



Department of Digital Business

Journal of Artificial Intelligence and Digital Business (RIGGS)

Homepage: <https://journal.ilmudata.co.id/index.php/RIGGS>

Vol. 4 No. 3 (2025) pp: 4162-4167

P-ISSN: 2963-9298, e-ISSN: 2963-914X

The Role of Islamic Religious Education in Promoting Tolerance and Interfaith Dialogue

Tomi Apra Santosa^{1*}, Muhammad Wahyudi², Hadion Wijoyo³, Andri Kurniawan⁴

¹Akademi Teknik Adikarya, Indonesia

²STAI Panca Budi, Indonesia

³STMIK Dharmapala Riau, Indonesia

⁴Universitas Islam Syekh Yusuf, Indonesia

santosa2021@yahoo.com

Abstract

This research aims to analyze the role of Islamic religious education in fostering tolerance and encouraging dialogue between religious communities in a multicultural society. Using a qualitative approach to literature, this study examines various literature, curricula, and learning practices that are oriented towards the values of religious moderation (wasathiyah) and respect for diversity. The results of the study show that Islamic religious education not only functions as a means of transmitting teachings, but also as a medium for internalizing Islamic universal values that uphold justice, peace, and human brotherhood. Through the application of dialogical, collaborative, and contextual learning strategies, Islamic religious education can strengthen students' critical awareness, prevent the emergence of intolerance, and build interfaith communication skills. Thus, Islamic religious education plays a significant role in creating a generation that is religious and inclusive, able to maintain its religious identity without negating the existence of other religions.

Keywords: Islamic Religious Education, Tolerance, Religious Moderation, Interreligious Dialogue, Multiculturalism

1. Introduction

Tolerance and interreligious dialogue are important foundations in maintaining social stability in an increasingly pluralistic global society (Zubaidi, 2024). Religious, ethnic, and cultural diversity is an unavoidable social reality in the era of globalization, so cross-identity interactions are becoming increasingly intensive. In this context, tolerance not only means accepting differences, but also building a willingness to coexist peacefully and with mutual respect. UNESCO (2017) emphasized that tolerance education plays a vital role in fostering mutual understanding, solidarity, and cooperation between individuals and interfaith groups. Thus, strengthening the value of tolerance is a strategic step in preventing potential social conflicts that are often triggered by differences in beliefs and views on life (Lestari, 2024; Siregar & Nasution, 2024; Evendi, 2022).

Interreligious dialogue also plays an important role as a communication instrument that is able to strengthen social cohesion and build mutual understanding. This dialogue is not only a space for the exchange of religious ideas (Esmailzadeh, 2023), but also a means of strengthening universal human values, such as justice, peace, and solidarity. According to Abu-Nimer (2018), the practice of interfaith dialogue contributes to the creation of more inclusive relationships, minimizes misunderstandings, and fosters mutual trust among different communities. Therefore, in a pluralistic global society, interreligious dialogue is not just an option, but an urgent need to build social harmony and world peace (Azizah et al., 2024; Mulyanti & Muhajarah, 2025).

Religious intolerance is still a serious challenge in many parts of the world, characterized by the emergence of discrimination, hate speech, and social exclusion against minority groups (Mulyanti & Muhajarah, 2025). This phenomenon is often rooted in theological misunderstandings, misuse of religious interpretations, and political and socio-economic factors that reinforce societal polarization. The Pew Research Center (2021) reports that the incidence of religious intolerance and restrictions on religious freedom is increasing in more than 40% of countries in the world, both through government action and pressure from community groups. This condition shows that intolerance is not just a local issue, but has become a global problem that has the potential to threaten social cohesion and political stability (Moh. Muslih et al., 2023; Karim et al., 2014).

Radicalism and religion-based conflicts are also still frequent, especially in regions experiencing political instability or sharp social disparities (Okenova et al., 2025). Radicalism is born from a narrow and exclusive understanding of religion, and is used by certain groups to legitimize violence. According to Esposito and Iner (2018), religious radicalism is not only an internal problem of religious people, but is also influenced by global contexts such as political marginalization, economic injustice, and the penetration of transnational ideologies. Religious-based conflicts, such as those seen in the Middle East, South Asia, and Africa, show how religious identities are often politicized, fueling collective violence. This shows the urgency of moderate religious education and interreligious dialogue to break the chains of intolerance and radicalism.

