

Religious inclusion in Indonesia's higher education: a national survey on knowledge, attitudes, and practices among undergraduate students

Millatuz Zakiyah, Destriana Saraswati, M. Alifudin Ikhsan, Mohamad Anas & Yulianto

To cite this article: Millatuz Zakiyah, Destriana Saraswati, M. Alifudin Ikhsan, Mohamad Anas & Yulianto (2025) Religious inclusion in Indonesia's higher education: a national survey on knowledge, attitudes, and practices among undergraduate students, Cogent Education, 12:1, 2536536, DOI: [10.1080/2331186X.2025.2536536](https://doi.org/10.1080/2331186X.2025.2536536)

To link to this article: <https://doi.org/10.1080/2331186X.2025.2536536>



© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group



Published online: 01 Aug 2025.



Submit your article to this journal [↗](#)



Article views: 1201



View related articles [↗](#)



View Crossmark data [↗](#)



Citing articles: 4 View citing articles [↗](#)

Religious inclusion in Indonesia's higher education: a national survey on knowledge, attitudes, and practices among undergraduate students

Millatuz Zakiyah^a , Destriana Saraswati^b , M. Alifudin Ikhsan^c , Mohamad Anas^d  and Yulianto^e 

^aDepartment of Language Education, Faculty of Cultural Studies, Universitas Brawijaya, Malang, Indonesia; ^bDepartment of Political Science, Faculty of Social and Political Sciences, Universitas Brawijaya, Malang, Indonesia; ^cDepartment of Civics Education, Faculty of Social, Law and Political Science, Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; ^dDepartment of Sociology, Faculty of Social and Political Sciences, Universitas Brawijaya, Malang, Indonesia; ^eDepartment of Architectural Engineering, Faculty Science and Technology, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

ABSTRACT

Indonesia faces challenges in realizing religious inclusiveness in higher education. Although there have been many studies on religious diversity in Indonesia, there is still a knowledge gap regarding the level of religious inclusiveness among university students. This study aims to develop theories, concepts, dimensions, and measurement instruments, as well as measure the level of religious inclusiveness among Indonesian university students. The research was conducted in 48 universities in Indonesia, including state universities and faith-based universities, with respondents from various religious and ethnic backgrounds. This research method uses a quantitative approach with a questionnaire survey conducted during the period 2023–2024 involving 766 students. The findings of this study reveal that the level of religious inclusiveness of Indonesian students is generally in the high category. The dimension of respondents' understanding of religious inclusiveness is higher than other dimensions. Students from religious-based universities show lower levels of inclusiveness than students from general universities. Respondents with a religious-based secondary education background had lower levels of inclusiveness than those with a general school background. Female respondents showed higher levels of religious inclusiveness than males. This finding indicates the need for more targeted university policies to increase religious inclusiveness, especially in faith-based universities.

ARTICLE HISTORY

Received 13 March 2025
Revised 9 July 2025
Accepted 15 July 2025

KEYWORDS

Religious inclusion; knowledge; attitude; practice; undergraduate students; Higher education

SUBJECTS

Social sciences; Education; Higher education; Study of higher education; Teaching and learning

Introduction

In recent years, the issue of social inclusion, especially the religious aspect, has become a contributing factor in causing (Bouma, 2016), especially in Indonesia's very diverse conditions (Widaningrum & Wahyudi, 2023). Given this, a study of inclusivity in the religious aspect is also important (Hanafi et al., 2024; Marzuki et al., 2023). Religion in social spaces often experiences various social dynamics ranging from violence, discrimination, and intolerance towards adherents of minority religions and beliefs (Hanafi & Ikhsan, 2019). This problem has not only hit Indonesia, but has also become a global issue (Hanafi et al., 2022, 2023; Ikhsan, 2017). Prohibitions on accessing, building, owning places of worship, obtaining space in religious celebrations, political participation space (both voting and being elected in political contests), to obtaining equal opportunities in employment and ownership of residential homes have become endless discourses. Contestation of physical space is a likely cause of conflict (Davie, 2022).

CONTACT Destriana Saraswati  saraswati@ub.ac.id  Department of Political Science, Faculty of Social and Political Sciences, Universitas Brawijaya, Jalan Veteran No. 1 Malang, 65145 East Java, Indonesia

© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group

This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. The terms on which this article has been published allow the posting of the Accepted Manuscript in a repository by the author(s) or with their consent.

This fact has given rise to an opinion that Indonesian society is not yet inclusively religious, as evidenced by the existence of social exclusion for people of minority religions and beliefs. Conditions that often occur are sealing, vandalizing, bombing and prohibiting on the construction of places of worship for religions, religious groups and minority beliefs (Mahmudi & Anam, 2021; Wahab et al., 2024; Warnis et al., 2024). Worse, there is a tendency and provocation to only choose Muslim candidates in general elections (Widiyanti, 2017). In addition, there is a phenomenon of sharia housing and Muslim boarding houses that require owners or residents to come only from the Muslim religion (Ikhsan, 2017). This condition has an increasingly significant impact on the dichotomy of society into compartmentalized groups with certain boundaries of expression (Ikhsan, 2017).

So far, research related to religious diversity in higher education has been limited to issues of religious moderation and tolerance (Afwadzi et al., 2024; Alfariz & Saloom, 2021; Arli et al., 2023; Junaedi et al., 2023; Lubis, 2023; Matviyets, 2024; Muhid, 2020). Meanwhile, research on religious inclusion in higher education is limited to religious inclusion in higher education on a regional and local (Ali, 2020; Efendi & Budiyo, 2019; Winditya et al., 2021) or limited only to Muslim students muslim (Bukhori et al., 2022). Based on these studies, it was found that the understanding, attitudes, and practices of religious inclusion of students at the local and regional levels showed a high category.

In contrast to moderation and religious tolerance which emphasize recognition and respect for people of different religions (Benson, 2016; Hanafi et al., 2022; Rahman & Shapie, 2023), religious inclusion is an extension of the concept of social inclusion and is more complex than religious tolerance (Nirzalin & Febriandi, 2022; Zhang et al., 2022). Religious inclusion measures equality of access, facilities, and markets, especially for minority religious groups who are vulnerable to exclusion. In addition, no research has looked at the demographic factors of respondents, such as gender, ethnic educational background as variables related to a person's understanding, attitudes, and practices of religious inclusion.

