

Rainer Forst's Concept of Tolerance and Its Implications towards Islamic Religious Education Learning

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Abstract: Islamic Religious Education (PAI) should play a role in preventing cases of intolerance by instilling an attitude of tolerance. However, this role is sometimes tarnished by the behavior of some PAI teachers who exhibit intolerant attitudes. Based on a recent survey from the Center for the Study of Islam and Society (PPIM) UIN Jakarta, the majority of Muslim teachers in Indonesia tend to hold quite high intolerant and radical opinions. Teachers play a primary role in learning and have a significant influence on the learning process and design. Therefore, it is important for teachers to be tolerant figures and implement PAI that encourages the growth of an attitude of tolerance. The purpose of this research focuses on discussing the concept of tolerance according to Rainer Forst and how this theory can be implemented in PAI, both in the context of the teacher's role, materials, and learning models. The method used is a qualitative research with the Study Literature Research model. The findings: first, teachers have a role in fostering an attitude of active tolerance. Second, the learning materials are inspired by the concept of peace in Islam, which highly upholds a sense of tolerance (Islam rahmatan lil'alam). Third, a relevant learning model for developing students' active tolerance is Problem-Based Learning. Tolerant Islamic Religious Education can be the answer to the problem of tolerance through an inclusive and tolerant religious education pathway.

Keywords: Islamic Religious Education; Problem-Based Learning; Rainer Forst; Tolerance; Values.

Introduction

Indonesia, as a vast home to diverse cultures, religions, and customs, requires an education system that nurtures mutual respect and harmony in diversity. Islamic Religious Education (PAI), as part of the Indonesian education framework, plays a strategic role in developing these values. Education must not only transfer knowledge but also build moral awareness, empathy, and tolerance among students as part of character formation.

Tolerance is a key foundation for maintaining social harmony. In *Tolerance and Democracy*, Rainer Forst identifies two main approaches to tolerance: one based on authority and another on moral understanding and respect for diversity. Forst emphasizes tolerance as an ethical engagement that encourages individuals to value differences in ethnicity, race, religion, and culture. Education, therefore, becomes a crucial arena for

developing tolerance and rejecting exclusivism and radicalism (Imas Baguna, 2023).

Teachers of Islamic Religious Education (PAI) hold a central role in promoting tolerance by shaping students' attitudes and guiding them through religious and national values. Integrating tolerance principles into the curriculum helps students cultivate democratic behavior, empathy, and justice. Tolerance also involves the ability to maintain harmony and appreciate differences without expecting personal gain. Thus, PAI should serve as a transformative medium that cultivates both spiritual and social intelligence.

A tolerant school culture requires that all educational actors—principals, teachers, and students—internalize and model tolerant behavior. According to Jamaluddin et al. (2023), Indonesia's multicultural context can create tension and division when diversity is not properly managed. Hence, PAI must not only teach about tolerance but

also demonstrate it through daily interactions and pedagogical practices that affirm inclusion.

Despite these ideals, a study by the Center for the Study of Islam and Society (PPIM) UIN Jakarta revealed that many Muslim teachers still hold intolerant views. Of 2,237 teachers surveyed, 10.01% were explicitly very intolerant, while 53.06% showed implicit intolerance (Survey: Muslim Teachers Hold Intolerant and Radical Opinions, 2018). These findings highlight the urgent need to strengthen tolerance education through teacher training, curriculum reform, and reflective teaching practices.

Teachers, as facilitators of learning, strongly influence students' values. Therefore, they must embody active tolerance—an approach Forst distinguishes from passive tolerance. Passive tolerance simply avoids conflict, while active tolerance recognizes and respects diversity as a moral duty. In Islamic Religious Education, active tolerance aligns with Qur'anic teachings that emphasize justice, compassion, and respect for humanity.

This paper explores Rainer Forst's Concept of Tolerance and Its Implications for Islamic Religious Education as a theoretical framework for developing tolerance-based learning. It examines the teacher's role, learning content, and instructional models—particularly the Problem-Based Learning (PBL) model—that encourage collaboration, empathy, and moral reasoning. Through these methods, students can reflect on real issues related to diversity and build inclusive perspectives consistent with Islamic values.

