Islamic identity such as (Abdalrhim & Habib, 2023; Dihoum, 2020; Algumzi, 2017; Franceschelli and O'Brien, 2014; Ali & Al-Kazemi, 2007). In addition, Islamic culture clarifies contemporary cultural issues related to terrorism, extremism, intellectual security, interfaith dialogue and cultural exchange, and national dialogue issues related to spreading the culture of peace and freedom of religion and expression. It also clarifies economic issues such as production and consumption and social issues such as intercultural marriage, unemployment, and women's rights (Aldosary & Alzeetawi, 2023; Niswatin & Landali, 2022; Al-Jazi, 2022; Al-Juhni, 2011). This leads to enhancing the learner's ability to be open-minded.

The correlation between orientation toward Islamic culture and open-mindedness can be explained in light of the fact that Islamic culture works to establish an active climate of intellectual pluralism, open crucial channels for purposeful dialogue, and instill a high degree of acceptance of diverse viewpoints (Abdalrhim & Habib, 2023; Dasopang & Rambe, 2023; Faidah & Maarif, 2022; Al-Zahrani, 2021; Mahmoud, 2020). This is confirmed by Aldosary & Alzeetawi (2023) and Wahyuni & Bhattacharya (2021), that the orientation toward Islamic culture enhances the learner's mental openness to confront different cultural patterns, and develops him as a culturally aware Muslim individual (Ilmi et al., 2021), who has the ability to be creative, independent, and curious to confront different intellectual situations (Mokoagow et al., 2024; Adam & Latif, 2018).

This result is also consistent with other studies that have reinforced the need for students to have cultural intelligence and open-mindedness to the ideas and cultures of others based on their Islamic culture, which acts as a protective cover to protect them from the risks of the challenges they face today (Butkovic et al., 2024; Aldosary & Alzeetawi, 2023; Al-Jazi, 2022; Anh et al., 2021; Bernal et al., 2017; Depaulaet al., 2016; Li et al., 2016; Wang et al., 2015).



## 8. Synopsis of the Main Research Outcomes

The results of this research revealed that Saudi university students have a high level of cultural intelligence dimensions (metacognitive dimension, cognitive dimension, motivational dimension, and behavioral dimension), a high level of orientation toward Islamic culture dimensions (learning Islamic culture, the importance of Islamic culture, using Islamic culture, and enjoying Islamic culture), and a high level of open-mindedness dimensions (Intellectual Curiosity, Creative Imagination, Aesthetic Sensitivity). In addition, there is a statistically significant correlation at (0.01) between the dimensions of cultural intelligence and orientation toward Islamic culture, cultural intelligence and open-mindedness, and the orientation toward Islamic culture and open-mindedness among university students in the Kingdom of Saudi Arabia..

## 9. Conclusions

The study concluded that cultural intelligence, orientation towards Islamic culture and open-mindedness should be viewed from a contemporary perspective as an important system for shaping human behavior in the contemporary world. They also achieve intellectual and emotional stability in a complex, rapidly changing and turbulent world. Moreover, these variables should not be viewed only from the perspective of personality traits, but rather from the perspective of the interactive impact of personality traits on the learner's behavior and improving his decisions.

These results confirm that university students' orientation toward Islamic culture is of great importance in providing them with deep information about their religion, enhancing their cultural intelligence capabilities to adapt to new cultures, confronting different cultural issues, and enhancing their open-mindedness capabilities to learn about the ideas and cultures of others and have an open mind to new experiences based on their Islamic culture.

## 10. Limitations, Implications, and Further Directions of Research

The limitations of the study are as follows: First, this study was conducted on only 260 university students, and future studies should be drawn from Saudi public schools across the country. Second, the generalizability of the results may be limited, as the study was conducted on a limited sample (260) of males and females, which is not representative of the original population "university education". Conducting research on larger samples and diverse educational settings in the future may lead to more accurate and clear results, which would greatly enhance the external validity and acceptability of the results. Finally, there is a need for broader research using both qualitative and quantitative research designs to better investigate the relationship between cultural intelligence, orientation toward Islamic culture, and open-mindedness.

In light of the results obtained, the researcher recommends the importance of organizing scientific seminars and educational conferences to develop cultural intelligence and open-mindedness in light of the orientation toward Islamic culture and paying attention to designing Islamic culture courses in educational curricula to develop cultural intelligence and open-mindedness and confront the various intellectual issues and problems facing the Islamic community among students. It is necessary to study the history of Islamic culture for university students to enhance their ability to know, understand, and appreciate the history of Islamic culture, and link it to social, cultural, political, and economic phenomena.

