

# ANALYSIS OF CIVIC EDUCATION ON ACTS OF INTOLERANCE IN ONE OF THE VOCATIONAL HIGH SCHOOLS IN JAYAPURA, PAPUA

Petrus Irianto\*

Pancasila and Civic Education Study Program, Department of Social Education,  
Faculty of Teacher Training and Education, Universitas Cenderawasih  
Jayapura, Indonesia 99358  
petrusirianto@fkip.uncen.ac.id

Received: 27<sup>th</sup> October 2024/ Revised: 4<sup>th</sup> December 2024/ Accepted: 9<sup>th</sup> December 2024

**How to Cite:** Irianto, P. (2024). Analysis of civic education on acts of intolerance in one of the vocational high schools in Jayapura, Papua. *Humaniora*, 15(2), 131-139. <https://doi.org/10.21512/humaniora.v15i2.12433>

---

## ABSTRACT

*The research aimed to identify and analyze civic education against acts of intolerance in vocational schools, with a focus on the Department of Automotive Engineering in Jayapura. Common forms of intolerance, including discrimination, harassment, and exclusion based on ethnicity, religion, race, or culture, were the primary focus. About 45 students from class X were selected as respondents through purposive sampling using a quantitative descriptive survey method. The research instrument consisted of 18 questions covering seven categories of intolerance. The survey data were analyzed descriptively to reveal the type and frequency of intolerance experienced by students. The research results show that most students in vocational schools experience acts of intolerance, especially verbal insults and religion-based intolerance. Verbal insults often involve derogatory comments or attitudes related to religious differences, while religion-based intolerance is manifested through a lack of respect for different beliefs or practices. The research also identifies a lack of understanding and awareness of the importance of respecting differences as a key factor in driving intolerance. This problem is exacerbated by the absence of formal education on diversity and tolerance in the school curriculum. Students express the need for more educational initiatives on tolerance and diversity in schools to support equality and solidarity efforts, which can foster respect across diverse backgrounds. These efforts are expected to reduce intolerance and promote a more inclusive and unified school environment.*

**Keywords:** intolerance, civic education, vocational high school

## INTRODUCTION

Intolerance in vocational schools is an attitude that is contrary to populism, equality, and appreciation of basic human rights. Also, according to Mukhibat et al. (2024), students have understanding, expertise, and actions that support tolerance, religious moderation, and local cultural accommodation. From the perspective of character, the assessment shows an average score of 81.9. It offers an up-to-date perspective on how the principles of spiritual moderation are incorporated into higher education and support government efforts to reduce conservatism and religious intolerance.

Discrimination, harassment, and exclusion based on ethnic, religious, racial, or cultural differences

are some examples of intolerance. According to Falcão (2024), Christophobia is a response to a discourse that shows discursive inconformities and differences. The perception of religious intolerance is influenced by the political agenda of former presidents who are allied with religious ideology, as shown in these cartoons. There are many relationships between learners' emotions and antecedent control and value assessment (Graf et al., 2024). Emotions, such as anxiety, anger, and shame, are essential in political learning, and emotional factors should be considered when designing and implementing civic education. School management is highly dependent on economic factors, where welfare issues are less of a concern. As a result, the attention and coaching carried out by teachers are

not done properly (Doringin, 2022).

Civic education aims to instill values such as tolerance, self-esteem, and togetherness among students. Civic education teachers teach about elections more often (Fitchett et al., 2024). Teachers find that instructional topics and practices are influenced by demographics, teaching contexts, and ideologies. Understanding religious texts, especially the Qur'an, can overcome religious intolerance in communities with different religions (Al-Kubise & Haq, 2023). Hermeneutic analysis shows that a lack of understanding of the Qur'an leads to intolerance in Muslim culture.

Teachers teach students about the importance of pluralism and inclusion. Students are also taught to appreciate differences as a wealth that strengthens the consensus of the nation. Mental health and ideological education can be better combined through the civic education model (Dai & Wang, 2024). Martha Nussbaum's book "*The New Religious Intolerance*" (2012) is criticized, which aims to combat Islamophobia instead of making people more ignorant about Muslims through orientalism, colonial discourse, and exclusion (Alsayyed, 2024).

Vocational schools have the potential to form a generation that is more tolerant, fair, and dedicated to democratic principles. Facebook users are more tolerant of religious and ethnic differences than other people (Samet et al., 2024). Using the Outcome-Based Education (OBE) philosophy and a student-based approach in civic education can increase students' educational attainment, showing progress in independent learning, collaboration, and communication skills (Liao, 2024).

Understanding and applying the principles of democracy, equality, and respect for human rights is citizenship education in schools. According to Zhang (2024), the use of informative instruction can improve learners' scores in civic education, which includes feelings about family, nationality, and political identity. This method is effective in improving students' civic education because it uses an informatization approach. It discusses the complicated relationship between skepticism, faith, and tolerance in enlightenment thought and the consequences of skepticism in the context of religion (Fogel, 2023).