Several previous studies support this perspective. Hermawati (2021), in *Implementation of the Inquiry Model in Islamic Religious and Character Education*, found that inquiry learning fosters critical thinking about intolerance cases. Similarly, Kurniawan et al. (2024) in *Forming a Tolerant Character Through Islamic Religious Education* observed that discussion and inquiry-based methods promote tolerant attitudes. However, unlike these empirical studies, this paper focuses on Forst's theoretical framework and uses the Systematic Literature Review (SLR) approach to integrate philosophical and educational insights.

In conclusion, Forst's concept of active tolerance provides a strong philosophical foundation for

Islamic Religious Education. By applying it through inclusive pedagogy and moral education, teachers can develop learners who respect diversity, practice justice, and contribute to a peaceful, pluralistic Indonesia.

Materials and Methods

Study area

This study was conducted within the context of **Islamic Religious Education (PAI) in Indonesian madrasah and Islamic schools**, focusing particularly on how **tolerance values** can be understood and implemented in the learning process.

This research uses a qualitative research approach (Fadli, 2021) with the Study Literature Review model (Lame, 2019). The Study Literature Review method was applied to collect, evaluate, and synthesize various scientific studies related to Rainer Forst's theory of tolerance and its implications for Islamic Religious Education (PAI). This systematic approach enables researchers to identify patterns, gaps, and theoretical developments across previous works in order to construct a comprehensive framework for understanding tolerance in educational contexts.

Procedures

Sub-prosedur-1: Identification and Selection of Sources

The first stage involved identifying relevant academic publications through databases such as Google Scholar, Scopus, and national journal portals. The keywords used included "tolerance," "Rainer Forst," "Islamic Religious Education," "religious moderation," and "education and values."

Studies were selected based on inclusion criteria—peer-reviewed, directly related to education and tolerance, and published between 2015–2024. A total of 32 documents were collected, and after screening for relevance and quality, 18 studies were retained for in-depth analysis.

Sub-prosedur-2: Review and Thematic Synthesis

Each study was reviewed systematically to identify how tolerance concepts were discussed and how

Forst's theory was positioned within the context of Islamic education. The thematic synthesis categorized findings into three domains:

Conceptual understanding of Forst's tolerance framework.

Integration strategies of tolerance into Islamic Religious Education curriculum and pedagogy.

Practical implications for teachers and institutions in fostering inclusive learning environments.

This stage emphasized extracting insights about strengths, weaknesses, and variations in the application of tolerance values in education (Lame, 2019).

Sub-prosedur-3: Identification of Research Gaps

The Study Literature Review process also helped reveal existing gaps in prior research. Although many studies discuss tolerance in general educational contexts, few have specifically examined Forst's concept of active and passive tolerance in relation to Islamic Religious Education. Identifying this gap allowed the formulation of more targeted research questions that deepen the academic discourse on tolerance-based pedagogy.

Data analysis

The data analysis was conducted through qualitative content analysis, emphasizing synthesis and interpretation rather than quantification. The analysis process followed three stages:

Data Reduction – selecting relevant findings that align with Forst's theoretical framework and the goals of Islamic Religious Education.

Data Display – organizing key concepts into thematic categories such as "philosophical foundations," "teacher's role," and "curricular integration." Conclusion Drawing – developing a synthesized model illustrating how Forst's active tolerance (respect and esteem) can be applied in the PAI curriculum.

The Study Literature Review findings provide a holistic understanding of how tolerance values can be embedded into religious education, emphasizing inclusivity, justice, and respect for diversity. Moreover, this method enables researchers to evaluate existing approaches and recommend more inclusive and effective educational practices that

align with Islamic values and the principles of democratic coexistence.