Based on the description, this study attempts to describe how religious inclusion is in students at the national level from various universities in Indonesia with diverse gender, ethnicity, and religious backgrounds. These findings are expected to be the basis for formulating policies related to religious inclusion, especially at the higher education level (Bouma, 2016). This policy is expected to form an inclusive religious climate in universities that will produce an inclusive generation in the future. This study is further formulated to answer (RQ1) Which dimension (knowledge, attitude, or practice) has the most influence on the level of religious inclusion of students in Indonesian universities? and (RQ2) How do demographic factors such as religion affect the level of religious inclusion of students in Indonesian universities?

Method

Participant

This research method uses a cross-sectional survey. This survey was conducted from October 2023 to July 2024, after the government issued Presidential Regulation of the Republic of Indonesia Number 58 of 2023 concerning Strengthening Religious Moderation (*Peraturan Presiden Republik Indonesia Nomor 58 Tahun 2023 tentang Penguatan Moderasi Beragama*). This regulation regulates the strengthening of religious moderation by setting limits on the terms used in its regulation and is intended as a guideline for the Central Government, Regional Governments, and religious communities in order to strengthen maintaining the harmony of the values of socio-religious inclusion. By relying on a network of researchers and university lecturers in various regions, a questionnaire link in the form of a Google form was sent to contacts and WhatsApp groups. This link contains a brief introduction to the background, objectives, and procedures for filling out the questionnaire. This filling is non-coercive or voluntary and guarantees the confidentiality of participants. This questionnaire is intended for student respondents from Public Universities and Religious Universities who are 16 years of age or older and are willing to participate in this study. This study examines the level of religious inclusion in college students at the national level with 766 respondents from 43 universities in Indonesia, including religious universities and academic universities from 28 ethnicities, 6 religions and 1 sect of belief in the One Almighty God (traditional belief). This sampling survey was conducted online because it was not possible for community-based

sampling. The demographics of respondents in this study are based on three criteria, namely gender, type of college, and previous education. Based on the gender criteria, there were 540 women (70.5%) and 226 men (29.5%). Based on the respondents' college background, 336 respondents (43.9%) were studying at religious-based universities, while 430 respondents (56.1%) were at non-religious universities. Based on the respondents' previous level of education, 467 respondents (61.0%) came from non-religious high schools, while 299 respondents (39.0%) came from faith-based high schools.

Measurement

This questionnaire was developed by researchers referring to the dimensions of social inclusion initiated by the World Bank as well as various previous studies related to religious inclusion guidelines. Religious inclusion in this study is broken down into 3 dimensions, namely market, service, and space. Religious inclusion is defined as the willingness and effort to ensure the existence of different religious groups to obtain the same market, service, and space in meeting their religious needs. Access and opportunity to the market is access and opportunity to provide economic needs which are a basic part of human life needs, namely work, housing, land, or debt. Second, access and opportunity to basic services to provide the basics of life, such as social protection, information, electricity, water, education and health facilities. Finally, access and opportunity in space to express oneself and be involved in basic things to meet their needs, both politically, physically, culturally and socially. This third dimension is then measured in 3 aspects, namely knowledge, attitudes, and practices. Furthermore, this study will also explore the background of the research respondents.

Based on the description, this questionnaire then consists of four parts: demographics, knowledge, attitudes, and practices. Demographic variables include gender, college of origin, and school of origin when pursuing high school education. This questionnaire has 39 questions consisting of 10 knowledge questions (K1–K10), attitude questions (A1–A15) and 14 practice questions (P1–P14). Questions about attitudes use a Likert scale of 1–5 to indicate attitudes from strongly disagree to strongly agree. After the questionnaire items were compiled, a reliability test was conducted on 44 students. The reliability estimation approach used in this study is alpha-cronbach internal consistency reliability. The reliability coefficient ranges from 0.00 to 1.00 with the assumption that the closer to 1.00, the more reliable the measuring instrument is. Based on the results of the reliability test, all items in the religious inclusion scale produced an alpha score of 0.819. This coefficient indicates that the developed religious inclusion questionnaire has good reliability and is reliable in measuring student inclusivity in the religious aspect.

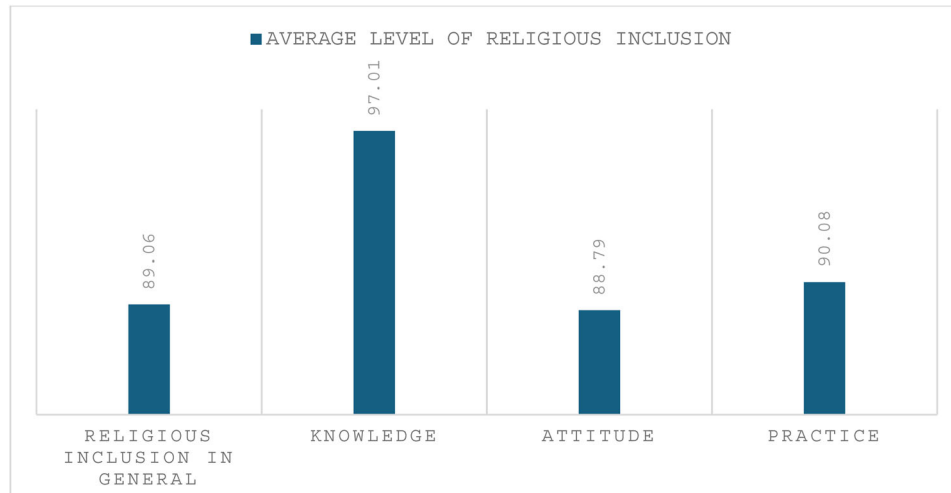
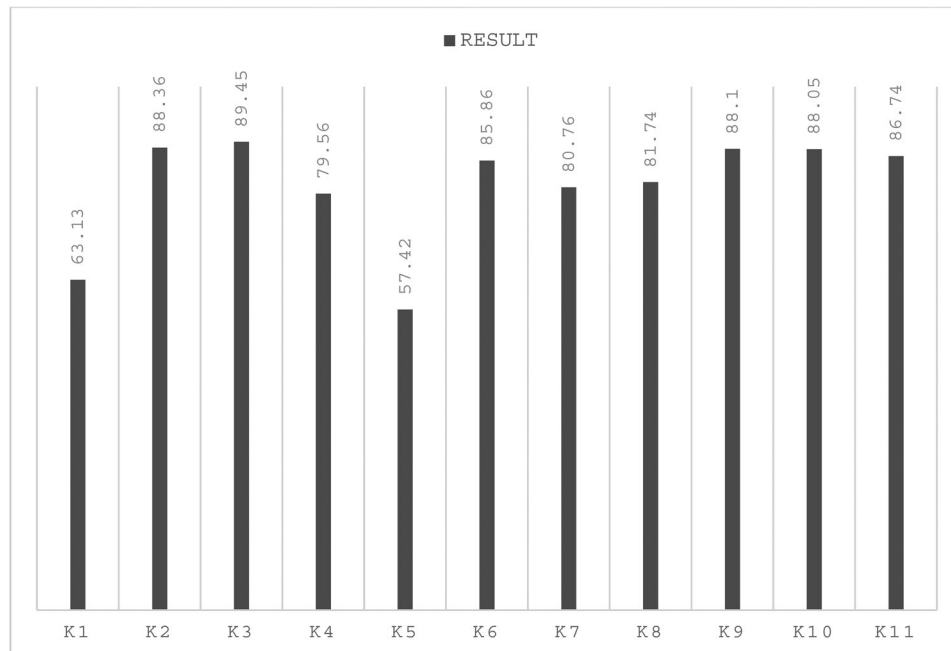
Statistical analysis