Many students still do not understand the importance of inclusion and pluralism in daily life. In the civic education textbook, women's rights are usually ranked highest in grades seven, nine, ten, and eight (Alhamaidah & Hdeab, 2024). Family rights are usually at the bottom, while economic and social rights follow political and social rights. It shows that the digital era has changed the way humans access information through technology-based media, especially social media such as WhatsApp, Facebook, and Instagram, to spread the latest problems (Arafah & Hasyim, 2023).

Schools should develop a more comprehensive and interactive curriculum that emphasizes tolerance and respect for differences to address these differences.

The effectiveness of civic education can be improved by increasing its curriculum resources and assessment methods (Cui, 2024). According to Kumar et al. (2024), the tagsets used to indicate aggression and bias include biases based on gender, religion, class, and ethnicity. In addition, discursive comment functions, such as attacking and defending, are also identified.

In addition, schools should encourage teacher training to help teachers teach civic values and address intolerance. According to Lateju et al. (2023), peace is also influenced by other factors, such as proper understanding and concerted efforts to condemn social evils. In short, unity and peace depend heavily on strong relationships.

Acts of tolerance will create a more inclusive, fair, and democratic school environment. This act will prepare students to become tolerant and responsible citizens. The design education curriculum has evolved in line with the social practice of design (Roy & McLain, 2024). This method reflects changes in professional practice, contributes to civic education, and provides a broad understanding of the role of technology in designing education. It has been pointed out that Chile's independence is considered a major crisis for the Spanish empire, which demands that the people and leaders behave according to their will (Campos, 2023). The culture of comedy and cheerfulness is considered a sign of barbarism that has to be eliminated to meet the expectations of the new country.

Developing an educational program that emphasizes tolerance, pluralism, and respect for differences will teach students how important it is to respect human rights. In civic education, learners show significant cognitive attention (Chen, 2024). They also have the ability to combine information to make connections with other knowledge. According to Khotimah and Sukron (2023), the teachings of Sufism and Tarekat have the ability to change heterogeneous societies towards extremist attitudes. This teaching is unacceptable to people who follow particular or different religions. Deep learning is used to emphasize that talent development and civic education are essential for education reform (Huang, 2024). It creates a model of civic and political education that combines education and evaluation.

Equality and inclusion are very important to reduce cases of bullying and discrimination, which have a negative impact on students' mental health and academic achievement. The history and development of Jehovah's Witnesses in Ukraine has been studied by Bogachev et al. (2022). In contrast to Soviet times, independent Ukraine has created a legal framework that supports religious freedom, allowing Jehovah's Witnesses and other non-traditional religions to flourish without much intolerance.

The involvement of parents and communities in civic education will create a more tolerant culture and strengthen support for learners. Hate speech and incitement are linked to violence with legal and constitutional frameworks (Rashid, 2023). Next,

the application of Philosophy for Children (P4C) in Hong Kong considers the characteristics of value education in Hong Kong primary schools (Jon, 2024). P4C can address the shortcomings of Moral and Civic Education (MCE) and correct the differences between the intended and observed curriculum in terms of transactions and outcomes. It is done using the Stake curriculum evaluation model.

Forming a generation that is more self-aware, responsible, and able to contribute positively to a diverse society will go a long way. The perception of threats has increased and developed into religious intolerance during the reform era, followed by restrictions on worship (Damayanti & Yunanto, 2022). It shows that political change significantly affects the quality of Muslim-Christian relations in Indonesia. A program has been created that connects mental health education and civic instruction (Xu, 2024). Incorporating mental health into civic learning using an integrated psychology computerized assessment model will help in conducting assessments better than other methods.

The research purpose is to analyze civic education against acts of intolerance that occur in the vocational high school environment. It includes identifying experiences and types of intolerance experienced by students, identifying the root causes and responses to intolerance, evaluating school efforts to prevent intolerance and create a sense of security, assessing how students perceive tolerance and diversity promoted, and developing a plan to improve tolerance and inclusion education in schools.

The research is strategically important for the following reason. Intolerance in vocational high schools reflects the diversity challenges faced by society as a whole. The research aims to provide a detailed overview of the various forms of intolerance experienced by students, including discrimination, exclusion, and verbal and physical violence. Examining students' experiences, primary causative factors, and students' responses to intolerance will ensure that schools base concrete data and not mere assumptions to provide an empirical basis for developing school policies. Adapting the civic education curriculum to the need for tolerance in educating students to appreciate diversity is important.

## METHODS

The research uses a quantitative descriptive approach with a survey research type. The research is conducted at one of the vocational schools in Jayapura, Department of Automotive Engineering Class X involving 45 students as the respondents. The sampling selection technique is purposive sampling with the consideration that the department is one of the majors with students who experience many problems at school. The research uses a questionnaire that is grouped into seven aspects described in 18 questions (Table 1). From the respondents' answers, a descriptive

analysis is carried out based on the most answers for each aspect.