Education has a fundamental role in shaping the mindset, attitude, and behavior of students, including in the context of religion. Islamic Religious Education (PAI) functions not only as a means of transferring religious knowledge, but also as a process of internalizing the values of religious moderation (*wasathiyah*), tolerance, and respect for differences (Seran, 2025). Through a curriculum that emphasizes the Islamic teachings of *rahmatan lil-'alamin*, students are directed to understand religion comprehensively, not partially, and prioritize universal human values. According to Abdullah (2019), PAI which is oriented towards religious moderation is able to instill the principle of balance between personal beliefs and openness to diversity, so that it becomes an effective fortress to prevent intolerance and discrimination (Fakhrudin et al., 2023); Abu-Nimer & Smith, 2016).

In addition, Islamic Religious Education plays an important role in preventing religious exclusivism which is often the root of radicalism. Exclusivism arises when students are taught a rigid, monolithic, and rejecting plurality of religions (Muh Habibulloh, 2024). Through contextual, dialogical, and collaborative learning approaches, PAI can open up a space for critical discussion that fosters awareness of the importance of peaceful coexistence with believers of other religions. A study conducted by Azra (2020) shows that inclusive religious education is able to reduce the potential for radicalization by strengthening moderate religious identity, without losing commitment to Islamic values. Thus, PAI not only maintains the purity of teachings, but also becomes a strategic instrument in producing a generation of Muslims who are religious and inclusive.

Relevant research conducted by Mahfud, Prasetyawati, & Puspitasari (2019) shows that the integration of religious moderation values in Islamic Religious Education has a significant effect on students' tolerance attitudes in multicultural schools. Through participatory learning methods that emphasize dialogue, reflection, and cooperation, students are able to develop a critical awareness of the importance of respecting differences. These findings are in line with the study of Hidayat & Abdurrahman (2021) which affirms that strengthening the *wasathiyah*-based PAI curriculum not only strengthens comprehensive religious understanding, but is also an effective means to prevent the emergence of exclusive and intolerant attitudes in social life (Khan et al., 2020; Dewanto et al., 2024; Luciana et al., 2024; Wantu et al., 2024).

In addition, research conducted by Abu-Nimer & Smith (2016) highlights the importance of interfaith dialogue facilitated through education to build peace in pluralistic societies (Zubaidi, 2024). The results of the study show that religious education that encourages interfaith dialogue is able to strengthen trust between groups, minimize prejudice, and increase social cohesion. In line with that, research by Abdullah (2020) emphasizes that PAI, which emphasizes the principles of inclusivity and respect for diversity, contributes to producing a generation of moderate Muslims who are active in building social harmony. Thus, previous literature supports that Islamic Religious Education has a strategic role in promoting tolerance and interreligious dialogue.

2. Research Methods

This research uses a qualitative approach with the library research method, which aims to examine in depth the literature, results of previous research, and academic documents relevant to the theme of Islamic Religious Education, tolerance, and interreligious dialogue. The main data sources include reputable journal articles, scientific books, research reports, and education policy documents that discuss religious moderation and pluralism. The data collection technique was carried out through a literature search with certain inclusion criteria, namely the relevance of the theme, the credibility of the source, and the novelty of the publication in the last ten years. This approach was chosen because it allows researchers to conduct a comprehensive conceptual analysis of the contribution of Islamic Religious Education in shaping moderate attitudes and preventing intolerance.

Data analysis is carried out using the content analysis method, which is identifying, categorizing, and interpreting the main themes that appear in the relevant literature. This process includes three stages, namely data reduction, data presentation, and drawing conclusions, as stated by Miles, Huberman, & Saldaña (2014). The validity of the data is maintained through triangulation of sources, namely by comparing findings from various different literature to obtain a more objective picture. With this methodology, the research is expected to provide a theoretical and

practical understanding of the role of Islamic Religious Education in promoting tolerance and strengthening interreligious dialogue in multicultural societies.