The responses of participants indicating knowledge, attitudes and practices towards religious inclusion are described by frequency and percentage. To test the differences in attitude and practice scores based on demographic characteristics, we used independent sample *t*-test and one-way analysis of variance (ANOVA). Hierarchical multiple regression approach to test the relationship between demographic variables as independent variables and dependent variables namely attitude and practice scores simultaneously in a large sample size. This approach aims to identify the amount of variance explained by all independent variables combined. This analysis approach is carried out by calculating the dependent variable of practice, we add attitude as an independent variable in addition to demographic factors and knowledge. We want to know how much attitude contributes to practice. This questionnaire has been tested for reliability using Cronbach's Alpha with a value of 0.819 which indicates that this questionnaire is reliable.

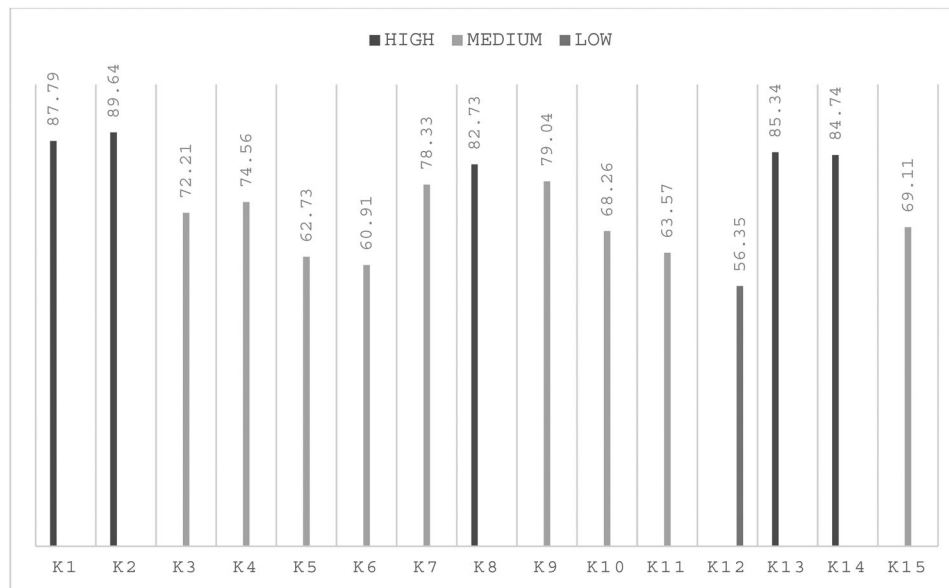
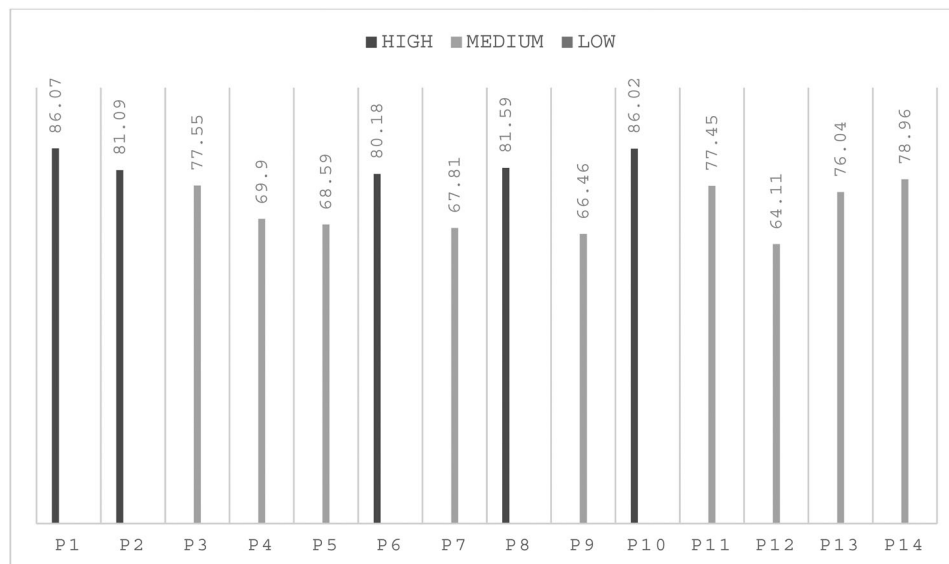
Results

Based on the research results, it was found that in general the level of religious inclusion of students was in the high category ([Table 1](#)).