Table 1 Aspects of the Intolerance Questionnaire

No	Aspects	Question Number
1.	Experiences and Types of Intolerance	1 and 2
2.	Main Causes and Responses	3 and 4
3.	School Efforts to Prevent Intolerance and Feeling Safe and Comfortable	5 and 6
4.	Students' Perception of the Promotion and Appreciation of Tolerance and Diversity in Schools	7
5.	Triggering Factors for Intolerance and Efforts to Fight for Equality in Schools	8, 9, and 10
6.	Strengthening Tolerance Education in Schools and Students' Intolerance Experiences	11, 12, 13, and 14
7.	Students' Responses to Intolerance, Prevention Efforts, School Inclusivity, and Intolerance Understanding	15, 16, 17, and 18

## RESULTS AND DISCUSSIONS

The data from the survey results identify personal experiences, types of intolerance, causes of intolerance, responses to intolerance, prevention and countermeasures, safety and satisfaction at school, involvement, and education, as well as suggestions and recommendations in the environment around students. Figure 1 shows students' experiences related to intolerance at school and the most common types of intolerance. The data in Figure 1 show that 25 out of 45 respondents have experienced an act of intolerance (question 1), with the type of intolerance experienced being religious intolerance (19 out of 45 respondents, for question 2).

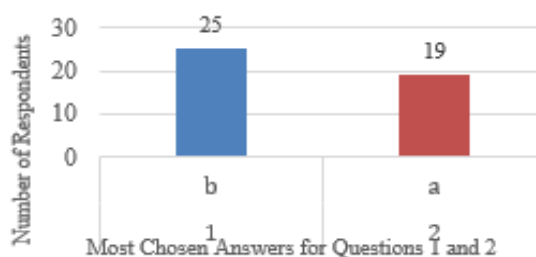


Figure 1 The Most Common Experiences of Student Intolerance

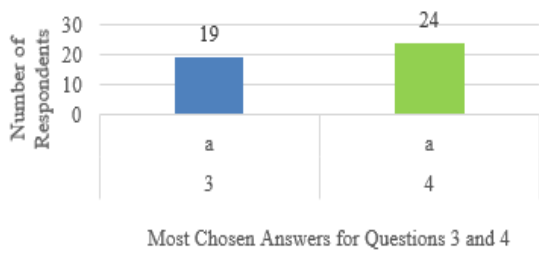


Figure 2 The Causes and Responses of Students to Intolerance in School

Figure 2 depicts the results of a questionnaire about the main causes of intolerance in schools and analyzes the students' various responses to intolerance acts that they experience or witness. The results show that 19 out of 45 respondents state lack of education and awareness as the main factors causing intolerance (question 3). Students' responses to intolerance, according to 24 respondents, are by talking to people who commit intolerance (question 4).

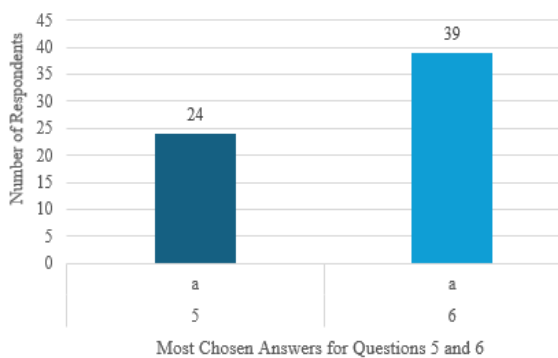


Figure 3 School's Efforts to Prevent or Reduce Intolerance and Measure Students' Feelings of Safety and Comfort in the School Environment

Questions 5 and 6 in Figure 3 describe the school's efforts to prevent or reduce intolerance according to 24 respondents by increasing education and awareness about tolerance and diversity (question 5). Question 6 is students' responses to feeling safe and comfortable in the school environment. According to 39 respondents, at school, they feel safe and comfortable.

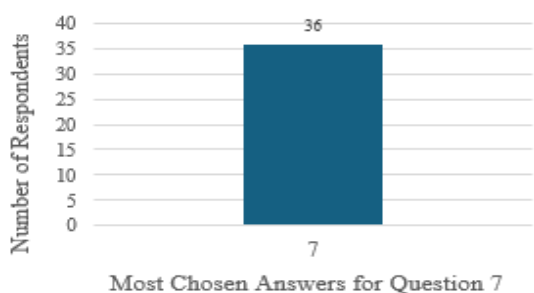


Figure 4 How Students Perceive the Promotion and Appreciation of Tolerance and Diversity in School

Question 7 in Figure 4 states that 36 respondents feel the need to promote and appreciate tolerance and diversity in schools. It means that students have a high awareness of the importance of an inclusive and respectful atmosphere. Tolerance and diversity are essential for building a harmonious community. By promoting these values, schools can reduce conflicts between students, increase cooperation, and create a positive learning environment.

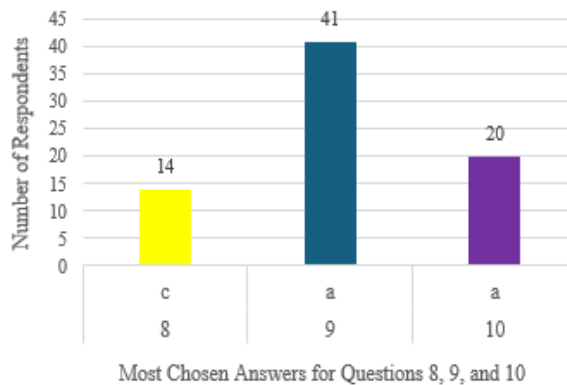


Figure 5 The Triggers of Intolerance and Efforts to Fight for Equality in School

Question 8 in Figure 5 identifies factors that trigger acts of intolerance in the school environment. According to 14 respondents, the environment outside the school has a great influence on intolerance acts in schools. Meanwhile, question 9 shows that 41 respondents agree to fight for equality and diversity. Then, question 10, with 20 respondents, states that schools must carry out equality and diversity campaigns, including strategies such as campaigns, discussions, and solidarity actions.

