

# Study and trend of the value of nationalism in character religious tolerance: Bibliometric & qualitative analysis towards SDGs

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**Abstract.** This research aims to achieve the following objectives: 1) a comparative assessment of the application of nationalist and religious tolerance traits between Yogyakarta State University, Indonesia, and LR DAV College Jagraon, India, towards SDGs, and 2) the identification of factors that support the integration of nationalist and religious tolerance character traits at Yogyakarta State University, Indonesia, in contrast to LR DAV College Jagraon, India towards SDGs. The research employs a mixed method using an explanatory sequential design. It started with a quantitative approach employing a bibliometric analysis followed by the qualitative approach, utilising a comparative case study encompassing Yogyakarta State University and LR DAV College Jagraon, India. Data collection methods encompass interviews, observations, and document analysis. Informant feedback and triangulation techniques ensure data validity, corroborating data with theory. The data analysis follows an interactive model involving the systematic stages of data collection, data reduction, data presentation, and data verification or conclusions. The research results show that investigations into religious moderation have received significant attention in academic circles, focusing on the complex dynamics of religious intolerance and tolerance. The results of information in the field show that intolerance rarely occurs in the campus environment, especially in campus activities. This means that the life of religious tolerance in the campus environment shows that the campus has great potential for religious moderation activities.

## 1 Introduction

Indonesia is characterised by its rich tapestry of tribes, languages, religions, and cultures. However, if this diversity is not managed appropriately, it can lead to issues, including lingering egocentrism within specific groups. To prevent such problems and foster unity, there is a need for measures that discourage divisive tendencies. One practical approach the

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government can take is to promote multicultural education. In recent times, Indonesia has witnessed several social events stemming from interfaith intolerance. On one side, there have been instances of alleged blasphemy, large-scale protests, and various other societal conflicts. Conversely, there is a collective aspiration to uphold NKRI (the Unitary State of the Republic of Indonesia) as a harmonious and diverse nation. Many perceive threats to national unity and integrity, as the spectre of division seems to challenge the national motto of "Unity in Diversity." Paradoxically, Indonesia's gift of diversity lies in its 600 regional languages, 300 ethnic groups, and scattered presence across approximately 17 thousand islands. In the early days of independence, external factors played a crucial role in unifying the nation, transcending diverse interests and social groups (known as SARA). Fuelled by freedom, Indonesia has been committed to building a democratic society. To achieve this, it is imperative to have an education system that cherishes and celebrates the nation's diversity.

Religious tolerance is an attitude of mutual respect for various beliefs or religions, and it is the basis of social stability and integration. Fadhli & Sirait [1] found that religious tolerance is an understanding that teaches life to respect the right to freedom of religion. Tojiboeva [2] described the principles and types of tolerance in world religions, as well as values aimed at forming a culture of tolerance in the spiritual heritage of the Uzbek people. Benson [3] argued that tolerance already divides between the powerful and the less powerful and insisted on frank dialogue. Religious tolerance is essential in ensuring political stability and inclusive religious attitudes. This educational endeavour entails effectively managing diversity, harnessing its positive aspects, and mitigating the negative ones, ensuring that diversity evolves from a potential threat or problem into a source of inspiration and progress for our nation [4].

The educational emphasis on developing cultural awareness still resides at the early stages of multiculturalism, representing surface-level multicultural awareness. [5]. The aim of this research, apart from identifying the gap in religious tolerance in Indonesia and India, is also to explore one of the SDGs indicators, namely reducing inequality. However, bridging the gap between this dream and reality remains an elusive goal with an uncertain timeline. This disparity is evident from both sides:

- a) On the negative side, the significance of multicultural education is recognised but often overlooked.
- b) On the positive side, there is an ongoing effort to establish a uniquely Indonesian model of multicultural education (distinct from the Western model) that can effectively address the complexities of this multicultural nation. This model aims not only to harness the potential wealth of diversity but also to ensure that this wealth is experienced and appreciated by all members of society. So, how can we navigate this challenge? As a point of reference, two critical aspects need to be considered: (1) Core Values of Multicultural Education and (2) Goals of Multicultural Education [4]. From this goal, we can optimise the primary goal of the SDGs, which is to reduce the number of social inequalities, thereby reducing the number of religious intolerances both in Indonesia and India. These principles and goals should serve as a foundation for crafting a genuinely effective and homegrown model of multicultural education in Indonesia that can help bridge the gap between the nation's diversity and the dream of harnessing it for collective progress and prosperity.