Other results show that in general, the level of student inclusion in the attitude dimension is moderate. However, 4 items were found that showed a high category, namely A1, A2, A 13, and A14 and 1

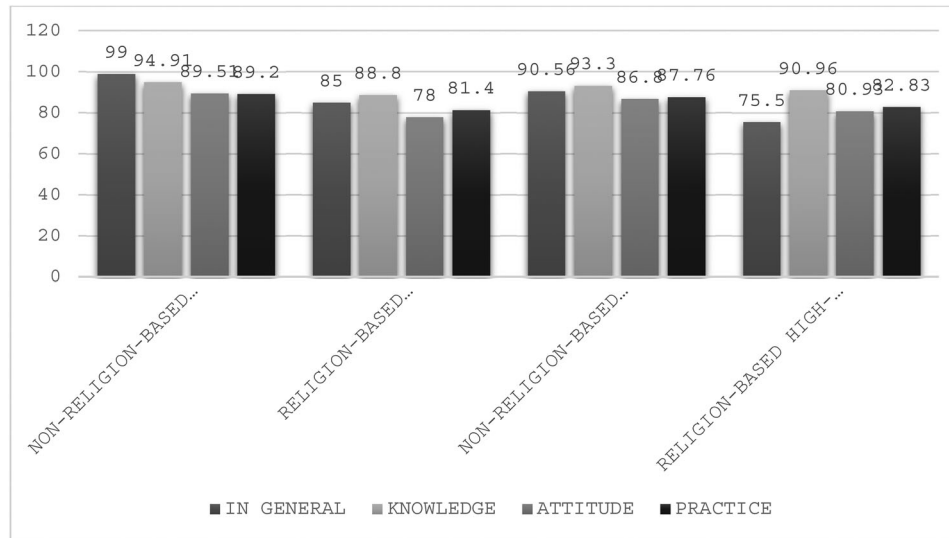
Table 1. General measurement of religious inclusion.**Table 2.** Measurement of religious inclusion in the knowledge dimension.

questionnaire item that showed a low level, namely A12 (Table 3). In the attitude dimension that received high scores were A1 about the willingness to accept the opinions of friends of different religions, A2 about the willingness to be friends without distinguishing religions, A13 related to agreement on the ownership of places of worship for all religious communities, and A14 related to the willingness to cooperate with friends of different religions in completing college assignments, committees, and other community activities. This means that most respondents are willing to be friends, respect opinions, and cooperate with friends of different religions. Meanwhile, the low score in the attitude dimension was in item A12 related to restrictions on job vacancies for certain religions or prohibitions on the use of certain religious symbols, such as the hijab. This means that most respondents agree if job vacancies are limited to followers of certain religions or job vacancies that require applicants not to wear the hijab. This shows that most respondents are more inclusive in terms of space, but more exclusive in terms of the market for adherents of different religions.

Table 3. Measurement of religious inclusion in attitude dimension.**Table 4.** Measurement of religious inclusion dimension of practice.

Meanwhile, in the dimension of religious inclusion practices, students are dominated by medium scores, except for 5 questionnaire items, namely P1, P2, P6, P8, and P10. The five items indicate that the practice of religious inclusion of students is at a high level (Table 4). Uniquely, although respondents agree that all religious communities have the right to have a place of worship, they are hesitant if the government or campus provides a place of worship for all religions.

This research also shows that the level of religious tolerance of students at general universities is higher than the level of tolerance for students from religious universities (Table 5). In fact, the findings of this study indicate that students from religious universities are mostly in the medium category in measuring religious inclusion. This means that respondents who should have a high level of religiosity have a lower level of religious inclusion.

Table 5. Level of religious inclusion based on respondents' college and previous school.

From the gender aspect, the femininity of the female respondent group also influences this level of inclusivity. Evidently, female respondents are more inclusive than male respondents. This strengthens the assumption of femininity that historically caring and sensitivity are characteristics or values associated with women.

Another interesting finding is the fact that respondents who attended public high schools had a higher level of religious inclusion than respondents who came from religious-based high schools. Interestingly, the knowledge dimension was the dimension with the highest inclusion score, followed by the practice dimension and the attitude dimension (Table 5). This finding shows different results from the research findings that positively link religiosity and religious tolerance between public and religious college students.

Discussion

The findings of this study related to the high religious inclusivity of students (Table 1) are in line with previous studies which stated that the majority of students in Indonesia have a high attitude of religious inclusion (Ali, 2020). This high level of religious inclusion can be associated with the efforts of the government and educational institutions in promoting religious moderation and the spirit of diversity (Anas et al., 2025). The knowledge dimension has the highest level of religious inclusion compared to other dimensions (Table 2). Uniquely, in the dimensions of attitudes and practices, the majority of respondents are at the doubtful or moderate level. This is in line with the findings of previous research (Moni et al., 2007) on teacher. In addition, these findings also indicate that the level of understanding is lower than the analytical level in Bloom's taxonomy (Hyder & Bhamani, 2016), as evidenced by the questionnaire items in the dimensions of attitudes and practices in the form of case examples that require analytical skills and critical reading. Ironically, this finding reinforces the results of previous studies that the level of reading and critical thinking skills of students in Indonesia is still at a low level (Abda'u et al., 2023; Sinaga et al., 2023) as an impact of the education curriculum in Indonesia which focuses on increasing cognitive levels and memorization, not students' analytical and critical reading abilities. Furthermore, this finding justifies other findings which show that a high understanding of inclusion is weakly correlated with inclusive practice attitudes (Hanafi et al., 2022).