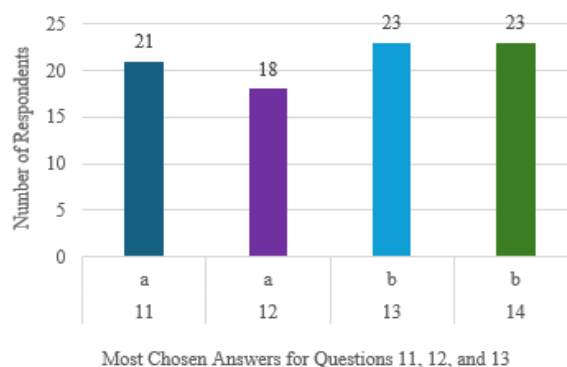


Figure 6 Identifying the Strengthening of Tolerance Education in Schools and Students' Experiences of Intolerance

Question number 11 in Figure 6 explores students' views on the need to strengthen tolerance education in schools from 21 respondents. Meanwhile, question 12 identifies effective ways to convey tolerance education. According to 18 respondents,

tolerance education must be carried out through special lessons. Questions 13 and 14 collect students' direct experiences of intolerance that they have experienced or witnessed in different forms, namely insults or verbal or physical harassment by 23 respondents.

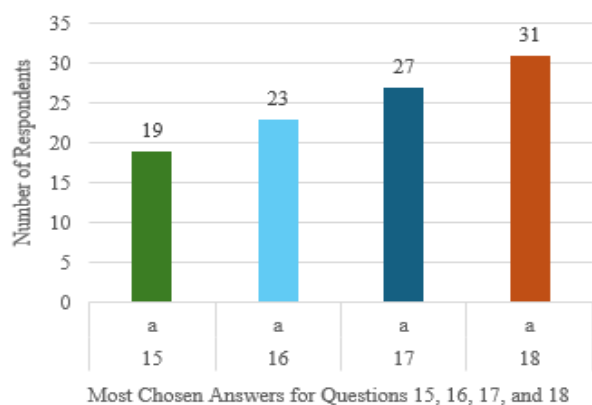


Figure 7 Learners' Responses to Intolerance, Prevention Efforts, School Inclusivity, and Intolerance Understanding

Question number 15 in Figure 7 explores students' responses to acts of intolerance. According to 19 respondents, if an act of intolerance occurs, students will make a report to the authorities. Question number 16 states strategies to prevent intolerance in schools. From 23 respondents, strategies must be carried out by making rules that respect differences and encourage tolerance. Question 17 on the evaluation of the inclusivity of the school environment from 27 respondents mentions that the school environment is very inclusive and encourages tolerance. Then, question number 18 about the level of students' understanding of the concept of intolerance according to 31 respondents is very understanding.

According to Kasmawati (2023), to a certain extent, the experience of citizenship in Indonesia is only interpreted in the domain of character education in general and morals in particular, which seems to be more dominant. The understanding and implementation of multicultural education in elementary schools in Yogyakarta are diverse (Wahyono et al., 2022). In dealing with multiculturalism, teachers use essentialist, constructivist, or anti-essentialist approaches. In addition, teachers' attitudes and actions can show a level of intolerance towards religion, which is influenced by the level of students' appreciation of local culture. Then, increased knowledge about the genocidal violence perpetrated by different types of sectarian discontent spreads illogical, unscientific, and historical ideologies that disrupt a combination of racial, ethnic, and religious bigotry in Nigeria (Ziradzo & Netangaheni, 2022). Modern techniques have been discovered for detecting hate speech and offensive language in Portuguese (Vargas et al., 2021). The annotation tagset covers different types of aggression, such as gender bias, religious disapproval, class/caste bias, ethnic/racial bias, and religious intolerance. It also includes a variety of discursive roles, such as

attacking and defending.

The results show that respondents have experienced intolerance (25 respondents) and religious intolerance (19 respondents), as shown in Figure 1. The results suggest that religious intolerance is the most common type of intolerance experienced by respondents. These findings suggest that the problem of religious intolerance in the educational environment should be better analyzed and addressed. It will make the school more inclusive and supportive of every student. Of the 45 students who have responded, 42% (19 of them) say that education and awareness are the main causes of intolerance in schools. It shows how important it is to increase awareness and understanding of tolerance and how these principles should be incorporated into the school curriculum, especially the subject of civic education. Next, 53% (24 out of 45 respondents) of learners who experience or witness intolerance respond by talking directly to the person who experiences it (see Figure 2). This approach shows that learners are proactively trying to deal with the problem of intolerance with others. It can help to make the school environment safer and more inclusive.