It is also necessary to include the dimensions of cultural intelligence in educational curricula, in all educational stages in general, and academic specializations in universities in particular. Highlighting the importance of strengthening and preserving the Islamic identity of university youth by using the Islamic culture curriculum as an effective tool to shape the cultural outlook of students, and encouraging them to acquire knowledge and embody the principles and values of Islamic culture, and open-mindedness to the culture of others. In addition, providing university activities and programs that enhance cultural awareness and open-mindedness to fill the gaps between diverse cultures.

The study also suggests the necessity for developing a training program for university students in light of

Islamic culture to develop the capabilities of cultural intelligence and open-mindedness and investigating the impact of Islamic culture courses on developing cultural intelligence, openness to experience, and reflective thinking among university students, and identifying the role of Islamic culture courses in enhancing intellectual security, confronting extremist thought, consolidating intellectual pluralism, opening channels of dialogue, and accepting others among university students. Investigating the correlation between the orientation toward Islamic culture and its correlation to other variables such as openness to experiences, emotional intelligence, and mental alertness among university students.

## Conflict of Interests

The author acknowledges and declares that there is no potential conflict of interest regarding the authorship and publication of the current study.

## The data availability statement

Data cannot be shared openly but are available on request from author.

## Institutional Review Board Statement

The Ethical Committee of the College Education, Imam Abdulrahman Bin Faisal University, Kingdom of Saudi Arabia has granted approval for this study (IRB-2024-15-687).

## References

- [1] Abdalrhim, M., & Habib, A. (2023). The role of the Islamic culture courses in enhancing the intellectual security among PSAU students. *Revista Gestão e Secretariado*, 14 (10), 16920-16945. <http://doi.org/10.7769/gesec.v14i10.2817>
- [2] Abudu, K. and Gbadamosi, M. (2014). Relationship between teacher's attitude and student's academic achievement in senior secondary school chemistry. A case study of Ijebu-ode and odogbolu local government area of ogun state. *Wudpecker Journal of Educational Research* , Vol. (3), pp35-36.
- [3] Adam, N., & Latif, A. A. (2018). Students' Ability in Answering Higher Order Thinking Skills (HOTS) Questions in Islamic Education Subject. *Advanced Science Letters*, 24 (1), 479-481 . <https://doi.org/10.1166/asl.2018.12044>
- [4] Ahmed, S. (2015). Attitudes towards English Language Learning among EFL Learners at UMSKAL. *Journal of Education and Practice*, 6 (18),6-16.
- [5] Aldosary, A. M., & Alzeetawi, D. U. (2023). The Impact of Contemporary Universal Values on the Islamic Identity of Qatar University Youth in Light of the Islamic Culture Curriculum. *International Journal of Academic Research in Business & Social Sciences*, 13(9), 1118-1132. <https://doi.org/10.6007/IJARBS/v13-i9/18504>
- [6] Algumzi, A. (2017). *The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta*. A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy, Lancaster University.
- [7] Ali, A. & Al-Kazemi, A. (2007). Islamic work ethic in Kuwait. Cross cultural management. *An international Journal*, 14 (2), pp.93-104. <https://doi.org/10.1108/13527600710745714>
- [8] Al-Jazi, A. (2022). The Extent of Delivering Objectives of the Islamic Culture Course Cognitive Content at Tafilh Technical University from the Students' Point of View in the Light of Some Variables (Evaluation Study). *Journal of Education & Social Policy*, 9 (2), 107-114. <https://doi.org/10.30845/jesp.v9n2p11>
- [9] Al-Juhani, A. (2011). Analytical study of contemporary issues with the content of Islamic culture in books of hadith and Islamic culture for the secondary stage in Saudi Arabia, *Journal of Arab Studies in Education and Psychology*, 5 (3), 197-222