3. Results and Discussions

The Role of Islamic Religious Education in the Internalization of the Value of Tolerance

Islamic Religious Education (PAI) has a strategic function in instilling the values of religious moderation (*wasathiyyah*) that emphasizes the balance between personal beliefs and respect for differences (Mulya Putra et al., 2023; Uluk et al., 2024; Zulkifli et al., 2022). Religious moderation in the context of PAI directs students not to be extreme, both in the form of excessive fanaticism and liberal attitudes that negate religious teachings. According to Azra (2020), the principle of *wasathiyyah* in Islamic education plays an important role in forming a generation of Muslims who are able to interact positively in a pluralistic society without losing their religious identity. Thus, the PAI curriculum based on religious moderation is an important instrument in instilling the value of tolerance from an early age (Santosa et al., 2025). The PAI curriculum is not only oriented to the cognitive understanding of Islamic teachings, but also emphasizes the formation of students' character to have an attitude of mutual respect. Through value-based learning, students are directed to understand that Islam teaches the principle of *rahmatan lil-'alamin*, which is mercy for all nature. Hidayat & Abdurrahman (2021) emphasized that PAI learning that integrates Islamic universal values is able to form an open, dialogical attitude, and is able to respect diversity. Thus, the PAI curriculum does not only teach dogma, but also internalizes human values that support the realization of social harmony (Asnur et al., 2024; Khusniati et al., 2023; Uluk et al., 2024).

In addition, PAI also plays a role in developing social empathy as the basis for tolerant attitudes. This empathy is born from the understanding that differences are human nature and must be addressed with respect, not hostility. Research by Mahfud, Prasetyawati, & Puspitasari (2019) shows that religious learning that encourages social interaction and cross-identity cooperation is able to foster empathy and solidarity among students (Lestari, 2024). With learning that emphasizes the affective aspect, students are trained to see social reality with an inclusive perspective so as to strengthen the value of tolerance in daily life.

In practice, the internalization of tolerance values through PAI can be realized through dialogical, reflective, and participatory learning strategies. Teachers act as facilitators who open up spaces for critical discussion and direct students to understand differences as wealth, not threats. According to Abu-Nimer & Smith (2016), interfaith dialogue facilitated in education is able to reduce negative prejudices and build mutual understanding among students from different backgrounds. With this approach, PAI becomes an important forum for training social, communication, and collaboration skills based on tolerance values (Siregar & Nasution, 2024; Azizah et al., 2024).

Furthermore, the internalization of the value of tolerance through PAI is also relevant to face global challenges such as intolerance and radicalism. Religious education that is purely normative risks giving birth to a rigid and exclusive understanding. Therefore, strengthening the moderation dimension in PAI is important to prevent the development of extreme attitudes among the younger generation. Abdullah (2019) emphasized that PAI, which emphasizes the principles of inclusivity and dialogue, can be a bulwark against the penetration of intolerant ideologies. Thus, PAI not only plays a role in shaping individual religiosity, but also becomes a strategic instrument in building a peaceful and harmonious multicultural society.

The Contribution of Islamic Religious Education in Preventing Intolerance and Radicalism

Islamic Religious Education (PAI) plays a strategic role as an ideological fortress to prevent the birth of intolerance and radicalism among students. Intolerance often arises due to a narrow, textualist, and exclusive understanding of religion, giving birth to views that reject diversity. The PAI is comprehensively designed to provide a deep understanding of Islamic teachings that prioritize justice, peace, and compassion. According to Esposito & Iner (2018), religious radicalism is not only rooted in theological factors, but also in the socio-political conditions that extremist groups use to manipulate religious doctrines. Therefore, PAI is at the forefront of shaping the religious ideology of students that is moderate and inclusive.

In addition to functioning as an ideological fortress, PAI also plays an important role in counteracting religious exclusivism which is often the entrance to radicalism. Exclusivism is born from a perspective that places other groups as a threat, thus giving birth to social segregation. Through the PAI curriculum that emphasizes the value of *wasathiyyah* or religious moderation, students are directed to understand Islam as a religion that emphasizes balance, tolerance, and respect for diversity. Hidayat & Abdurrahman (2021) emphasized that strengthening

religious moderation in education is able to reduce exclusivity by encouraging students to internalize the value of openness and togetherness in social life (Asiya & Bano, 2024).