Civic education in schools must improve the understanding and application of democracy, equality, and human rights. It can be achieved through the development of a more comprehensive curriculum that includes these elements. In addition, teachers must be trained to be responsive to address the problem of intolerance in teaching. The most important thing is creating an inclusive learning environment, encouraging active participation, and respecting diversity. It will create a generation that is more understanding and responsible for the principles of citizenship in everyday life.

According to Hogemann and Tavares (2021), although the situation is not complicated, significant religious intolerance is apparent in Brazil. Radical proselytism often leads to this intolerance, which adversely affects religious freedom and other human rights. Next, previous research uses Bourdieu's approach to social suffering to uncover the vulnerability of Burmese Christian refugees to mental illness (Gu, 2021). The argumentative methods are used in hate speech against religious minorities, gender/sexual orientation, and ethnicity on Facebook (E Silva, 2021). Moreover, another previous research also states that the current situation in Nigeria is a form of slavery, which includes the cessation of freedom, accountability, good governance, and social justice (Manus & Nwanguma, 2021). Then, according to Thohari et al. (2021), contextual reasoning on hadith can help to stop religious radicalism.

Based on the research, 24 respondents mention that schools have done something to improve learning and awareness about diversity and tolerance (Figure 3). It includes implementing programs or activities that aim to raise students' awareness of the importance of respecting differences and encouraging inclusion in the school environment. Around 39 respondents

agree that they feel safe and comfortable in their school environment. The result shows that schools can improve inclusive and diverse education in civic education subjects to create a supportive school environment where students feel welcome and safe. This analysis shows that schools can apply the values of tolerance in education so that it not only affects how students perceive the school environment, but can also affect how they feel welcome in it.

Schools must improve education about pluralism and inclusion, both through extracurricular activities and direct teaching in the curriculum, especially the subject of civic education. By incorporating these values into various aspects of education, students will better understand the importance of pluralism and inclusion in everyday life. Thus, they will have the ability to play an active role in creating a more peaceful and inclusive society.

Religious intolerance persists against adherents of Afro-Brazilian religions, showing the difference between the perception of tolerant Brazilians and the fact that they experience discrimination (Barreto, 2021). Racism and religious intolerance must be fought together. Then, in Hassan et al. (2021), a scale to measure risk factors associated with extremism and violence among adolescents in Khyber Pakhtunkhwa, Pakistan is created and validated. Previous research emphasizes that promoting traditional African values, such as the sanctity of life and respect for others, is essential for building a more just and harmonious society (Anthony et al., 2021). Using Akpos Adesi's drama "*Agadagba Warriors*" as a case study, the previous researchers emphasize anti-Nigerian feelings, inequality in the distribution of resources, and the dominance of political power in the central government (Mark, 2021).

In the results of 36 people (80%), students believe that diversity and tolerance should be valued and promoted in schools. It shows that students are well aware of the importance of the principle of tolerance and respect for differences in the school environment (see Figure 4). The results show that schools should try harder to incorporate the values of diversity and tolerance into students' daily activities. Students who actively support these values can be rewarded with class activities, campaigns, or awards. This analysis shows how important it is to listen to and respond to students' opinions about a school's efforts to create an inclusive and supportive learning environment for every learner.

The school curriculum must be changed to be broader and interactive. It will emphasize tolerance and respect for differences and apply diverse and participatory learning approaches, such as simulations, collaborative projects, and group discussions. This method allows students to experience and understand these values in-depth and practically. It helps learners to develop inclusive attitudes and learn to interact well in a diverse society.

The media, especially CNN, has the ability to change people's perception of Islam as terrorism

by combining religion with negative stereotypes (Kurebwa & Muchakabarwa, 2019). Another previous research explains how personal wounds caused by experiences of religious rejection and intolerance have shaped Jinnah's political identity and impacted his struggle to build Pakistan (Dhawan, 2020). According to Chaney and Sahoo (2020), it is important to maintain religious freedom and the role of civil society in protecting human rights. They also state how important it is to increase the world's attention to this condition. Then, religious minorities can reduce the likelihood of attacks by forming strong networks with majority members who have the power to mobilize state power (Miichi & Kayane, 2020). The methods can be used to reduce structural deficits such as unemployment, poverty, and gender inequality (Essien, 2020).

According to the results, about 67% of the respondents think that the influence of the environment outside the school greatly impacts the intolerance act inside the school (Figure 5). It suggests that things outside school, such as culture, can influence students' attitudes and behaviors about diversity and tolerance. About 41 people (91%) agree that equality and diversity should exist in the school environment (Figure 5). It shows that students are well aware of how important it is to create an inclusive school culture that incorporates the values of equality and diversity. In addition, about 80% of them agree that schools should support equality and diversity. Schools should do this in a variety of ways, such as conducting acts of solidarity, holding campaigns, and speaking (Figure 5). These results show that students support the school's efforts to teach the values of equality and solidarity. Schools must further strengthen programs that support tolerance, equity, and diversity. It can be achieved by incorporating these values into the curriculum, especially civic education, providing relevant extracurricular activities, and involving students in proactively participating in creating a safe and inclusive school environment.