Items that showed moderate scores were items related to greeting other people's Eid, visiting other people's houses of worship, and choosing leaders of different religions. This is because these issues are debated in Islam, because internally in Islam this teaching has several versions of interpretation. For example, greeting Christians with Eid is considered a violation of religious teachings according to Imam

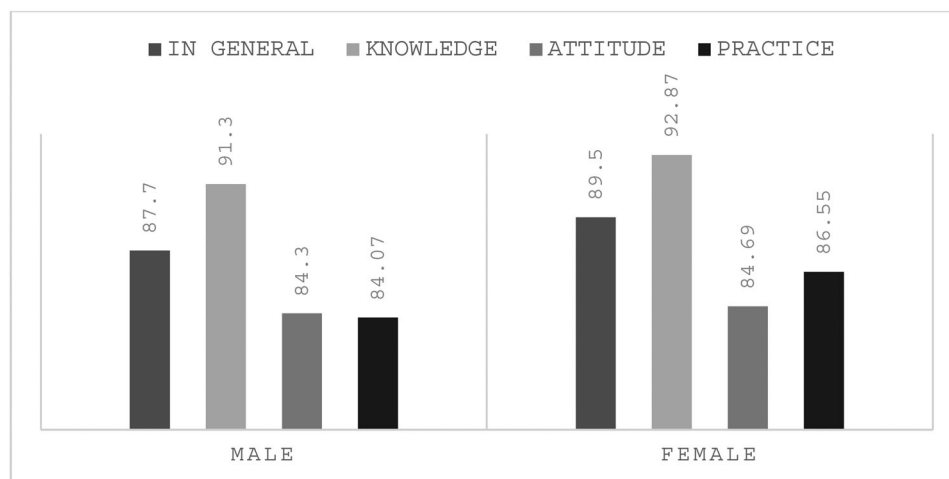
Utsaimin (Murtaza Mz & Nasution, 2022). The same thing also happens about visits to other people's houses of worship by Muslims or vice versa. This also answers the reason why religious teachers and religious education are the entry point for symptoms of religious intolerance and Islamism in schools (Maulana, 2017). This reason also ultimately makes Muslims tend to choose leaders who are also Muslims (Azabar et al., 2020). This diversity of interpretations needs to be faced and taken seriously in order to anticipate conflicts. 'Intra-religious' dialogue is the right path, which can be chosen because such differences are inevitable (Panikkar, 1999) in the midst of diversity with the 'other' (Anas et al., 2025).

Furthermore, based on the demographics of the respondents, it was found that respondents from public universities had a higher level of religious inclusion than respondents from religious universities (Alyami et al., 2022; Helmawati et al., 2024; Komalasari & Saripudin, 2020). This finding shows that respondents' hesitation in being inclusive in their attitudes and actions is considered contrary to their understanding of religiosity. On the other hand, this finding also confirms previous findings that religious learning at universities, which is expected to be a place for inclusive religious learning, actually shows the opposite direction (Saparudin & Emawati, 2023). Instead of leading to an inclusive religious movement, the student religious movement on campus is heading towards exclusive Islam (Hanafi et al., 2022, 2023). In fact, by accommodating religious freedom and not being extreme in religion, it has been proven to increase opportunities for access to rights that may be revoked from citizens (Finke, 2013). Another reason is that a diverse society can naturally foster inclusivity (Chima et al., 2024), so that students studying at public universities are more inclusive than students from religious universities that are not multi-religious (Fuadi et al., 2024; Hamdan et al., 2022).

In another demographic aspect, namely gender, it was found that the level of religious inclusivity of female respondents was higher than that of male respondents (Table 6). This finding is in line with other findings showing that women are more inclusive than men (Muhid, 2020). This is because women have a higher sense of empathy than men, so they can be more inclusive towards minority and vulnerable groups (Gudjonsson et al., 2022; Pang et al., 2023). In addition to empathy, in research on religious inclusion, the reason female respondents are more inclusive than men is that women's literacy skills are higher than men's (Muhid, 2020). Therefore, when encountering a questionnaire on the dimensions of attitudes and practices that require critical analysis and reading, female respondents can choose answers that are in line with the questions on the knowledge dimension. Interestingly, for male respondents, the practice dimension is the dimension that gets the lowest inclusion score, while for female respondents, the attitude dimension is the dimension that gets the lowest score (Table 6).

Finally, another interesting finding is based on the respondents' school of origin during senior high school (SMA), respondents who attended religious high schools during high school had a lower level of religious inclusion than respondents who attended public high schools during high school (Table 5).

Table 6. Level of religious inclusion based on respondent's gender.



This indicates that religious learning in schools and universities, which should be a medium for learning tolerance and religious inclusion, does not yet have a learning curriculum related to religious tolerance and inclusion (Raihani, 2014). Worse, the rise of religious-based schools that teach exclusive Islamic teachings in Indonesia has experienced a significant upward trend (Makruf & Asrori, 2022), and even symptoms of religious intolerance and exclusivism have occurred among teachers in schools (Chamidi, 2021). Worse, there has been a strengthening of the populist Islamic movement which has become a new religious trend in Indonesia (Jubba et al., 2021). It should be underlined that the concept of religious inclusion actually goes beyond mere tolerance. Tolerance still leaves room for the emergence of attitudes of superiority of one group over another. Meanwhile, inclusion assumes equality, justice, and acceptance of differences as a necessity (Cano-Hila, 2022). Being inclusive means being open to other beliefs, but not abandoning one's own (Panikkar, 1999). Personal beliefs and local specificities remain the foundation of interfaith relations (Eck, 2017). Individual engagement in religious inclusion is not only realised in intellectual exchange, but also interacting with the religious experiences of others (Eck, 2016; Panikkar, 1999). Thus, a more complete understanding of the principles of religious inclusion is needed. This is mainly to avoid the paradox of inclusivity which appears to provide space for minority and vulnerable groups, but in practice only excludes them from social space (Moulin, 2023).

Conclusion

This study also encourages critical discussions on measuring and improving religious inclusion, and how the concept of religious inclusion can be adapted to the local context of Indonesia, which is rich in cultural and religious diversity. Furthermore, this study underscores the importance of collaboration between academics, policymakers, and education practitioners in addressing issues of religious inclusion, and suggests that an interdisciplinary approach involving sociology, education, and religious studies is needed to understand the complexities and dynamics of religious inclusion in higher education. Overall, this study not only provides valuable theoretical and methodological insights but also offers practical recommendations that can be implemented by higher education institutions to create a more inclusive and welcoming environment for all students, regardless of their religious background. Sustained efforts are needed not only on campus but also in the wider community to instill the values of inclusivity and deep respect for differences. Only in this way can social cohesion truly be realized in a multicultural country.