Dialogue-based PAI learning is one of the effective strategies in preventing intolerance. Through dialogue, students can share perspectives, discuss differences, and reduce negative prejudices against other groups. Abu-Nimer & Smith (2016) show that interfaith dialogue facilitated in education contributes to the reduction of faith-based conflicts as well as building mutual trust between communities. Thus, the application of dialogical learning methods in PAI can be a means to strengthen social cohesion while preventing the emergence of intolerant narratives among students (Moh. Muslih et al., 2023); (Sanaky, 2017).

Critical reflection in PAI learning is also an important instrument to encourage students to think openly and not get caught up in rigid religious understanding. Critical reflection trains students to evaluate deeply religious messages, distinguishing between the universal values of Islam and interpretations influenced by certain socio-political contexts. According to Abdullah (2019), religious learning that provides space for critical reflection is able to foster moral awareness and broader social empathy, thereby reducing the potential for intolerance. In this way, PAI not only teaches doctrine, but also develops the ability to critically analyze social and religious realities (Elfira & Santosa, 2023; Seftiani et al., 2021; Winiasri et al., 2023).

In addition to dialogue and critical reflection, PAI also contributes to preventing radicalism through project-based learning practices and collaboration. Through social projects that involve cross-group cooperation, students are trained to respect differences, build solidarity, and foster social awareness (Zubaidi, 2024). Mahfud, Prasetyawati, & Puspitasari (2019) found that a collaborative approach in religious learning increases students' empathy and openness to diversity (Wantu et al., 2024). By involving students in real activities that prioritize tolerance, PAI is able to strengthen human values while suppressing the potential for radicalization. Overall, PAI's contribution in preventing intolerance and radicalism lies in its ability to form an inclusive, dialogical, and critical religious paradigm. With a curriculum that emphasizes *wasathiyyah*, dialogue-based learning strategies, and the strengthening of critical reflection, PAI is able to fortify the younger generation from the influence of intolerant and radical ideologies. This is in line with the idea of UNESCO (2017) which emphasizes the importance of tolerance-based education to build global peace. Therefore, strengthening the role of PAI in the context of modern education is an urgent need to produce a generation of Muslims who are religious as well as become agents of peace in a multicultural society.

Islamic Religious Education as a Means of Interreligious Dialogue

Islamic Religious Education (PAI) has an important role not only in the transmission of religious teachings, but also as a means of building dialogical awareness in the midst of a multicultural society. Interreligious dialogue is a fundamental need in building social cohesion, considering that religious diversity is an unavoidable social reality. According to Abu-Nimer (2018), dialogue-based education is able to strengthen interfaith understanding, reduce prejudice, and encourage the creation of cooperation in solving social problems. In this context, PAI serves as a strategic medium to internalize interfaith communication skills from an early age. The implementation of collaborative learning strategies in PAI is one of the effective approaches to facilitate interfaith communication. Through group work, social projects, or joint discussions, students are trained to interact with each other respectfully despite differing beliefs. The results of the research of Mahfud, Prasetyawati, & Puspitasari (2019) show that a collaborative approach in religious learning can improve social skills, build solidarity, and strengthen awareness of the importance of tolerance. Thus, collaboration in PAI learning can serve as a bridge to foster constructive interfaith dialogue (Siregar & Nasution, 2024).

In addition, PAI also encourages students to understand the universal values of Islam which are in harmony with peace, justice, and humanity. Values such as *ukhuwah insaniyah* (brotherhood of humanity), *'adl* (justice), and *rahmah* (compassion) are the foundation for building an inclusive attitude in interfaith interactions. Abdullah (2020) emphasized that the internalization of Islamic universal values in religious education is able to produce a generation of Muslims who are committed to their religious identity while being open to differences. This shows that PAI serves not only to strengthen the religiosity of individuals, but also to build cosmopolitan consciousness in social life.