Schools should actively encourage continuous training for teachers to teach civic values well. This training not only uses new methods but also helps people to find and respond to intolerance issues in a sensitive and proactive way. Teachers can play an important role in fostering positive and inclusive attitudes in their students and preparing them to become conscious citizens of their rights and obligations in a diverse society.

Previous research proposes that tolerance and cooperation between religious communities can be promoted through the use of dialogue and spiritual tools (White, 2023). Therefore, it is hoped that this method will help people to better understand each other and create a more harmonious and inclusive society. According to Al-Kubise and Haq (2023), one of the main reasons that Muslim culture opposes religion is the lack of understanding and appreciation of the Qur'an among Muslims. According to De (2020), Farah's intellectual and artistic journey is influenced by her experiences in India and how those influences

are seen in her evocative and critical works of social injustice, such as religious and gender discrimination. Previous research also discusses how religious identity is negotiated and applied in the face of racial and religious threats (Beydoun, 2019).

Based on the results, 21 people agree that tolerance education should be improved in schools (see Figure 6). It shows that learners consider lessons about the values of tolerance important and need to be improved in the school educational environment. About 18 people agree that special lessons should be given to teach tolerance. According to question number 13 (see Figure 6), 23 people have experienced physical or verbal insults or harassment. The result indicates a significant incidence rate of actions that prevent discrimination in schools. It also shows how important knowledge about tolerance is. The school needs to implement strategies to protect and handle intolerance. Based on these findings, schools should improve tolerance learning through a systematic and consistent curriculum and establish clear policies to address intolerance. In addition, students must be actively involved in programs that encourage tolerance and prevent intolerance.

According to the results with 19 respondents, students will report intolerance to the school (see Figure 7). It shows that students are aware and willing to cooperate with officers when dealing with the problem of intolerance at school. It is an important step towards the formal and structured elimination of the problem. Then, from 23 respondents, the best method to stop inequality in schools is rules that value differences and encourage tolerance (Figure 7). It shows strong support for the implementation of clear and inclusive school policies. This policy will make the learning environment safer and more enjoyable for all students. In addition, the majority or 27 respondents say that their school environment is very inclusive and tolerant (see Figure 7). It implies that learners see the school environment well, where tolerance is valued. Last, the majority or 31 respondents agree that the learners understand the concept of intolerance very well (see Figure 7). This high level of understanding shows that students already understand the meaning and consequences of intolerance. Building awareness and effective responses to these issues requires this knowledge.

In short, schools must implement policies and practices that support justice, inclusion, and democracy. It includes implementing educational methods centered on civic values. Values such as tolerance, pluralism, and respect for differences are incorporated into the curriculum. Additionally, creating a safe and supportive learning environment where every learner can actively participate and feel valued is essential to prepare learners to become tolerant and responsible citizens in a diverse society.

## CONCLUSIONS

Most students experience verbal insults and religious intolerance, with lack of education as a major factor. Students respond by speaking to the perpetrators and supporting the school's efforts to raise awareness of diversity and tolerance. Learners also emphasize the importance of encouraging diversity and tolerance, supporting equality through solidarity actions and campaigns, and believe that lessons on tolerance should be given in particular. Students will report intolerance to the authorities based on school rules that encourage tolerance and respect for differences. Those are necessary to prevent discrimination. Hence, it is recommended that education about tolerance does not need to be made in a separate subject, but can be integrated and strengthened in the subject of civic education.

The research has limitation that need to be considered. The research is only conducted in the tenth grade at the vocational high school. So, for future research, the research subject needs to be expanded to all classes and departments or representatives of each class and department in the vocational school to obtain more comprehensive data. The results obtained can then be used as a basis for further research to design preventive and countermeasures in school policies. Broader data collection gives researchers the opportunity to analyze patterns that may not be visible if they focus on just one class or major. For example, differences in understanding, interests, or challenges faced by students across different majors can be identified, allowing for more precise adjustments to interventions.

## REFERENCES

- Alhamaidah, O. M., & Hdeab, R. Y. (2024). Women's rights in national and civic education textbooks for upper basic stage in Jordan (Analytical study). *Dirasat: Human and Social Sciences*, 51(1), 58-74. <https://doi.org/10.35516/hum.v51i1.399>.
- Al-Kubise, A. A., & Haq, Z. (2023). Addressing Religious intolerance in multi-faith societies: A Qur'anic proposal. *Islamic Studies*, 62(3), 333-350. <https://doi.org/10.52541/ISIRI.V62I3.2630>.
- Alsayed, T. (2024). Old epistemic vices and Islamophobia in Martha Nussbaum's The New Religious Intolerance. *Hypatia*, 39(2), 299-321. <https://doi.org/10.1017/hyp.2023.104>.
- Anthony, E. O., Obasi, C. O., Obi, D. O., Ajah, B. O., Okpan, O. S., Onyejebu, C. D., ... & Onwuama, E. M. (2021). Exploring the reasons for perennial attacks on churches in Nigeria through the victims' perspective. *HTS Theological Studies*, 77(1), 1-8. <https://doi.org/10.4102/hts.v77i1.6207>.
- Arafah, B., & Hasyim, M. (2023). Digital literacy on current issues in social media: Social media as a source of information. *Journal of Theoretical and Applied Information Technology*, 101(10), 3943-3951.