Similarly, countries like India, with their diverse religious and ethnic landscapes, can benefit from an education system that prioritises religious tolerance, especially at the college level. By implementing these principles, nations can work towards fostering unity, understanding, and respect among their diverse populations [4]. Appleyard [6] explains that the "learning model" is a conceptual framework delineating systematic procedures for organising educational experiences to attain specific learning objectives. This framework

serves as a teacher's guiding tool when planning instructional activities. Essentially, the learning model is akin to a blueprint outlining a systematic approach for educators. This perspective aligns with Joyce's ideas, as cited in [7], which describe the model's utility as a planning guide for classroom and tutorial-based learning. It aids in selecting educational resources such as books, films, and computers. According to [8] Instilling values involves actions, behaviours, or processes to implant specific beliefs within a belief system. Lickona [9-10] outlines several stages required for imparting values to individuals. These stages encompass the following components: Moral Knowledge, Moral Feeling, and Moral Action.

The primary objective of religious tolerance education aligns with the broader mission of education: to equip students with the skills to excel in fields such as science, art, and technology while also instilling universal values that can be applied throughout life. In a more detailed perspective, as explained by [11], the specific goals of religious tolerance education encompass. Through multicultural education, values such as tolerance, empathy, sympathy, and solidarity can become aspirational objectives, thanks to the cultivation of multicultural awareness. [12]. In line with this perspective, Mahfud et al. [13, 14] note that the success of multicultural education is evident when students exhibit attitudes of tolerance, non-hostility, and a lack of conflict related to cultural, ethnic, linguistic, or other differences.

In conclusion, considering the prevalence of religious intolerance exhibited in certain nations such as Indonesia and India, both countries must prioritise the implementation of religious tolerance education. This article aims to analyse religious intolerance trends in Indonesia and India comprehensively. It will also present relevant information about the research topic and the countries under investigation. Furthermore, it will delve into the existing studies that examine the initiatives taken by India and Indonesia to promote religious tolerance within university settings.

## **2 Methods**

### **2.1 Research design**

This study employs a mixed-method design using an explanatory sequential design. Quantitative research was done preceding the qualitative research. A quantitative study was conducted to explore the data, and a qualitative one was conducted to explain the data gained. The quantitative research was conducted using a bibliometric analysis using the Biblioshiny application [15]. The bibliometric study aims to explore further information about the research trends that have been and will be conducted about religious intolerance practices in Indonesia and India. A bibliometric study offers an in-depth examination of publications on a particular research topic [16].

After the quantitative study revealed findings, the qualitative study was conducted to delve into the research. The qualitative research in this study is based on a comparative case study focused on examining multicultural education models at Universitas Negeri Yogyakarta in Indonesia and LR DAV College in Jagraon, India. It employed a descriptive qualitative research methodology with a loose and flexible design to accommodate unforeseeable possibilities. This design was a proactive plan for addressing potential contingencies, with the flexibility to adjust during implementation.

Given the research's objectives, descriptive qualitative research was the most appropriate and relevant research type. This approach aimed to uncover a wide range of qualitative information and conduct in-depth and meaningful analyses. The research strategy employed a hermeneutic approach, which involved systematically studying the symptoms and patterns observed in the field, both qualitatively and quantitatively. This approach aimed to shed light

on the character education models at Universitas Negeri Yogyakarta in Indonesia and LR DAV College Jagraon in India.

## **2.2 Data sources and collection**

This study published secondary data in the Scopus database (Scopus.com). The publication data is a journal article, proceedings, book chapters, books, or other scientific writings of good quality. The data was collected using the document search option on the Scopus database, using the keyword Religious Intolerance. One thousand one hundred articles are using this keyword. After limiting some aspects, the final article is subtracted according to the desired theme of 26 articles.

On the other hand, qualitative information has been gathered through open questionnaires, observations, and interviews. These qualitative methods allow respondents to provide detailed descriptions and insights into the religious tolerance character education model at UNY Indonesia and LR DAV College Jagraon, India. By combining quantitative and qualitative data, the study aims to present a well-rounded perspective on the subject, offering empirical evidence and rich narratives.

In this research, the data collection technique employed was the Focus Group Discussion (FGD) method. Participants in the FGD included lecturers, heads of departments, and faculty members who were knowledgeable about multicultural education models at UNY and LR DAV College in Jagraon, India. The selection of participants followed a purposive sampling approach, ensuring that individuals with expertise and insights into the subject were included.