Interreligious dialogue facilitated by PAI also plays a role in reducing the potential for conflicts based on religious identity (Mulyanti & Muhajarah, 2025). With a healthy and critical discussion space, students can correct misunderstandings, reduce social distance, and foster mutual trust. Research by Smith & Woodward (2014) shows that religious education-based dialogue contributes significantly to building cross-cultural understanding and

reducing negative stereotypes. Therefore, PAI learning that integrates the practice of interfaith dialogue not only functions in the school context, but also has broad implications for community life (Moh. Muslih et al., 2023; Winiasri et al., 2023; Zulyusri et al., 2023).

Furthermore, the practice of interreligious dialogue in PAI can be directed at the development of assertive and empathic communication skills. Through the reflective method, teachers can invite students to analyze relevant socio-religious issues, such as pluralism, human rights, and world peace. Hidayat & Abdurrahman (2021) emphasized that religious learning based on universal human values is able to strengthen students' capacity to face differences with a critical and tolerant attitude (Seran, 2025). Thus, PAI can give birth to a generation that is not only religious, but also an agent of dialogue in building global peace. Overall, Islamic Religious Education contributes significantly to facilitating interfaith dialogue through collaborative strategies, internalizing Islamic universal values, and strengthening reflective and dialogical skills. The implementation of inclusive learning makes PAI a strategic instrument in preventing intolerance, reducing conflicts, and building social harmony. This is in line with the principle of *rahmatan lil-'alamin* which places Islam as a blessing for all mankind. Thus, PAI not only functions as a means of forming personal religiosity, but also as an important vehicle in producing a generation of Muslims who actively maintain tolerance and peace through interfaith dialogue (UNESCO, 2017).

4. Conclusion

This research shows that Islamic Religious Education (PAI) has a strategic role in building a culture of constructive interreligious dialogue. Through a collaborative learning approach, PAI is able to facilitate interfaith communication based on mutual respect, empathy, and open-mindedness. This strategy not only strengthens students' religious understanding, but also internalizes the universal values of Islam that are in harmony with peace, justice, and humanity. Thus, PAI not only teaches ritual and dogmatic aspects, but also emphasizes the importance of harmonious coexistence in a pluralistic society. In addition, the results of the study confirm that PAI can function as a preventive medium against potential intolerance and conflicts between religious communities through the development of critical and dialogical reflection. This education contributes to creating a moderate, inclusive generation, and is able to prioritize deliberation in resolving differences. Therefore, the integration of the values of tolerance and interreligious dialogue in the PAI curriculum is very relevant in facing the challenges of globalization and multiculturalism. In conclusion, PAI is not only an instrument of religious education, but also an important means to strengthen social cohesion and build sustainable peace in the midst of diversity.