- [10] Alnoursi, O. (2013). Attitude towards learning English: The case of the UAE technological high school. *Educational Research*, 4 (1), 2141-5161.
- [11] Al-Zahrani, A. (2021). The contribution of the Islamic Culture Course to the awareness of university students King Abdul Aziz with intellectual deviations. *Journal of Educational and Psychological Sciences, National Research Centre in Gaza*, 5 (26), 53-73.
- [12] Al-Aedsani, B. (2022). The role of Islamic culture in promoting belonging to Islam and preserving identity. *Cairo Periodical of Islamic Da'wa*. 34(2), 326-363. [https://journals.ekb.eg/article\\_218728\\_7bf7b43f8be7010e464bf5073681ce87.pdf](https://journals.ekb.eg/article_218728_7bf7b43f8be7010e464bf5073681ce87.pdf)
- [13] Andresen, M. & Bergdolt, F. (2017). A systematic literature review on the definitions of global mindset and cultural intelligence – merging two different research streams. *The International Journal of Human Resource Management*, 28, (1), 170-195. <https://doi.org/10.1080/09585192.2016.1243568>
- [14] Ang, S., Van Dyne, L., and Rockstuhl, T. (2015). Cultural Intelligence: Origins, Conceptualization, Evolution, and Methodological Diversity. In M. J. Gelfand, C. Y. Chiu, and Y. Yi Hong (Eds.), *Advances in Culture and Psychology* (5: 273-323). New York, NY: Oxford University Press.
- [15] Ang, S., Van Dyne, L., and Tan, M. L. (2011). Cultural Intelligence. In R. J. Sternberg, and S. B. Kaufman (Eds.), *The Cambridge Handbook of Intelligence* (pp. 582-602). New York, NY: Cambridge University Press.
- [16] Ang, S., Van Dyne, L., Koh, C. & Ng, K. (2004). *The measurement of cultural intelligence. Paper presented at the Academy of Management Meeting's Symposium on Cultural Intelligence in the 21st Century*. New Orleans, LA.
- [17] Ang, S., Van Dyne, L., Koh, C., Ng, K., Templer, K., Tay, C. & Chandrasekar, N. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making: cultural adaptation, and task performance. *Management and Organization Review*, 3, 335- 371. <https://doi.org/10.1111/j.1740-8784.2007.00082.x>
- [18] Ang, S., van Dyne, L., & Koh, C. (2006). Personality correlates of the four-factor model of cultural intelligence. *Group Organization and Management*, 31(1), 100-123. <https://doi.org/10.1177/1059601105275267>
- [19] Anh, K., Dang, L., Ngoc, N., Dat, N. and Ngoc Anh, T. (2021). The impact of cultural intelligence on university students' intention to study abroad: the role of perceived value. *VNU Journal of Science: Education Research*, 37, 2, <https://doi.org/10.25073/2588-1159/vnuer.4534>
- [20] Attia, M. S. H. (2018). The repercussions of globalization and its impact on cultural identity. *Canter Foreign Languages and Specialized Translation*, 72 (3), 91-115.
- [21] Bakalis, S. and Joiner, T.A. (2004). Participation in tertiary study abroad programs: the role of personality. *International Journal of Educational Management*, 18 (5), 286-291. <https://doi.org/10.1108/09513540410543420>
- [22] Baron, J. (1985). *Rationality and intelligence*. New York: Cambridge University Press.
- [23] Baron, J. (2019). Actively open-minded thinking in politics. *Cognition*, 188, 8-18. <https://doi.org/10.1016/j.cognition.2018.10.004>
- [24] Barrick, M. R., Mount, M. K., & Gupta, R. (2003). Meta-analysis of the relationship between the five-factor model of personality and Holland's occupational types. *Personnel Psychology*, 56(1), 45-74. <https://doi.org/10.1111/j.1744-6570.2003.tb00143.x>
- [25] Bar-Tal, D., Vered, S. & Fuxman, S. (2020). Between Open-minded Critical Thinking and Closed-minded Allegiance: Educational Tensions in Societies Involved in Intractable Conflict. *Political Psychology*, 42 (S1), 3-28. <https://doi.org/10.1111/pops.12687>
- [26] Beaney, M. (2023). Open-mindedness and ajar-mindedness in history of philosophy.