- Barreto, R. C. (2021). Racism and religious intolerance: A critical analysis of the colonality of Brazilian Christianity. *Mission Studies*, 38(3), 398-423. <https://doi.org/10.1163/15733831-12341811>.
- Beydoun, K. A. (2019). Faith in whiteness: Free exercise of religion as racial expression. *Iowa Law Review*, 105(4), 1475-1536.
- Bogachev, R., Tsymbalenko, Y., Leovkina, O., & Bogdanovskiy, I. (2022). Activities of the Jehovah's witnesses organization as a "Litmus test" for religious freedom in Ukraine. *Occasional Papers on Religion in Eastern Europe*, 42(2), 112-127. <https://doi.org/10.55221/2693-2148.2332>.
- Campos, M. S. (2023). Ni un juguete ni una escena cómica': lo serio y lo jocoso durante la independencia de Chile, 1810-1840 (Neither a toy nor a comic scene': The serious and the humorous during the independence of Chile, 1840-1840). *Revista de Historia*, 30, 1-26. <http://dx.doi.org/10.29393/rh30-10nums10010>.
- Chaney, P., & Sahoo, S. (2020). Civil society and the contemporary threat to religious freedom in Bangladesh. *Journal of Civil Society*, 16(3), 191-215. <https://doi.org/10.1080/17448689.2020.1787629>.
- Chen, H. (2024). The role of information convergence technology in reshaping the multiple directions of ideological and political education in colleges and universities. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0312>.
- Cui, W. (2024). Research on management path and operation mechanism construction of civic education in colleges and universities in the era of artificial intelligence. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0314>.
- Dai, C., & Wang, J. (2024). The innovative integration of college students' mental health education and civic education paths in the age of artificial intelligence. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0590>.
- Damayanti, A., & Yunanto, S. (2022). From evangelization to worship restrictions: The changing characteristics of threat perception between Muslims and Christians in Indonesia. *Islam and Christian-Muslim Relations*, 33(4), 329-353. <https://doi.org/10.1080/09596410.2022.2158608>.
- De, A. (2020). Lost years of a nomad: Exploring Indian experience in Nuruddin Farah's oeuvre. *Tydskrif vir Letterkunde*, 57(1), 37-44.
- Dhawan, N. B. (2020). Bratya Basu's "The Final Night": The (im)possibility of gender equality and religious plurality. *Asian Journal of Women's Studies*, 26(3), 365-382. <https://doi.org/10.1080/12259276.2020.1820158>.
- Doringin, F. (2022). The role of the education foundation for the success of private schools in Jakarta. *Humaniora*, 13(1), 33-38. <https://doi.org/10.21512/humaniora.v13i1.7410>.
- E Silva, W. P. (2021). Argumentation in hate speech on Facebook: A contributive categorization to forensic linguistics and computational linguistics. *Revista de Estudos da Linguagem*, 29(4), 2367-2395. <https://doi.org/10.17851/2237-2083.29.4.2367-2395>.
- Essien, E. (Ed.). (2020). *Handbook of Research on the Impact of Culture in Conflict Prevention and Peacebuilding*. IGI Global.
- Falcão, C. C. (2024). On incompatibility and estrangement: Christophobia utterance and the scales of meaning in online cartoons. *Bakhtiniana: Revista de Estudos do Discurso*, 19(1), 1-29. <https://doi.org/10.1590/2176-4573e63356>.
- Fitchett, P. G., Levy, B. L., & Stoddard, J. D. (2024). How and why teachers taught about the 2020 US election: An analysis of survey responses from twelve states. *AERA Open*, 10, <https://doi.org/10.1177/23328584241234884>.
- Fogel, J. (2023). Berlin's Savoyard Vicar: Religious skepticism and toleration in Mendelssohn and Rousseau. *Religions*, 14(6), 1-24. <https://doi.org/10.3390/rel14060761>.
- Graf, E., Goetz, T., Bieleke, M., & Murano, D. (2024). Feeling politics at high school: Antecedents and effects of emotions in civic education. *Political Psychology*, 45(1), 23-42. <https://doi.org/10.1111/pops.12907>.
- Gu, C. J. (2021). Displaced social suffering: Burmese Christian refugees in a US Midwestern city. *Journal of Refugee Studies*, 34(4), 3962-3984. <https://doi.org/10.1093/jrs/feaa108>.
- Hassan, B., Khattak, A. Z., Qureshi, M. S., & Iqbal, N. (2021). Development and validation of extremism and violence risk identification scale. *Pakistan Journal of Psychological Research*, 36(1), 51-70. <https://doi.org/10.33824/PJPR.2021.36.1.04>.
- Hogemann, E., & Tavares, S. L. (2021). Religious intolerance: The maximum denial of alterity. *The Age of Human Rights Journal*, (17), 196-221. <https://doi.org/10.17561/TAHRJ.V17.6126>.
- Huang, S. (2024). Research on digital communication methods for civic and political education and education management paths in colleges and universities. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0161>.
- Jon, H. S. (2024). Is the implementation of philosophy for children in primary school beneficial to the moral and civic education in Hong Kong? *Cogent Education*, 11(1), 1-14. <https://doi.org/10.1080/2331186X.2024.2313367>.
- Kasmawati, A. (2023). Ecological citizenship discourse: A critical study of citizenship education in Indonesia. *Humaniora*, 14(1), 23-30. <https://doi.org/10.21512/humaniora.v14i1.8016>.
- Khotimah, K., & Sukron, M. (2023). The realising of religion moderation in Tareqa Al-Yusriyyah As-Siddiqiyah Ash-Shadhiliyyah. *HTS Theological Studies*, 79(1), 1-9. <https://doi.org/10.4102/HTS.V79I1.7964>.
- Kumar, R., Ratan, S., Singh, S., Nandi, E., Devi, L. N., Bhagat, A., ... & Bansal, A. (2024). A multilingual, multimodal dataset of aggression and bias: The ComMA dataset. *Language Resources and*