This study's primary data collection instrument was a questionnaire designed to assess the reality of multicultural education models at UNY and LR DAV College in Jagraon, India. The questionnaire aimed to gather valuable information about various aspects of the multicultural education models, particularly in terms of learning design, learning implementation, and learning evaluation. These aspects were subjected to validation to ensure the accuracy and reliability of the data collected.

## **2.3 Instrument validity**

Content or curricular validity is crucial when assessing how well a person demonstrates their abilities in a specific field. The principle of content validity focuses on whether an assessment accurately reflects what an individual knows or is expected to know. According to Borg and Gall [17], content validity is a crucial aspect of instrument validity. Data analysis technique

### **2.3.1 Quantitative Data**

The filtered article data is then downloaded in CSV format with the required detailed information. The article's CSV file is then analysed using the Bibliometric application and the R Program.

### **2.3.2 Qualitative Data**

The qualitative data analysis technique employed in this study was focused on interpretation. It aimed to analyse the results of data analysis to understand the extent of coherence between various quantitative and qualitative data regarding the character education program integrated into the curriculum at UNY, Indonesia. The analytical technique utilised in this study was interactive analysis, as described by Miles and Huberman [18]. This analysis

model comprised three key components: data reduction, presentation, and conclusion or verification. These components were interconnected and operated interactively, forming a continuous and iterative cycle throughout the research process: (1) Data Reduction; (2) Data Presentation; and (3) Conclusion or Verification. In summary, this interactive analysis approach allowed researchers to systematically analyse and interpret qualitative data, ensuring that the research findings were grounded in the collected data and that any deficiencies in the research were addressed during the iterative process.

### 3 Result and Discussion

#### 3.1 The trend of research dealing with religious tolerance in Indonesia and India

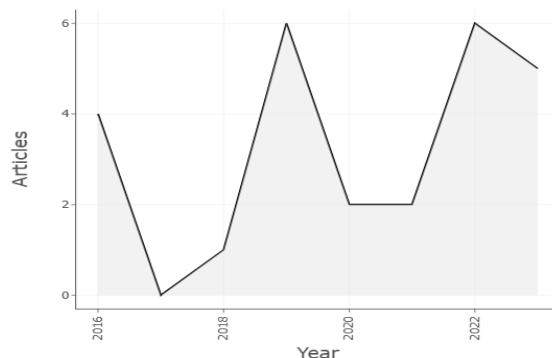
The scholarly inquiry into the development of character qualities in religious tolerance involves an examination of previous research endeavours into the dynamics of religious tolerance and intolerance within the contexts of Indonesia and India. The Biblioshiny application was utilised to gather data from scholarly articles that focused on the topics of religious intolerance and religious tolerance in the specific contexts of India and Indonesia. The collected articles were sourced from reputable journals. The data was then analysed, resulting in summarised results and subsequent discussions. The current trajectory of scholarly investigation about religious tolerance in Indonesia and India. There is a lack of scholarly interest in researching topics related to tolerance and intolerance in Indonesia and India. Scholars' and researchers' interest started to increase only after 2015. The data reported in Table 1 illustrate the primary bibliometric conclusions.

**Table 1.** Summary of Data Gathered

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2016:2023
Sources (Journals, Books, etc.)	23
Documents	26
References	1178
AUTHORS	
Authors	59
Authors of single-authored docs	6
DOCUMENT TYPES	
article	23
book chapter	2
conference paper	1

According to Table 1, sourced from the Scopus database, a widely recognised index for scholarly journals, it is evident that the authors' focus on exploring research topics about religious tolerance and intolerance in Indonesia and India first became apparent in 2016. A cumulative count of 26 scholarly pieces encompassing research papers, book chapters, and

conference papers were disseminated from 2016 to 2023. It is reasonable to infer that over seven years, there has been a notable rise in scholarly discourse about religious intolerance and tolerance in Indonesia and India, as evidenced by an annual average of 3-4 articles published in esteemed academic publications. Based on the investigation findings, four articles have been identified as catalysts for conversations about religious intolerance in Indonesia and India. The four essays examine various aspects of the spatialisation of identities among Hindus and Muslims in India. [19], the intersection of faith, intolerance, and prejudice [20], and an endeavour to expand upon Panikkar's conceptual framework [21]. The four articles initiate the study of religious intolerance and tolerance in India and Indonesia. Following its implementation in 2016, the productivity of academics and scholars in producing publications on this matter has not increased but declined. To assess the annual output of authoring articles, refer to Figure 1.