Results and Discussion

In general, tolerance is understood in four contexts: (i) the relationship between the majority and the minority, (ii) the existence of social groups among each other, (iii) the application of norms of tolerance and tolerant attitudes, and (iv) tolerance in a multicultural society. Tolerance can also be seen in the context of vertical relations (between the state and its citizens) as well as horizontal relations (between fellow citizens). The classical view states that tolerance is used in the context of relations between the majority (power) and the minority, where the majority has authority over the opposition, different groups, and other forms of minority. Tolerance is understood as a concept of permission, meaning tolerance is the authority given permissively to minority groups to live according to their beliefs, on condition that they accept the position of the majority as the dominant group and holder of authority. (Forst, 2013).

The second view places tolerance in the context of conflict prevention and emphasizes the subject and object of tolerance. Therefore, tolerance is seen as a coexistence conception, a conception within the framework of the coexistence of the subject and the object of tolerance, not positioned as a majority or minority with different power strata, but rather in a relationship of equality. Tolerance becomes an instrument to avoid conflict resulting from one group imposing its own will or desires. Therefore, what is needed is an attitude of mutual respect for the interests of others to create social peace. (Forst, 2013).

The third view views tolerance in the context of norms governing relations between fundamentally different groups, thus necessitating the concept of moral-political equality. In this view, tolerance is understood as reciprocal respect for the thoughts, beliefs, lifestyles, ethical standards, and cultures of others (tolerance as a concept of respect). This attitude of respect has two models: "formal equality" and "qualitative equality." The first model is applied in the context of the relationship between public and

private spaces, where both must respect each other, with respect for both public and private spaces. The second model is applied in the context of respect between citizens who have different identities and cultural characteristics, but are still recognized as equal political citizens.(Forst, 2013).

The fourth view goes beyond the previous three concepts by emphasizing respect reflected in the acceptance of others' views. In this view, tolerance is understood as a concept of esteem. Tolerance means not only respecting members of other cultural or religious groups as having equal moral and political standing, but also regarding them as individuals who are interesting, valuable, worthy of respect, possessing deeper ethical respect, and possessing sound moral judgment. This deeper ethical respect is also demonstrated by a positive acceptance of others' views, even though we recognize that those views have shortcomings and weaknesses.(Forst, 2013).

Forst supports the concept of respect, which is built on the foundation of understanding, respect, and appreciation for others, within the context of equal autonomy, despite differences in identity, ethical beliefs, moral views of right and wrong, and customs in their cultural practices. Respect and appreciation are at the heart of this concept. Politically, every citizen has autonomy and freedom that must be protected, with a degree of equality under mutually accepted norms, without favoring one particular culture or community. Each group should build mutual tolerance.(Forst, 2013).

In Forst's theory, there are two categories of tolerance concepts. First, active tolerance, reflected in the third (respect) and fourth (esteem) concepts. Second, passive tolerance, encompassing the first (permission) and second (coexistence) concepts.(Forst, 2013).

In Rainer Forst's theory of tolerance, he distinguishes between two categories of tolerance: active tolerance and passive tolerance. Passive tolerance consists of two main concepts: permission and coexistence. In this type of tolerance, one party grants permission to another party to exist or carry out different practices, but without respecting that party's values or identity. Thus, tolerance is understood in a limited way, merely as a form of

conflict avoidance that maintains boundaries between groups without any deeper interaction.

In contrast, active tolerance involves greater engagement and a more positive attitude toward diversity. Two key concepts in active tolerance are respect and esteem. In this regard, Forst emphasized that tolerance is not simply about permitting differences, but also about respecting individuals' rights to be different and recognizing their dignity. The concept of respect implies acknowledging the equal moral rights of all individuals, while esteem adds a dimension of appreciation for the values or contributions made by other groups or individuals. Active tolerance creates space for deeper interactions and a more genuine appreciation for plurality.

Thus, the main difference between passive and active tolerance lies in the extent to which attitudes toward differences are demonstrated. Passive tolerance tends to simply avoid discriminatory actions without providing further recognition or appreciation. Meanwhile, active tolerance not only avoids conflict but also encourages positive recognition of diversity, thus more closely aligning with the principles of social justice and respect for the dignity of every individual.