- Metaphilosophy*, 54 (2-3). <https://doi.org/10.1111/meta.12614>
- [27] Bernal, E., Edgar, D., & Barnes, B. (2017). Building sustainability on deep values through mindfulness nurturing. *Ecological Economies*, 146 (16), 645- 657. <https://doi.org/10.1016/j.ecolecon.2017.12.003>
  - [28] Berry, J. W. (1974). Radical cultural relativism and the concept of intelligence. In J. W. Berry & P. R. Dasen (Eds.). *Culture and cognition: Readings in cross-cultural psychology*, (pp. 225-229). London: Methuen. <https://doi.org/10.1515/9783111556482-009>
  - [29] Besser, A., & Shackelford, T.K. (2007). Mediation of the effects of the big five personality dimensions on negative mood and confirmed affective expectations by perceived situational stress: A qualified study of vacationers. *Personality and Individual Differences*, 42, 1333-1346. <https://doi.org/10.1016/j.paid.2006.10.011>
  - [30] Boron, J. (2019). Actively open-minded thinking in politics. *Cognition*, 188, 8-18. <https://doi.org/10.1016/j.cognition.2018.10.004>
  - [31] Boulaouali, T. (2015). Between Islamic Identity and the Values of Globalization, *Sixteenth Makkah Conference ,Makkah: Muslim World League*. 10 .
  - [32] Butkovic, A., Brkovic, I., & Buretic, I., (2024). The role of openness and cultural intelligence in students' intention to study abroad. *Journal of Applied Research in Higher Education*, 16 (1), 236-245. <https://doi.org/10.1108/JARHE-06-2022-0201>
  - [33] Cost, P., & Mc Rae, R. (1988). Personality in Adulthood: A Six-Year Longitudinal Study of Self-Reports and Spouse Ratings on the NEO Personality Inventory. *Journal of Personality and Social Psychology*, 54 (5), 853-863. <https://doi.org/10.1037//0022-3514.54.5.853>
  - [34] Cucu-Ciuhan, G., & Raban-Motounu, N. (2012). The Openness to Experience Questionnaire: construction and validation. *Social and Behavioral Sciences*, 33, 717-721. <https://doi.org/10.1016/j.sbspro.2012.01.215>
  - [35] Dasopang, E., & Rambe, S. (2023). Modernization of Indonesian Islamic Education: Critical Analysis of Madrasa Curriculum Development. *Edumaspul: Jurnal Pendidikan*, 7 (1), 398-409.
  - [36] Depaula, P.D., Castillo, S.E., Cosentino, A.C. and Azzollini, S.C. (2016). Personality, character strengths and cultural intelligence: extraversion or Openness as further factors associated to the cultural skills?. *Avances en Psicologia Latinoamericana*, 34, 2, 415-436, <https://doi.org/10.12804/apl34.2.2016.13>.
  - [37] Dibbets, P. & Jolles, J. (2006). The switch task for children measuring mental flexibility in young children. *Journal articles, cognitive development*, 21 (1), 60-71. <https://doi.org/10.1016/j.cogdev.2005.09.004>
  - [38] Digman, J. M. (1997). Higher-order factors of the Big Five. *Journal of Personality and Social Psychology*, 73(6), 1246–1256. <https://doi.org/10.1037/0022-3514.73.6.1246>
  - [39] Dihoum, A. (2020). Islamic Identity and the Challenges of Globalization. *Science Journal Humanity*, 21(3), 430-454.
  - [40] Dolbier, S. Y., Dieffenbach, M. C., & Lieberman, M. D. (2024). Open-mindedness: An integrative review of interventions. *Psychological Review*. Advance online publication. <https://doi.org/10.1037/rev0000491>
  - [41] Du Plessis, Y. (2011). Cultural Intelligence as Managerial Competence. *Alternation* 18 (1), (28-46).
  - [42] Earley, P.C. and Ang, S. (2003) *Cultural Intelligence: Individual Interactions Across Cultures*. Palo Alto, CA: Stanford University Press.
  - [43] Earley, P. C., & Peterson, R. S. (2004). The Elusive Cultural Chameleon: Cultural Intelligence as a New Approach to Intercultural Training for the Global Manager. *Academy of Management Learning & Education*, 3(1), 100–115. <https://doi.org/10.5465/AMLE.2004.12436826>