**Fig. 1.** Annual Production

Figure 1 illustrates the annual production. As depicted in Figure 1, no consistent positive correlation exists between the quantity of articles in renowned journals and their productivity. According to the data presented in Figure 1, there was a noticeable absence of scholarly papers addressing the topic of Bergama intolerance in both Indonesia and India throughout 2017. No articles were published during that particular year. The relatively low incidence of religious intolerance and tolerance incidents in Indonesia and India may account for this observation. In 2018, there was an observable increase in scholarly attention towards the topic. So, two developing countries, Indonesia and India, have the ease of overcoming threats that hamper the SGDs program.

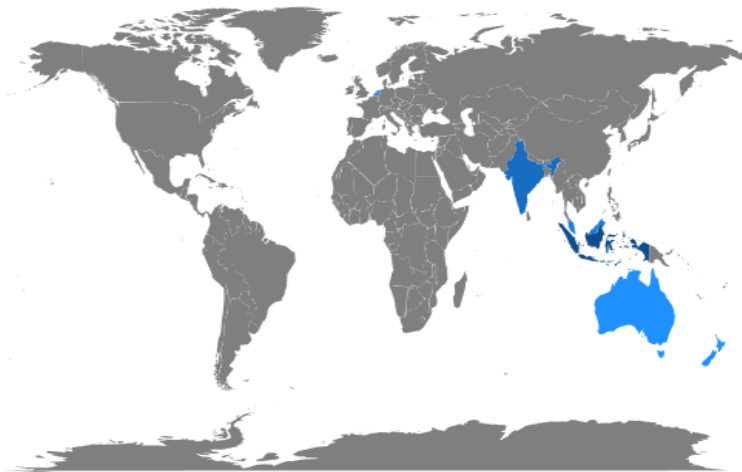
Consequently, in 2019, six publications about religious intolerance in Indonesia and India were effectively published. Furthermore, it is worth noting that there has been a modest increase in the number of journals published annually on this subject in succeeding years, albeit not substantial. The article highlights a notable upward trend in production over the past two years. Specifically, the number of published papers has experienced a significant increase and is projected to reach a level comparable to that of mid-2023 by 2022. The statement suggests a growing tendency in research about religious intolerance and tolerance in Indonesia and India throughout the years.

The articles published in 2016 and 2023 exhibit discernible disparities in tackling the challenges frequently associated with religious intolerance. In 2016, the predominant focus of articles revolved around religious tolerance and intolerance. However, as it transitioned into 2023, a significant shift occurred. Articles now centre on strategies to resolve, mitigate, and prevent religious intolerance. The prevalence of incidents of religious intolerance has prompted several sectors, including the public, government entities, and the educational

sphere, to learn and seek remedies to address this issue. Several articles published in 2023 address essential topics related to hate speech prevention, religion moderation realisation, and the creation of strategies to enhance religious moderation in colleges. These articles include "Prevention of Hate Speech" by [22]; "Religion Moderation Realization" by [23] [24]; and "Development of Ways to Increase Religious Moderation in Colleges" by [25]. Religious intolerance is prone to manifest in many actions and forms due to the coexistence of multiple religions or belief systems within a society.

### **3.2 Country contribution to research dealing with religious tolerance in Indonesia and India**

Upon closer examination, the author's participation in investigating this subject matter garnered attention from authors and researchers in Indonesia, India, and many other nations. Additionally, the bibliometric analysis findings derived from Biblioshiny provide insights into the nations contributing to the scholarly discourse on religious tolerance and intolerance within Indonesia and India. Figure 2 displays the production levels of several countries.



**Fig. 2.** Country Production

Figure 2 illustrates the involvement of many nations in producing scholarly works about religious intolerance and tolerance within Indonesia and India. Countries shown in blue on the map signify their active participation in the composition of articles, whereas countries depicted in grey indicate their lack of activity. In summary, the nations engaged in active research and scholarly investigations about religious intolerance and tolerance in Indonesia and India encompass New Zealand, Australia, Indonesia, Malaysia, Singapore, India, and the Netherlands. Among the seven countries under consideration, Indonesia exhibits the highest frequency of writing, with a total of 45 frequencies, while India follows closely with seven. Authors hailing from these nations participate as individual or cooperative contributors. Their contributions to published articles are distributed across various collaborative endeavours. Authors often collaborate with their peers within their own country or beyond international borders. Figure 3 illustrates the author's involvement in developing research on religious intolerance and tolerance, aiming to enhance comprehensibility.