Discussion

Based on Rainer Forst's theory, the ideal profile of an Islamic Religious Education (PAI) teacher must include an attitude of active tolerance as an important aspect.(Alhairi et al., 2023)Active tolerance, according to Forst, is not simply allowing differences to exist, but rather involves respecting and appreciating the rights and dignity of every individual within a diverse community. In an educational context, Islamic Religious Education teachers with this attitude are able to create an inclusive and open learning environment.(Arianti, 2019)where students from different religious, cultural, and belief backgrounds feel accepted. Teachers not only teach religious material, but also instill humanist values that encourage harmony in diversity.(Jamaluddin et al., 2023).

An attitude of active tolerance involves two main elements: respect and esteem. An ideal Islamic Religious Education teacher should be able to respect differing beliefs as equal rights for every individual, while also appreciating the positive

contributions of that diversity.(Yuniarto et al., 2023) In this case, Islamic Religious Education teachers do not only provide passive recognition of differences, but actively seek ways to understand and appreciate the uniqueness of students with different backgrounds.(Silverman et al., 2023)It is important to build a classroom atmosphere that supports the intellectual and emotional development of all students regardless of religion or culture.

Furthermore, a PAI teacher who practices an attitude of active tolerance will act as a role model for students in forming an open and inclusive attitude.(Sakalli et al., 2021)Teachers with this profile can help students understand that differences are not threats, but opportunities to broaden understanding and empathy. In this way, teachers not only convey Islamic religious knowledge but also teach students to coexist in diversity with respect and appreciation.(Saputro, 2020)These values are crucial in preparing students to face the realities of an increasingly pluralistic and interconnected world.

Islamic Religious Education (PAI) learning materials, whatever their form, should be inspired by the spirit of QS. Al-Hujurat verses 9-13. The Islamic concept of peace, which highly upholds tolerance, is a form of Islam rahmatan lil'alamin.(Son, 2023)In order for this to continue to be implemented, it is important and interesting to note that the five verses of the letter al-Hujurat are always and continue to be relevant to take their messages as a basis for social ethics to answer moral problems in every era.

Broadly speaking, there are five important points related to ethics in these five verses that can be contextualized into the formation of active tolerance in Islamic Religious Education (PAI) learning. First, act fairly. Acting fairly has become a common and urgent act in society, considering that people are often blinded by lust and arrogance.(Al-Khatib, 2023), thus tending to favor the interests of the individual or group they belong to. It will be difficult to create peace when justice is not upheld. Some groups will continue to feel disadvantaged, while others will act as they please, as is happening today.

Therefore, it is crucial for Muslims to act justly, as emphasized by KH. Bisri in his commentary on

the ninth verse of Surah Al-Hujurat. Similarly, Quraish Shihab also argues that verse nine is particularly appropriate when confronted with the "necessity to act justly." This is because justice can bring peace between individuals within a social order. Although justice is demanded from the beginning of the reconciliation process, it is even more necessary for peacemakers after they have been involved in taking firm action against dissident groups. Therefore, this verse emphasizes the obligation to act justly in all circumstances.(Lukman Nul Hakim & Iffatul Bayyinah, 2023).

Being a mediator in conflict is the third. During the time of the Prophet Muhammad (peace be upon him), conflicts between Muslims and non-Muslims were resolved by him. If peace between Muslims and non-Muslims must be achieved, how much more so between Muslims and Muslims. This is because they are brothers to one another. It is explained in the tenth verse that Muslims are brothers to one another. Therefore, it is necessary to strengthen the bonds of Islamic brotherhood. This ethical value needs to be considered and internalized in the current digital era, where conflicts are very likely to arise on social media, leading to disputes and even murder. As Muslims bound by bonds of brotherhood, contributing to peace efforts is essential, whether through action or through silence and prayer. This is also supported by Akbar Aghayani Chavoshi, who argues that individuals must understand the meaning of faith and Islam correctly to avoid division among fellow human beings.(Lukman Nul Hakim & Iffatul Bayyinah, 2023)Third, mutual respect. Then, in verse 11 of Surah al-Hujurat, as explained by KH. Bisri, Allah commands Muslims not to belittle or mock one another.(Lukman Nul Hakim & Iffatul Bayyinah, 2023, p. 81-84)