Furthermore, this study contributes to the enrichment of scientific studies related to social inclusion in the context of religious diversity, which is still relatively under-discussed in Indonesia. By providing empirical evidence, this study helps clarify how religious inclusion can be realized in practice, as well as the challenges and opportunities faced by higher education institutions. These findings also have broad implications for society, considering that students are potential leaders and agents of social change in the future. Therefore, increasing religious inclusion in higher education can have a positive impact on social cohesion and interfaith tolerance in the wider society.

However, this study has limitations in that the respondents only consist of university students. Further research can expand the respondents to elementary and secondary school students, teachers and lecturers, or the general public to obtain a complete picture of religious inclusion. In addition to the issue of religious inclusion, further research should also map other social inclusions, such as ethnic inclusion, disability inclusion, gender, and other vulnerable groups. Thus, there will be a comprehensive description of the issue of social inclusion in Indonesia which can be the basis for the design of social inclusion policies by the central and regional governments.

Authors contributions

Millatuz Zakiyah: conceptualisation, methodology, and writing – original draft. Destriana Saraswati: conceptualisation, methodology, writing – original draft, project administration and writing – review and editing. M. Alifudin Ikhsan: conceptualisation, methodology, formal analysis, writing – original draft, validation, data curation, writing – review editing, and supervision. Mohamad Anas: methodology, formal analysis, and investigation. Yulianto: methodology, formal analysis, and investigation.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Funding

This work was supported Student Personality Development Unit, Universitas Brawijaya and Institute of Research and Community Service (IRCS) Universitas Brawijaya.

About the authors

Millatuz Zakiyah is a Linguistics lecturer at the Department of Indonesian Language and Literature, Universitas Brawijaya who is also a researcher at the Centre for Pesantren and Community Empowerment Studies Universitas Brawijaya and the Center of Character and Diversity Studies Universitas Brawijaya. She obtained her bachelor's degree in Indonesian Language, Literature and Regional Education at State University of Malang in 2012. Subsequently, she earned her Master of Arts degree in Linguistics from Universitas Gadjah Mada in 2015. Her research interests include language, culture, education, and ecology.

Destriana Saraswati is a lecturer at the Department of Political Science at Faculty of Social and Political Sciences, Universitas Brawijaya. She completed her undergraduate education at the Faculty of Philosophy, Gadjah Mada University in 2012. At the same university and study programme, she completed her Master of Philosophy in 2015. He is actively researching at the Centre of Character and Diversity Studies, Universitas Brawijaya. Her research interests are social studies, education, philosophy, and politics.

M. Alifudin Ikhsan is a Ph.D. student in Department of Civics Education, Faculty of Social and political sciences, Universitas Negeri Yogyakarta. His area of research interest includes civics education, Islamic education and civics curriculum, models, and learning design.

Mohamad Anas is a lecturer at the Master of Social Science and Department of Sociology, Faculty of Social and Political Sciences, Universitas Brawijaya. He received his doctoral degree in 2016 at the Faculty of Philosophy, Gadjah Mada University. His research interests are philosophy, social, education, and diversity.

Yulianto Yulianto is a lecturer of religion at the Department of Architectural Engineering, Faculty of Science and Technology, Maulana Malik Ibrahim State Islamic University. His research focuses on religious studies, integration studies of religion and science, and education.

ORCID

Millatuz Zakiyah  <http://orcid.org/0000-0001-8491-1685>
 Destriana Saraswati  <http://orcid.org/0009-0001-5834-5285>
 M. Alifudin Ikhsan  <http://orcid.org/0000-0002-1457-2005>
 Mohamad Anas  <http://orcid.org/0009-0000-1778-1155>
 Yulianto  <http://orcid.org/0009-0001-6353-016X>

References

- Abda'u, M. F. P., Setiawan, A., Musaffak, Yunisa Oktavia. (2023). Research patterns on critical thinking skills in Indonesian language and literature journals in PPJB-SIP. *Jurnal Multidisiplin Madani*, 3(12), 2468–2482. <https://doi.org/10.55927/mudima.v3i12.3437>
- Afwadzi, B., Sumbulah, U., Ali, N., & Qudsy, S. Z. (2024). Religious moderation of Islamic university students in Indonesia: Reception of religious texts. *HTS Teologiese Studies/Theological Studies*, 80(1), a9369. <https://doi.org/10.4102/hts.v80i1.9369>
- Alfariz, A. B., & Saloom, G. (2021). Religious tolerance measurement: Validity test in Indonesia. *Jurnal Pengukuran Psikologi Dan Pendidikan Indonesia (JP3I)*, 10(1), 67–78. <https://doi.org/10.15408/jp3i.v10i1.16482>
- Ali, N. (2020). Measuring religious moderation among Muslim students at public colleges in Kalimantan facing disruption era. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 1–24. <https://doi.org/10.18326/infsl3.v14i1.1-24>
- Alyami, S., Alhothali, A., & Jamal, A. (2022). Systematic literature review of Arabic aspect-based sentiment analysis. *Journal of King Saud University - Computer and Information Sciences*, 34(9), 6524–6551. <https://doi.org/10.1016/j.jksuci.2022.07.001>
- Anas, M., Saraswati, D., Ikhsan, M. A., & Fiaji, N. A. (2025). Acceptance of “the Others” in religious tolerance: Policies and implementation strategies in the inclusive city of Salatiga Indonesia. *Heliyon*, 11(2), e41826. <https://doi.org/10.1016/j.heliyon.2025.e41826>