Reference

1. Abu-Nimer, M., & Smith, R. K. (2016). Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, 62(4), 393–405. <https://doi.org/10.1007/s11159-016-9583-4>
2. Asiya, S., & Bano, N. (2024). *PEN ACCESS O A L-T A B Y E E N (Bi-Annual Research Journal of Islamic Studies) Role of Interreligious Dialogue in Promoting Peace and Harmony*. 128–154. <https://orcid.org/0000-0001-5589-5575>
3. Asnur, L., Jalinus, N., Faridah, A., Apra, T., Ambiyar, R. D., & Utami, F. (2024). *Video-blogs (Vlogs) -based Project : A Meta Analysis*. 14(5), 1553–1557.
4. Azizah, Z., Nengsih, W., Wulandari, N. U., Mustofa, A., & Priyatni, I. (2024). Improving Students' Tolerance Attitudes through Religious Education and Moral Education Learning in Building Interfaith Harmony at SMP Negeri 5 Hutaraja Tinggi. *ETNOPEDAGOGI: Jurnal Pendidikan Dan Kebudayaan*, 1(3), 51–63. <https://doi.org/10.62945/etnopedagogi.v1i3.525>
5. Dewanto, D., Santosa, T. A., Ratih, A., Asrizal, A., & Hardeli, H. (2024). The Influence of the Stem-Based Guided Inquiry Model on Students' Creative Thinking Skills in Science Learning: A Meta-Analysis Study. *Jurnal Penelitian Pendidikan IPA*, 10(3), 88–95. <https://doi.org/10.29303/jppipa.v10i3.6777>
6. Elfira, I., & Santosa, T. A. (2023). Literature Study : Utilization of the PjBL Model in Science Education to Improve Creativity and Critical Thinking Skills. *Jurnal Penelitian Pendidikan IPA*, 9(1), 133–143. <https://doi.org/10.29303/jppipa.v9i1.2555>
7. Esmailzadeh, Y. (2023). the Role of Education in Promoting Peace and Countering Terrorism. *The American Journal of Social Science and Education Innovations*, 05(04), 38–45. <https://doi.org/10.37547/tajssei/volume05issue04-06>
8. Evendi, W. (2022). Religious Freedom and Interfaith Tolerance in Establishing Harmonious Society. *Journal of Social Science Studies*, 2(2), 123–130.
9. Fakhruddin, A., Rindu Fajar Islamy, M., Romli, U., & Eka Subakti, G. (2023). RELIGIOUS EDUCATION, DIVERSITY, AND CONFLICT RESOLUTION: A Case Study of Universitas Pendidikan Indonesia Lab School in Building a Culture of Tolerance and Interreligious Dialogue. *Religio Jurnal Studi Agama-Agama*, 13(1), 20–40. <https://doi.org/10.15642/religio.v13i1.2182>
10. Karim, K. M., Saili, S. A., & Hambali, K. M. K. (2014). Role of Religious Leader in Interfaith Dialogue towards Conflict Resolution: An Islamic Perspective. 1. *International Journal of Education and Research*, 2(6), 77–88. www.ijem.com
11. Khan, I., Elius, M., Mohd Nor, M. R., Yakub zulkifli Bin Mohd yusoff, M., Noordin, K., & Mansor, F. (2020). A Critical Appraisal of Interreligious Dialogue in Islam. *SAGE Open*, 10(4). <https://doi.org/10.1177/2158244020970560>
12. Khusniati, M., Heriyanti, A. P., Aryani, N. P., Fariz, T. R., & Harjunowibowo, D. (2023). Indigenous science constructs based on Troso woven fabric local wisdom: a study in ethnoscience and ethnoecology. *Journal of Turkish Science Education*, 20(3), 549–566. <https://doi.org/10.36681/tused.2023.031>
13. Lestari, P. A. (2024). Sinergi International Journal of Islamic Studies Educating for Tolerance: Multicultural Approaches in Islamic Religious Education. *Sinergi International Journal of Islamic Studies*, 2, 96–108. <https://journal.sinergi.or.id/ijis>