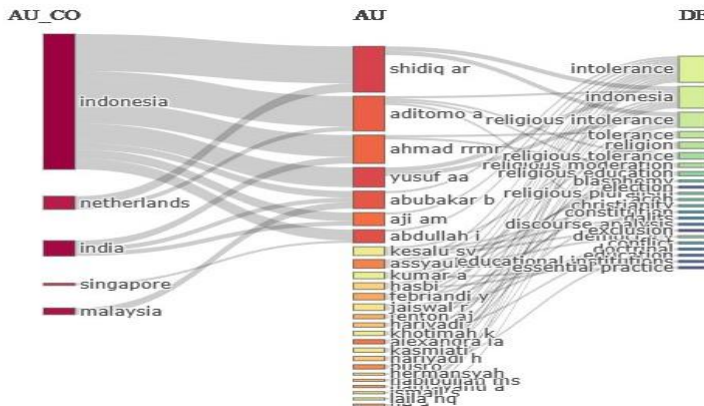


**Fig. 3.** Authors' Collaboration

Figure 3 illustrates the collaboration among the authors. The writer who has been captured the most in Figure 3 is an Indonesian writer. Prominent Indonesian motifs and inscriptions, among other features, characterise this artefact. In addition, Indonesia has established numerous collaborations with writers from four distinct nations. Indian writers exclusively collaborate with Malaysian writers. Based on the analysis of Figure 3, it can be inferred that several occurrences, phenomena, methods, and policies in Indonesia are intricately linked to matters concerning religious tolerance and intolerance, which have garnered significant interest from authors hailing from other nations. The countries mentioned include Australia, New Zealand, Singapore, and the Netherlands.

### 3.3 Trend Topic of research dealing with religious tolerance in Indonesia and India

The plot menu of the bibliometric analysis of Biblioshiny in the R program plots three fields. This functionality enables comprehensive visualisation of bibliometric research in a single image, illustrating the relative distribution of material among the referenced papers. [26]Figure 4 displays the countries with the highest activity level in publishing papers about the given issue. The authors responsible for compiling these publications are situated in the middle, while the keywords employed by authors are positioned on the left.



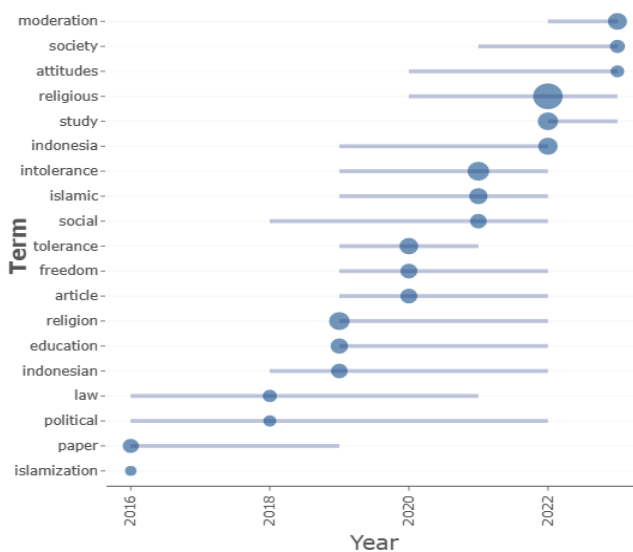
**Fig. 4.** Three Field Plot

Based on the analysis of the three field plot figures, it can be inferred that among the 26 papers examined, authors from Indonesia have made the most significant contributions to the publication of research articles on religious intolerance and tolerance. Furthermore, of the 26



collected documents, the top seven writers have conducted research that primarily focuses on religious tolerance and intolerance. These studies represent the most significant contributions in addressing these concerns. The writers' utilisation of specific keywords, such as religious tolerance and religious intolerance, is clear evidence of their argument. Most of the top seven studies on the three field plots exhibit a collaborative research approach, with authors from many nations.