- Arli, D., Van Esch, P., & Cui, Y. (2023). Who cares more about the environment, those with an intrinsic, an extrinsic, a quest, or an atheistic religious orientation?: Investigating the effect of religious ad appeals on attitudes toward the environment. *Journal of Business Ethics*, 185(2), 427–448. <https://doi.org/10.1007/s10551-022-05164-4>
- Azabar, S., Thijssen, P., & Van Erkel, P. (2020). Is there such a thing as a Muslim vote? *Electoral Studies*, 66, 102164. <https://doi.org/10.1016/j.electstud.2020.102164>
- Benson, I. O. (2016). Theory and praxis of religious tolerance. *OGIRISI: A New Journal of African Studies*, 12(1), 293. <https://doi.org/10.4314/og.v12i1.16>
- Bouma, G. (2016). Religious diversity and the challenge of social inclusion. *Social Inclusion*, 4(2), 1–2. <https://doi.org/10.17645/si.v4i2.631>
- Bukhori, B., Ma'arif, S., Panatik, S. A. B., Siaputra, I. B., & Afghani, A. A. A. (2022). Study on Muslim university students in Indonesia: The mediating role of resilience in the effects of religiosity, social support, self-efficacy on subjective well-being. *Islamic Guidance and Counseling Journal*, 5(2), 152–171. <https://doi.org/10.25217/igcj.v5i2.2972>
- Cano-Hila, A. B. (2022). Understanding social inclusion in contemporary society: Challenges, reflections, limitations, and proposals. *Social Inclusion*, 10(2), 1–5. <https://doi.org/10.17645/si.v10i2.5090>
- Chamidi, N. C. I. (2021). The homophily of teachers and religious intolerance: A study of two high schools in Pisang Batu City, Indonesia. *MASYARAKAT: Jurnal Sosiologi*, 25(2), 141–158. <https://doi.org/10.7454/mjs.v25i2.12581>
- Chima Abimbola Eden, Onyebuchi Nneamaka Chisom, & Idowu Sulaimon Adeniyi. (2024). Cultural competence in education: Strategies for fostering inclusivity and diversity awareness. *International Journal of Applied Research in Social Sciences*, 6(3), 383–392. <https://doi.org/10.51594/ijarss.v6i3.895>
- Davie, G. (2022). The role of religious diversity in social progress. *Ethnicities*, 22(4), 559–572. <https://doi.org/10.1177/14687968221085615>
- Eck, D. (2016). *Islam and global dialogue* (R. Boase, Ed.; 0th ed.). Routledge. <https://doi.org/10.4324/9781315589909>
- Eck, D. (2017). Interfaith dialogue in the new religious America. *Review & Expositor*, 114(1), 25–33. <https://doi.org/10.1177/0034637316686079>
- Efendi, E., & Budiyo, B. (2019). Religious and multi-cultural values in character-based English education. *Jet Adi Buana*, 4(2), 106–120. <https://doi.org/10.36456/jet.v4.n2.2019.2073>
- Fuadi, M. A., Faishol, A., Rifa'i, A. A., Triana, Y., & Ibrahim, R. (2024). Religious moderation in the context of integration between religion and local culture in Indonesia. *Journal of Al-Tamaddun*, 19(1), 47–59. <https://doi.org/10.22452/JAT.vol19no1.4>
- Finke, R. (2013). Presidential address origins and consequences of religious freedoms: A global overview. *Sociology of Religion*, 74(3), 297–313. <https://doi.org/10.1093/socrel/srt011>
- Gudjonsson, S., Minelgaite, I., Kristinsson, K., & Pálsdóttir, S. (2022). Financial literacy and gender differences: women choose people while men choose things? *Administrative Sciences*, 12(4), 179. <https://doi.org/10.3390/admsci12040179>
- Hamdan, H., Irsal, A., & Achmad, Y. (2022). Internalization values of religious moderation using theanthropocentric paradigm at Ma'had Al-Jamiah at IAIN Padangsidimpuan. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 7(2), 142–155. <https://doi.org/10.25217/ji.v7i2.2631>
- Hanafi, Y., & Ikhsan, M. A. (2019). Prosecuting the house of god: The irony of rights to freedom of worship for dhimmi minority in Indonesia. *Justicia Islamica*, 16(1), 1–20. <https://doi.org/10.21154/justicia.v16i1.1535>
- Hanafi, Y., Saefi, M., Diyana, T. N., Ikhsan, M. A., Faizin, N., Thoriquityas, T., & Murtadho, N. (2022). Students' perspectives on religious moderation: A qualitative study into religious literacy processes. *HTS Teologiese Studies/Theological Studies*, 78(1), 1–7. <https://doi.org/10.4102/hts.v78i1.7638>
- Hanafi, Y., Saefi, M., Diyana, T. N., Ikhsan, M. A., Yani, M. T., Suciptaningsih, O. A., Anggraini, A. E., & Rufiana, I. S. (2023). What content offers and how teachers teach: Religious Moderation-integrated teaching in Indonesia. *HTS Teologiese Studies/Theological Studies*, 79(2), 1–8. <https://doi.org/10.4102/hts.v79i2.9070>
- Hanafi, Y., Saefi, M., Ikhsan, M. A., Diyana, T. N., Anam, F. K., & Suciptaningsih, O. A. (2024). Devising an impactful religious moderation workshop for teachers and principals: The practice of Ice Berg analysis and U theory perspective. *Journal of Community Service and Empowerment*, 5(1), 45–53. <https://doi.org/10.22219/jcse.v5i1.30085>
- Helmawati, H., Marzuki, M., Hartati, R. S., & Huda, M. (2024). Islamic religious education and religious moderation at university. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 111–124. <https://doi.org/10.32729/edukasi.v22i1.1689>
- Hyder, I., & Bhamani, S. (2016). Bloom's taxonomy (cognitive domain) in higher education settings: Reflection brief. *Journal of Education and Educational Development*, 3(2), 288. <https://doi.org/10.22555/joeed.v3i2.1039>
- Ikhsan, M. A. (2017). Fikih HAM dan Hak Kebebasan Beribadah Minoritas Dzimmi di Indonesia. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 2(1), 34–40. <https://doi.org/10.17977/um019v2i12017p034>
- Komalasari, K., & Saripudin, D. (2020). Living values-based authentic assessment in civic education in fostering student character. *The New Educational Review*, 61(3), 168–180. <https://doi.org/10.15804/tner.20.61.3.13>
- Jubba, H., Awang, J., & Sungkilang, S. A. (2021). The challenges of Islamic organizations in promoting moderation in Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 6(1), 43–54. <https://doi.org/10.15575/jw.v6i1.12948>
- Junaedi, M., Nasikhin, Hasanah, S., & Hassan, Z. (2023). Learning patterns in influencing attitudes of religious tolerance in Indonesian universities. *Education Sciences*, 13(3), 285. <https://doi.org/10.3390/educsci13030285>