The relevant learning model for forming students' active tolerance character is Problem-based learning.(Nova & Nurihsan, 2020)This model is a learning model that teaches students to construct their own knowledge, can develop higher skills and inquiry, and is able to increase self-confidence.(Pratiwi & Setyaningtyas, 2020).

Rainer Forst's concept of inclusive knowledge related to active tolerance emphasizes the

importance of a deep understanding and appreciation of differences as an integral part of social interaction and education. Inclusive knowledge means that all forms of knowledge, including different religions, cultures, and individual values, are recognized and valued in an equal context. In this regard, Islamic Education teachers who apply the concept of active tolerance play a role in creating a learning environment where students are encouraged to not only understand their own religious doctrines but also respect and appreciate the beliefs of others. (Fitriani et al., 2023) By using the Problem-Based Learning (PBL) model, students will be invited to think critically and creatively. (Edy et al., 2024) in facing real problems that reflect diversity and the importance of tolerance.

According to Forst, active tolerance is rooted in two main components: respect and esteem. Respect means recognizing an individual's right to be different and live according to their beliefs, while esteem goes further by appreciating those differences. When applied in education through the Problem-Based Learning (PBL) model, students are directly involved in the problem-solving process, encouraging them to appreciate different perspectives. PBL emphasizes a collaborative approach in which students work together to solve problems, opening up space for rich discussions about differences in religion, beliefs, and social values.

Through discussions and problem solving in PBL, students will be faced with situations where they must work together with friends from different backgrounds (Sisrayanti et al., 2024). This is a crucial part of fostering active tolerance, as students are encouraged not only to accept differences but also to respect and even value the unique contributions offered by different perspectives. In the context of Islamic Religious Education, teachers can present cases or problems related to conflicting values or differences in religious practices and ask students to find solutions based on the values of tolerance and respect for diversity.

Furthermore, the PBL model also allows students to develop critical thinking skills (Pratiwi & Setyaningtyas, 2020, p. 381). With this approach, students are trained to view problems from multiple perspectives and analyze the impact of each

approach. In the context of active tolerance, this means students will learn to assess how their actions can affect social relations in a pluralistic society. PBL facilitates a space for in-depth reflection on how their attitudes toward religious or cultural differences can shape more just and inclusive social interactions.

The use of PBL in Islamic Religious Education (PAI) education not only facilitates intellectual understanding of religious teachings but also develops social attitudes that support harmony in diversity. In the problem-solving process, students are encouraged to think ethically about how they can contribute to a more tolerant world and respect the rights of diverse individuals. Islamic Religious Education teachers, using this PBL approach, act as facilitators, encouraging students to interact, engage in dialogue, and find solutions based on respect for humanity as a whole, in accordance with Forst's principles of active tolerance.

Conclusions

Broadly speaking, tolerance is understood in four contexts: (i) the context of majority-minority relations, (ii) the existence of social groups with each other, (iii) the embodiment of norms of tolerance and tolerant attitudes, and (iv) tolerance in a multicultural society. Tolerance can also be seen in the context of vertical relations (the state and its citizens) and horizontal relations (citizens with each other). These four concepts of tolerance are categorized into two, namely active tolerance (iii and iv) and passive tolerance (i-ii).

The implications of the concept of tolerance in Islamic religious education can be developed through the profile of teachers who demonstrate an active tolerance attitude, Islamic religious education learning materials that foster active tolerance, and the PBL model, which is expected to foster active tolerance in students. Ultimately, tolerant Islamic religious education can hopefully provide an answer to the problem of tolerance through an inclusive and tolerant religious education pathway

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