14. Luciana, O., Sjoraida, D. F., Santosa, T. A., Nugraha, A. R., & Zain, A. (2024). The Effect of Technology-Based Management Learning on Children ' s Organizational Skills Development : A Meta-Analysis Approach. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(6), 1777–1786. <https://doi.org/10.31004/obsesi.v8i6.6593>
15. Moh. Muslih, Dewi Anggraeni, & Mochamad Iqbal Abdul Ghoni. (2023). Harmony in Diversity: Exploring Religious Moderation Perspectives through Interfaith Dialogue. *Jurnal Penelitian*, 9903, 171–182. <https://doi.org/10.28918/jupe.v20i2.2275>
16. Muh Habibullo. (2024). The Role of Islamic Education in Building Interreligious Tolerance in Indonesia. *International Journal of Education Management and Religion*, 1(2), 63–82. <https://doi.org/10.71305/ijemr.v1i2.103>
17. Mulya Putra, Abdul Rahman, Ilwandri Ilwandri, Yayat Suhayat, Tomi Apra Santosa, Ringgo Putra, & Sanju Aprilisia. (2023). The Effect of STEM-Based REACT Model on Students' Critical Thinking Skills: A Meta-Analysis Study. *LITERACY: International Scientific Journals of Social, Education, Humanities*, 2(1), 207–217. <https://doi.org/10.56910/literacy.v2i1.560>
18. Mulyanti, V., & Muhajarah, K. (2025). Religious Moderation as a Bridge to Peace: Fostering Tolerance, Mutual Understanding, and Interfaith Dialogue. *Jurnal Indonesia Studi Moderasi Beragama*, 2(1), 35–45. <https://doi.org/10.64420/jismb.v2i1.213>
19. Okenova, B., Xu, W., & Adel, S. (2025). The Practice of Moderate Education to Prevent Interreligious Conflict. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 36–54.
20. Sanaky, H. A. (2017). the Role of Religious Education in Forming Tolerant Individuals. *Indonesian Journal of Interdisciplinary Islamic Studies*, 1(1), 77–89. <https://doi.org/10.20885/ijis.vol1.iss1.art4>
21. Santosa, T. A., Ali, M., Safar, M., Amri, M., Ruchiat, A., & Sjoraida, D. F. (2025). Inquiry-Based Learning and Critical Thinking Skills of Higher Education Students in the Era of Revolution 5. 0 : A Meta-analysis. *CUESTIONES DE FISIOTERAPIA*, 54(3), 5156–5166.
22. Seftiani, S., Zulyusri, Z., Arsih, F., & Lufri, L. (2021). Meta-Analysis Pengaruh Model Pembelajaran Project Based Learning Terhadap Kemampuan Berpikir Kritis Peserta Didik Sma. *Bioilmi: Jurnal Pendidikan*, 7(2), 110–119. <https://doi.org/10.19109/bioilmi.v7i2.11517>
23. Seran, Y. (2025). The role of interfaith dialogue in enhancing social tolerance in multicultural communities. *Jurnal Konseling Dan Pendidikan*, 13(2), 326–334. <https://doi.org/10.29210/1143700>
24. Siregar, Z. E., & Nasution, M. A. (2024). Efforts to Improve Religious Tolerance Attitudes Through Islamic Religious Education Learning Based on Interfaith Dialogue to Improve Harmony Between Students at SMA Negeri 1 Barumun. *ETNOPEDAGOGI: Jurnal Pendidikan Dan Kebudayaan*, 1(1), 182–194. <https://doi.org/10.62945/etnopedagogi.v1i1.591>
25. Uluk, E., Masruchiyah, N., Nurhayati, R., Agustina, I., Sari, W. D., Santosa, T. A., Widya, U., Klaten, D., & Yogyakarta, U. N. (2024). Effectiveness of Blended Learning Model Assisted By Scholology to Improve Language Skills of Early Childhood Education Teachers. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(6), 1363–1374. <https://doi.org/10.31004/obsesi.v8i6.6226>
26. Wantu, H. M., Muis, A., Zain, A., Hiola, S. F., Agustina, I., Santosa, T. A., Yastanti, U., & Nugraha, A. R. (2024). Effectiveness of Think-Pair-Share and STEM Models on Critical Thinking in Early Childhood Education. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(5), 1320–1330. <https://doi.org/10.31004/obsesi.v8i5.6202>
27. Winiasri, L., Santosa, T. A., Yohandri, Y., Razak, A., Festiyed, F., & Zulyusri, Z. (2023). Ethno-Biology Learning Model Based on Design Thinking to Improve Students' Critical Thinking Skills. *Jurnal Penelitian Pendidikan IPA*, 9(9), 7767–7774. <https://doi.org/10.29303/jppipa.v9i9.4213>
28. Zubaidi, A. (2024). Multicultural Insight in Promoting Tolerance Movement; Lesson Learned From Islamic Religious Education in the Rural Side. *PEDAGOGIK: Jurnal Pendidikan*, 11(1), 19–35. <https://doi.org/10.33650/pjp.v11i1.7537>
29. Zulkifli, Z., Satria, E., Supriyadi, A., & Santosa, T. A. (2022). Meta-analysis: The effectiveness of the integrated STEM technology pedagogical content knowledge learning model on the 21st century skills of high school students in the science department. *Psychology, Evaluation, and Technology in Educational Research*, 5(1), 32–42. <https://doi.org/10.33292/petier.v5i1.144>
30. Zulyusri, Z., Santosa, T. A., Festiyed, F., Yermadesi, Y., Yohandri, Y., Razak, A., & Sofianora, A. (2023). Effectiveness of STEM Learning Based on Design Thinking in Improving Critical Thinking Skills in Science Learning: A Meta-Analysis. *Jurnal Penelitian Pendidikan IPA*, 9(6), 112–119. <https://doi.org/10.29303/jppipa.v9i6.3709>