- [44] Faidah, N., & Maarif, M. (2022). Literacy-Based Islamic Cultural History Learning at Islamic Elementary School. *Jurnal Pendidikan Islam Indonesia*, 6 (2), 110- 122. <https://doi.org/10.35316/jpii.v6i2.345>
- [45] Franceschelli, M., & O'Brien, M. (2014). Islamic capital' and family life: The role of Islam in parenting. *Sociology*, 48(6), 1190-1206.
- [46] Gallimore, A. (2020). Can Open-Mindedness be Primed? An Investigation into Creativity, Openness to Experience, and Open-Mindedness Among College Students with Implications for Counselors. *Journal of Interdisciplinary Graduate Research*, 5, Article 3. Available at: <https://knowledge.e.southern.edu/jigr/vol5/iss1/3>
- [47] George, J. M., & Zhou, J. (2001). When openness to experience and conscientiousness are related to creative behavior: An interactional approach. *Journal of Applied Psychology*, 86 (3), 513–524. <https://doi.org/10.1037/0021-9010.86.3.513>
- [48] Griffer. M. & Perlis, S. (2007). Developing cultural intelligence in preservice speech-language pathologists and educators. *Communication Disorders Quarterly*, 29 (1), 28-35. <https://doi.org/10.1177/1525740107312546>
- [49] Haran, U., Ritov, I., & Mellers, B. A. (2013). The role of actively open-minded thinking in information acquisition, accuracy, and calibration. *Judgment and Decision Making*, 8 (3):188-201. <https://doi.org/10.1017/S1930297500005921>
- [50] Hartini, H., Yaakub, S., Abdul-Talib, A., & Saud, M. (2017). The effects of cultural intelligence on international students' engagements. *International Journal of Business, Economics and Law*, 12 (2), 18- 25.
- [51] Howard, P.J., & Howard, J.M. (2004) .*The Big Five Quickstart: An Introduction to the Five-Factor Model of Personality for Human Resource Professionals*. Center for Applied Cognitive Studies, Charlotte, NC.
- [52] Ilmi, M. U., Setiawan, F., Hikmah, M. N., Kharisma, A., Feryawan, D., & Hanafie, A. A. (2021). The Basic Concepts of Evaluation and Its Implementation in IRE Lessons in The Pandemic Era. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2 (2), 175–190. <https://doi.org/10.31538/tijie.v2i2.50>
- [53] Iskhakova, M., Bradly, A., Whiting, B. and Lu, V.N. (2021). Cultural intelligence development during short-term study abroad programmes: the role of cultural distance and prior international experience. *Studies in Higher Education*. <https://doi.org/10.1080/03075079.2021.1957811>
- [54] Javidan, M., Bullough, A., & Dibble, R. (2016). Mind the gap: Gender differences in global leadership self-efficacies. *The Academy of Management Perspectives*, 30(1), 59–73. <https://doi.org/10.5465/amp.2015.0035>
- [55] Johnson, J.P., Lenartowicz, T. and Apud, S. (2006). Cross-cultural competence in international business: toward a definition and a model. *Journal of International Business Studies*, 37 (4), 525–543. <https://doi.org/10.1057/palgrave.jibs.8400205>
- [56] Kashiwagi, S. (2002). Japanese adjective list for the big five. In B. de Raad & M. Perugini (Eds.), *Big five assessment* (pp. 305–324). Hogrefe & Huber Publishers.
- [57] Kilduff, E., & Cormican, K. (2022). Do you really understand me? An analysis of cultural intelligence in global projects. *Procedia Computer Science*, 196, 824-831. <https://doi.org/10.1016/j.procs.2021.12.081>
- [58] Kruglanski, A. W.(2004). *The psychology of closed mindedness essays in social psychology* . New York, USA.
- [59] Larsen, R. & Buss, D.M. (2018). *Personality Psychology: Domains Of Knowledge about Human Nature*. 6th ed., McGraw-Hill Education, New York, NY.
- [60] Leong, C.-H. (2007). Predictive validity of the multicultural personality questionnaire: a