- Evaluation*, 58(2), 757-837. <https://doi.org/10.1007/s10579-023-09696-7>.
- Kurebwa, J., & Muchakabarwa, P. (2019). Media images of Islamophobia on Cable News Network (CNN) and implications for international relations. *International Journal of Cyber Warfare and Terrorism (IJCWT)*, 9(1), 31-47. <https://doi.org/10.4018/IJCWT.2019010103>.
- Lateju, O., Ajani, E., & Ayuba, L. (2023). Kinship as Panacea for Christian/Muslim Relations in Yorubaland: A Focus on Iwo Land. *Pharos Journal of Theology*, 104(5), 1-10. <https://doi.org/10.46222/pharosjot.104.53>.
- Liao, Y. (2024). Research on the realization path of ideological and political education goals in colleges and universities based on Bayesian decision theory. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0433>.
- Manus, C. U., & Nwanguma, C. I. (2021). Onesimus, Philemon's runaway slave boy: A brief liberation-theological exegesis of Philemon vv. 8-18 in the Nigerian context. *HTS Theological Studies*, 77(1). <https://doi.org/10.4102/hts.v77i1.6016>.
- Mark, T. G. (2021). Niger Delta conflict and the cry for restructuring and true federalism in Nigeria: A study of Akpos Adesi's Agadagba Warriors. *Literature Compass*, 18(1). <https://doi.org/10.1111/lic3.12612>.
- Miichi, K., & Kayane, Y. (2020). The politics of religious pluralism in Indonesia: The Shi'a response to the Sampang incidents of 2011-12. *TRaNS: Trans-Regional and-National Studies of Southeast Asia*, 8(1), 51-64. <https://doi.org/10.1017/trn.2019.12>.
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2302308>.
- Rashid, K. (2023). Politicisation of Islam and a Culture of Atrocities against Religious Minorities in Modern-Day Pakistan. *Global Responsibility to Protect*, 15(2-3), 246-291. <https://doi.org/10.1163/1875984X-20230006>.
- Roy, E., & McLain, M. (2024). The disciplinary matrix of applied arts and artistic cultures. *The Curriculum Journal*. <https://doi.org/10.1002/curj.251>.
- Samet, O., Arriola, L. R., & Matanock, A. M. (2024). Facebook usage and outgroup intolerance in Myanmar. *Political Communication*, 41(6), 944-964. <https://doi.org/10.1080/10584609.2024.2333408>.
- Thohari, F., Muslim, M. B., Zada, K., & Misbahuddin, M. (2021). The implications of understanding contextual hadith on religious radicalism (Case study of darus-Sunnah International Institute for Hadith Sciences). *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 5(2), 710-740.
- Vargas, F. A., Carvalho, I., De Góes, F. R., Benevenuto, F., & Pardo, T. A. S. (2021, March 27). *HateBR: A large expert annotated corpus of Brazilian Instagram comments for offensive language and hate speech detection*. arXiv. <https://arxiv.org/abs/2103.14972>.
- Wahyono, S. B., Budiningsih, A., Suyantiningsih, S., & Rahmadonna, S. (2022). Multicultural education and religious tolerance: Elementary school teachers' understanding of multicultural education in Yogyakarta. *Al-Jami'ah: Journal of Islamic Studies*, 60(2), 467-508. <https://doi.org/10.14421/AJIS.2022.602.467-508>.
- White, P. (2023). A journey into other faiths: The experience of a Pentecostal theologian. *Interreligious Studies & Intercultural Theology*, 7(1), 275-288. <https://doi.org/10.1558/isit.26887>.
- Xu, M. (2024). Coordinated development of civic education and student management in colleges and universities incorporating principal component analysis approach. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns.2023.2.01521>.
- Zhang, X. (2024). Study on the path of informatization construction of civic education in colleges and universities empowered by digitization. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns-2024-0383>.
- Ziradzo, S., & Netangaheni, R. T. (2022). The traumatic consequences of Boko Haram slavery among the ethnic minorities of Southern Borno, Borno State, Nigeria. *African Journal of Primary Health Care & Family Medicine*, 14(1), 1-9.