- Lubis, F. (2023). Religious tolerance within captivity: Exploring Leo Africanus and Panglima Awang as Heteroglot travel novels. *3L The Southeast Asian Journal of English Language Studies*, 29(3), 243–257. <https://doi.org/10.17576/3L-2023-2903-17>
- Mahmudi, M. I. A., & Anam, M. S. (2021). Pendirian Rumah Ibadah di Indonesia. *Jurnal Penelitian*, 14(2), 77–88. <https://doi.org/10.28918/jupe.v18i1.3469>
- Makruf, J., & Asrori, S. (2022). In the making of Salafi-based Islamic schools in Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 60(1), 227–264. <https://doi.org/10.14421/ajis.2022.601.227-264>
- Marzuki, M., Setiawan, B., & Ummah, S. C. (2023). Counter-narratives of religious radicalism through mosque-based Islamic education to build inclusive religiosity in Indonesia. *Jurnal Kependidikan Penelitian Inovasi Pembelajaran*, 7(1), 31–40. <https://doi.org/10.21831/jk.v7i1.60058>
- Matviyets, A. S. (2024). Tolerance for the tolerant “other”—Moses Mendelssohn’s claim for tolerance in the “Vorrede/ Preface” (1782). *Religions*, 15(4), 516. <https://doi.org/10.3390/rel15040516>
- Maulana, D. (2017). The exclusivism of religion teachers: Intolerance and radicalism in Indonesian public schools. *Studia Islamika*, 24(2), 395–401. <https://doi.org/10.15408/sdi.v24i2.5707>
- Moni, K. B., Jobling, A., Van Kraayenoord, C. E., Elkins, J., Miller, R., & Koppenhaver, D. (2007). Teachers’ knowledge, attitudes and the implementation of practices around the teaching of writing in inclusive middle years’ classrooms: No quick fix. *Educational and Child Psychology*, 24(3), 18–36. <https://doi.org/10.53841/bpsecp.2007.24.3.18>
- Moulin, D. (2023). Religion and worldviews education and the paradox of inclusivity. *Journal of Religious Education*, 71(3), 269–278. <https://doi.org/10.1007/s40839-023-00212-1>
- Muhid, A. (2020). Religious tolerance among college students: How it’s influenced by religious orientation and personality traits? *HUMANITAS: Indonesian Psychological Journal*, 17(1), 55. <https://doi.org/10.26555/humanitas.v17i1.12222>
- Murtaza Mz, A., & Nasution, E. (2022). Reading Arrazy Hasyim’s Oral Exegesis of The Law of Greetings Merry Christmas on Social Media. *An-Nisa Jurnal Kajian Perempuan Dan Keislaman*, 15(1), 57–68. <https://doi.org/10.35719/annisa.v15i1.80>
- Nirzalin, & Febriandi, Y. (2022). Aswaja mobilization and intolerance: Sub-state ideology, religious vigilantism in Aceh, Indonesia. *Cogent Social Sciences*, 8(1), 2089382. <https://doi.org/10.1080/23311886.2022.2089382>
- Pang, C., Li, W., Zhou, Y., Gao, T., & Han, S. (2023). Are women more empathetic than men? Questionnaire and EEG estimations of sex/gender differences in empathic ability. *Social Cognitive and Affective Neuroscience*, 18(1), nsad008. <https://doi.org/10.1093/scan/nsad008>
- Panikkar, R. (1999). *The intrareligious dialog*. Paulist Press.
- Rahman, N. F. A., & Shapie, N. S. (2023). Religious tolerance conceptual framework: Malaysian religious leaders and scholars’ perspective. *International Journal of Islamic Thought*, 24(1), 168–178. <https://doi.org/10.24035/ijit.24.2023.279>
- Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research*, 22(4), 541–560. <https://doi.org/10.5367/sear.2014.0234>
- Saparudin, S., & Emawati, E. (2023). Religious moderation without context: Critical analysis of Islamic Education textbooks junior high school in Indonesia. *Atthulab: Islamic Religion Teaching and Learning Journal*, 8(2), 202–218. <https://doi.org/10.15575/ath.v8i2.24920>
- Sinaga, T., Kadaryanto, B., & Aulia, N. (2023). Indonesian high school students’ critical thinking and literary text comprehension. *ELE Reviews: English Language Education Reviews*, 3(2), 155–171. <https://doi.org/10.22515/elereviews.v3i2.7621>
- Wahab, A. J., Mustolehudin, Ahmad, A. K., Arafah, S., Haryanto, J. T., Oetomo, S. B., Kustini, & Fakhruddin, M. (2024). A theological approach to the construction of houses of worship in Indonesia. *Cogent Social Sciences*, 10(1), 2356914. <https://doi.org/10.1080/23311886.2024.2356914>
- Warnis, W., Kustini, K., Zuhrah, F., Farida, A., & Atieqoh, S. (2024). The struggle for the construction of places of worship of minority religions in Indonesia. *HTS Teologiese Studies/Theological Studies*, 80(1), 1–8. <https://doi.org/10.4102/hts.v80i1.9186>
- Widaningrum, A., & Wahyudi, D. (2023). Equal citizenship and inclusive policy: Lesson from female fisherman movement in Coastal Area, Indonesia. *Balkan Social Science Review*, 21(21), 125–143. <https://doi.org/10.46763/BSSR2321125w>
- Widiyanti, D. S. (2017). Multicultural politics in governor candidates of Dki Jakarta 2017 in Tempo.Co. *MIMBAR, Jurnal Sosial Dan Pembangunan*, 33(1), 29. <https://doi.org/10.29313/mimbar.v33i1.2189>
- Winditya, H., Triguna, I. B. G. Y., & Utama, I. W. B. (2021). Building religious inclusive behavior among students. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 5(1), 93. <https://doi.org/10.25078/ijhsrs.v5i1.2155>
- Zhang, Z., Wang, T., Kuang, J., Herold, F., Ludyga, S., Li, J., Hall, D. L., Taylor, A., Healy, S., Yeung, A. S., Kramer, A. F., & Zou, L. (2022). The roles of exercise tolerance and resilience in the effect of physical activity on emotional states among college students. *International Journal of Clinical and Health Psychology*, 22(3), 100312. <https://doi.org/10.1016/j.ijchp.2022.100312>