- longitudinal study on the socio-psychological adaptation of Asian undergraduates who took part in a study abroad program. *International Journal of Intercultural Relations*, 31 (5), 545-559. <https://doi.org/10.1016/j.ijintrel.2007.01.004>
- [61] Li, M., Mobley, W. H., & Kelly, A. (2016). Linking personality to cultural intelligence: An interactive effect of openness and agreeableness. *Personality and Individual Differences*, 89, 105–110. <https://doi.org/10.1016/j.paid.2015.09.050>
- [62] Li, X., Xie, J., Feng, Z., & Chan, H. (2022). Exploring residents' helping and tolerant behavior through the lens of cultural intelligence. *Journal of Hospitality and Tourism Management*, 50, 232-244. <https://doi.org/10.1016/j.jhtm.2022.02.008>
- [63] Livermore, D. (2011). *CQ for you" In the cultural intelligence difference - Master the one skill you can't do without in today's global economy*, (3-19), American Management Association, United States of America.
- [64] Livermore, D. A. (2009). *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World (Youth, Family, and Culture)*. Grand Rapids, MI: Baker Academic.
- [65] Lum, B. (2006). *Globalization and Identity Cultural Diversity, Religion, and Citizenship*. Publisher Routledge.
- [66] Mahmoud, B. A. (2020). Youth between Islamic values and the challenge of globalization. *Madarat of Science Journal Social and Humanitarian*, 2 (3), 70-85.
- [67] McCrae, R. R., & John, O. P. (1992). An introduction to the five-factor model and its applications. *Journal of Personality*, 60 (2), 175–215. <https://doi.org/10.1111/j.1467-6494.1992.tb00970.x>
- [68] Metwally, A., Alabdaly ,A., & Bouziane, M. (2022). the role of Islamic culture courses in maintaining the Islamic identity: Case Study of Faculty of Languages and Translation Female Students at King Khalid University. *Language Literacy: Journal of Linguistics, Literature, and Language Teaching*, 6 (2), 232- 244. <https://doi.org/10.30743/ll.v6i2.5911>
- [69] Mokoagow, F., Yahiji, K., Ondeng, S., & Arif, M. (2024). Curriculum Development for Islamic Cultural History Subjects. *Journal La Edusci*, 5 (01), 45-53. <https://doi.org/10.37899/journallaedusci.v5i1.964>
- [70] Mazawda, A .(2018). The degree to which the concepts of political education are included in Islamic culture books for the first secondary and second grades. *Journal of Educational Sciences Studies*, 45 (1) , 347-359.
- [71] Ng, K. & Earley, P. (2006). Culture and intelligence: Old constructs. *New Frontiers, Group Organization Management*, 31 (1). 4-19. <https://doi.org/10.1177/1059601105275251>
- [72] Ng, K. Y., Van Dyne, L., and Ang, S. (2009). Developing Global Leaders: The Role of International Experience and Cultural Intelligence. In W. H. Mobley, Y. Wang, and M. Li (Eds.), *Advances in Global Leadership*, (5: 225-250). Bingley, UK: Emerald Group Publishing.
- [73] Nguyen, A.-M.D., Jefferies, J. & Rojas, B. (2018). Short term, big impact? Changes in self-efficacy and cultural intelligence, and the adjustment of multicultural and monocultural students abroad. *International Journal of Intercultural Relations*, Vol. 66, pp. 119-129. <https://doi.org/10.1016/j.ijintrel.2018.08.001>
- [74] Niswatin, M., & Landali, A. (2022). Designing Islamic-Cultural Based High School Curriculum for Economics-Accounting Course. *International Journal of Religious and Cultural Studies*, 4 (2), 198-2015. <https://doi.org/10.34199/ijracs.2022.10.08>
- [75] Oliver-Hoyo, M. and Allen, D. (2005). Attitudes effects of a student – centered active learning environment. *Journal of Chemical Education*, 82.(6), p: 944. <https://doi.org/10.1021/ed082p944>
- [76] Oskamp, S., & Schultz, P. W. (2005). *Attitudes and opinions* (3rd ed.). Mahwah, NJ: Lawrence Erlbaum Associates. PP:6-8.