The writers and researchers have observed that the subjects related to religious intolerance and tolerance in Indonesia and India have undergone significant development, as evidenced by the preparation and development of keywords used in authoring study results. The researchers and writers of the 26 gathered documents demonstrate a discernible pattern in the themes mentioned, leading to the conclusion that there has been a shift in focus over time. The change in the trajectory of these subjects can serve as a valuable point of reference for future scholars in discerning pertinent areas of investigation. Figure 5 illustrates the progression of the thematic trajectory in scholarly studies about religious intolerance and tolerance. Figure 5 shows the prevailing themes in scholarly studies related to religious intolerance.



**Fig. 5.** Trend Topic in Religious Intolerance Research

Figure 5 represents the evolving patterns in study themes about religious tolerance and intolerance in Indonesia and India. In the initial stages of scholarly inquiry on this subject, the prevailing discourse primarily focused on Islamization. However, more recently, in the year 2023, there has been a notable shift towards examining the phenomenon of moderation as a prominent theme within the realm of research on religious intolerance and tolerance in India and Indonesia. This suggests the potential for future scholars to explore similar topics in their studies. The investigation of religious moderation has gained significant attention in academic circles, focusing on the complex dynamics of religious intolerance and tolerance. Notably, [23-25, 27, 28] have conducted research in this area.

A bibliometric analysis of articles published in esteemed journals about religious intolerance and tolerance in Indonesia and India indicates a consistent upward trajectory in the volume of research on this subject over time—from 2016 to 2023. The current trajectory of study

subjects pertinent to this matter pertains to religious moderation, which may serve as a valuable resource for other scholars seeking to research in this field.

Strengthening the implementation of religious tolerance in Indonesia is a sensitive issue. This can be seen in spiritual life. Religious tolerance is a national issue that often arises in Indonesia. However, campus life is different, especially at Yogyakarta State University. The religious diversity that exists in the UNY campus environment has a strong influence on academic activities [29, 30]. According to an interview with the head of the History Education department, that

"... in Yogyakarta, most people have experienced religious diversity since before independence, more precisely during the kingdom of the Ngayogyakarta Hadiningrat Palace. There, we can see that the members of the Royal Palace have religious diversity but still have high closeness and tolerance..." Meanwhile, in an interview with one of the history education students at UNY, "...we who are minorities feel that in our daily lives, our friends consider us as friends or even beyond that, namely being treated as brothers, especially in academic activities, especially discussions and presentations. We are treated the same as others and never discuss religious differences on our campus..."

Meanwhile, in India, many radical religious issues are being raised. This happens because of the interests of politicisation by exploiting religious matters. And only the interests of a few people provoke religious anarchization [31, 32]. Recent studies highlight Indonesia's growing interest in religious moderation and tolerance, particularly in educational contexts. Bibliometric analyses reveal an increase in publications on religious moderation, with the most publications in 2021 [33]. However, research on religious intolerance remains limited [34]. Education, predominantly Islamic religious education in higher institutions, fosters tolerance and prevents conflicts [35]. The societal dimension of religious intolerance among Indonesian youth is significantly influenced by the dominant majority's thought communities and societal frameworks in their immediate environment [36]. Two categories of intolerance were identified: in-thought intolerance and in-thought-and-in-action intolerance [37]. These findings emphasise the need for responsive religious moderation learning models and the empowerment of thought communities to prevent the development of religious intolerance. [34]. This data proves that the trend in the issue of religious intolerance in India and Indonesia is an issue that always appears. Still, based on bibliometric trends, many discuss the concept of Islamization, and only a few discuss the issue of religious intolerance. This data is complemented by interview results, which show that intolerance rarely occurs in the campus environment, especially during campus activities.

## **4 Conclusion**

The research results from several initial studies using the Bibliometrics method show a trend in research results. The phenomenon of moderation is a prominent theme in the realm of research on religious intolerance and tolerance in India and Indonesia. This shows the potential for future researchers to explore similar topics in their studies. Investigations into religious moderation have received considerable attention in academic circles, focusing on the complex dynamics of religious intolerance and tolerance. While the issue of religious intolerance in India and Indonesia is an issue that always arises, the results of interviews show that intolerance rarely occurs in the campus environment, especially in campus activities. This means that the life of religious tolerance in the campus environment shows that the campus has great potential for religious moderation activities. The results show that the two countries, Indonesia and India, have religious diversity, so religious moderation

activities have been implemented, especially in the academic and social fields, to realise the main goals of the SDGs.

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