- [77] Perloff, R. M. (2017). The dynamics of persuasion: Communication and attitudes in the 21st century. In *The Dynamics of Persuasion: Communication and Attitudes in the Twenty-First Century*. <https://doi.org/10.4324/9781315657714>
- [78] Rokeach M. (1960). *The open and closed mind: investigations into the nature of belief systems and personality systems*. New York: Basic Books.
- [79] Rokeach, M. (1980). Some unresolved issues in theories of beliefs, attitudes, and values. *Nebr Symp Motiv*. 27:261-304. PMID: 7242749.
- [80] Rose. R. & Kumar, M. (2008). A review on individual differences and cultural intelligence. *The Journal of International Social Research*, 1 (4), 505- 522.
- [81] Sawhney, E. K. (2014), *Cultural Intelligence: Extending the Nomological Network*. Unpublished Doctoral Dissertation. Florida International University, Florida.
- [82] Schantl, F. (2017). Investigating the relationship between the Big Five Personality Traits and tertiary level students' motivation to study abroad. available at: <https://unipub.uni-graz.at/obvugrhs/content/titleinfo/2136697/full.pdf>
- [83] Schultz, D., & Schultz, S. (2001). *Theories of Personality*. Wadsworth, US.
- [84] Sekaran, U., & Bougie, R. (2014). *Research methods for business: a skill-building approach* (6th ed.). Haddington: John Wiley & Sons.
- [85] Sevik, U. (2020). The impact of short-term study abroad on cultural intelligence. in Babacan, H. & Tanritanır, B.C. (Eds), *Current Researches in Humanities and Social Sciences*, Ivpe Cetinje, Cetinje, pp. 274-290.
- [86] Sternberg, R. J. & Grigorenko, E. L.(2006). Cultural intelligence and successful intelligence. *Group and organization management*, 31, 27 – 39. <https://doi.org/10.1177/1059601105275255>
- [87] Tarihoran, N. & Rahimah. (2018). Exploring the Islamic Culture in English for Islamic Studies (EIS) Classroom. *Advances in Social Science, Education and Humanities Research (ASSEHR)*, volume 304, 4th ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2018). 11-15. <http://creativecommons.org/licenses/by-nc/4.0/>.
- [88] Templer, K. J., Tay, C., & Chandrasekar, N. A. (2006). Motivational cultural intelligence, realistic job preview, realistic living conditions preview, and cross-cultural adjustment. *Group & Organization Management*, 31(1), 154-173. <https://doi.org/10.1177/1059601105275293>
- [89] Thomas, D. & Inkson, K. (2004). *Cultural intelligence: People skills for global business*. San Francisco: Berrctt-Kochlcr.
- [90] Thomas, D. (2006). Domain and development of cultural intelligence: The importance of mindfulness. *Group Organization Management*, 31(1), 78-99. <https://doi.org/10.1177/1059601105275266>
- [91] Van Dyne, L., Ang, S., and Livermore, D. A. (2010). Cultural Intelligence: A Pathway for Leading in a Rapidly Globalizing World. In K. Hannum, B. B. McFeeters, and L. Booyesen (Eds.), *Leading Across Differences* (pp. 131-138). San Francisco, CA: Pfeiffer.
- [92] Vedadi, A., Kheiri, B & Abbasalizadeh. M. (2010). The relationship between cultural intelligence and achievement: A case study in an Iranian company. *Iranian Journal of Management Studies*, 3 (3), 25-40. <https://doi.org/10.22059/IJMS.2011.21799>
- [93] Wahyuni, S., & Bhattacharya, S. (2021). Strategy of Islamic Religious Education Teachers in Increasing Student Learning Motivation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 229–249. <https://doi.org/10.31538/tijie.v2i2.22>
- [94] Wang, K. T., Heppner, P. P., Wang, L., & Zhu, F. (2015). Cultural intelligence trajectories in new international students: Implications for the development of cross-cultural competence. *International Perspectives in Psychology: Research, Practice, Consultation*, 4(1), 51–

65. <https://doi.org/10.1037/ipp0000027>
- [95] Ward, C., Fischer, R., Lam, F. S. Z., & Hall, L. (2009). The convergent, discriminant, and incremental validity of scores on a self-report measure of cultural intelligence. *Educational and Psychological Measurement*, 69(1), 85–105. <https://doi.org/10.1177/0013164408322001>
- [96] Stanovich, K. E., & West, R. F. (1997). Reasoning independently of prior belief and individual differences in actively open-minded thinking. *Journal of Educational Psychology*, 89(2), 342–357. <https://doi.org/10.1037/0022-0663.89.2.342>
- [97] Yara. P. (2009). Students attitude towards mathematics and academic achievement in some selected secondary schools in south-western Nigeria. *European Journal of scientific research*, 36 (3), 336 -341.
- [98] Yari, N., Lankut, E., Alon, I., & Richter, N. F. (2020). Cultural intelligence, global mindset, and cross-cultural competencies: A systematic review using bibliometric methods. *European Journal of International Management*, 14 (2), 210-250. <https://doi.org/10.1504/EJIM.2020.105567>
- [99] Yusuf, M. O., & Balogun, M. R. (2011). Student-Teachers' Competence and Attitude towards Information and Communication Technology: A Case Study in a Nigerian University. *Contemporary Educational Technology*, 2 (1), 18-36. <https://doi.org/10.30935/cedtech/6041>
- [100] Zhang, L. (2006). Thinking styles and the big five personality traits revisited. *Personality and Individual Differences*, 40 (6), 1177-1187. <https://doi.org/10.1016/j.paid.2005.10.011>