



Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan

issn 2354-6174 eissn 2476-9649

Tersedia online di: journal.iainkudus.ac.id/index.php/fikrah

Volume 14 Nomor 1 2026, (45-68)

DOI: 10.21043/fikrah.v8i1.33934

The Effect of Religiosity on Religious tolerance: A Meta-Analysis

Rini Risnawita Suminta

Universitas Islam Negeri Syekh Wasil, Indonesia

rinirisnawita16@iainkediri.ac.id

M. Nur Ghufron

Universitas Islam Negeri Sunan Kudus, Kudus, Indonesia

emnurghufron78@uinusuku.ac.id

Abstract

Religious tolerance is a crucial issue in most parts of the world. Religion is generally seen as tolerant. Religious tolerance plays a crucial role in diverse and multicultural societies by fostering peace, understanding, and respect among individuals with different religious beliefs. Religious tolerance is crucial in fostering harmonious coexistence, social cohesion, and protecting individual freedoms and rights. The aim of this research is to find out whether religiosity has a relationship with tolerance. This type of research is a meta-analysis, which aims to conclude, integrate, and interpret data from previous research, especially sampling error and measurement error. Therefore, it really depends on the main research; he analyzed data using this method should have the same construct and correlation pattern so they are able to be compared to others. This study was conducted quantitatively by reviewing 15 studies from 9 articles between 2020 and 2025, with a combined sample of 5,289. The analysis included corrections for sampling and measurement errors. The results of the analysis indicated that religiosity is correlated with religious tolerance. Moreover, the results of the study indicated that religion can be a tolerance predictor.

Keywords: Meta-analysis, religiosity, religious tolerance

Abstrak

Toleransi beragama merupakan isu yang sangat penting di sebagian besar dunia. Secara umum agama hadir secara toleran. Toleransi beragama memainkan peran penting dalam masyarakat yang beragam dan multikultural dengan mendorong perdamaian, pemahaman, dan rasa hormat di antara individu-individu dengan keyakinan agama yang berbeda. Toleransi beragama sangat penting dalam membina koeksistensi yang harmonis, kohesi sosial, dan perlindungan kebebasan serta hak individu. Adapun tujuan penelitian ini adalah untuk mengetahui apakah religiusitas mempunyai hubungan dengan toleransi. Jenis penelitian ini adalah metaanalisis yang bertujuan untuk menyimpulkan, mengintegrasikan dan menginterpretasikan data dari penelitian terdahulu khususnya pada kesalahan sampling dan kesalahan pengukuran. Oleh karena itu, karena sangat tergantung pada penelitian utama, data yang akan dianalisis melalui metode ini harus memiliki konstruk yang sama dan pola korelasi sehingga dapat dibandingkan satu dengan lainnya. Penelitian ini dilakukan secara kuantitatif dengan mereview 15 penelitian dari 9 artikel antara tahun 2020 sampai 2025, dengan sampel gabungan berjumlah 5289. Analisis yang dilakukan berupa mengoreksi kesalahan sampling dan kesalahan pengukuran. Hasil analisis menunjukkan bahwa religiusitas memiliki korelasi dengan toleransi beragama. Hasil penelitian menunjukkan bahwa religiusitas dapat menjadi prediktor toleransi.

Kata kunci: meta analisis, religiusitas, toleransi beragama

Introduction

Religious tolerance is a political issue that is persistent and is probably getting important to most of the world. Recent events in several parts of the world with religious communities and elsewhere have led many observers to wonder whether religion fosters religious intolerance, particularly in religious conflict areas, among both governments and extremist groups in many countries.

Religion has always played a significant role in shaping societies and influencing individual beliefs and behavior (Kandil, 2023). It serves as a framework for understanding the world, provides moral guidance, and offers a sense of purpose and belonging (Atran S, 2012). Religion, which generally refers to a set of beliefs or dogmas about divinity, derives from the Latin, "religare" which means "to unite, to bind" (Aulet & Vidal, 2018). However, the phenomenon of religion has multi dimensions, and there is no universally agreed-upon definition (Aulet & Vidal, 2018). Scholars have proposed various perspectives, ranging from religion as a universal supernatural phenomenon that is inherent in human nature to atheistic views in which it views religion as a human creation.

Religion is understood as a belief system that unites a community of believers who obligate themselves to moral standards and perform religious rituals based on their understanding of a higher power (Aulet & Vidal, 2018). Religious texts influence one's attitude toward other religions. In other words, a person's religious beliefs significantly influence their level of acceptance of others (Bilim, Y., & Düzgüner, 2015). Religiosity is important when linked to religious tolerance in society. Tolerance means respecting others' principles. This does not mean one must leave his beliefs or principles; he must reflect a strong sense of faith instead (A. J. Fuad & Masuwd, 2023). Religious tolerance refers to the acceptance, respect, and accommodation toward different religious beliefs, practices, and traditions (Batool, M., & Akram, 2020). Religious tolerance involves recognizing the individual right to hold and practice their religious beliefs without facing discrimination or persecution (Galeotti, 2002).

Religious tolerance plays a vital role in diverse and multicultural societies by fostering peace, understanding, and respect among people with different religious beliefs. Religious tolerance is crucial for fostering harmonious coexistence, social cohesion, and protecting individual freedoms and rights (Forst, 2017). Although there is some sufficient basic theory and research on the influence of religion on tolerance, specific studies that examine and critically re-examine these research findings through meta-analysis are still rare or even not available. Therefore, it should be emphasized that the purpose of this study is to examine several studies on the influence of religion on tolerance through meta-analysis.

Research on religiosity in relation to religious tolerance has been widely carried out, such as those conducted by Muhid (Muhid, 2020); Ardi, Tobing, Agustina, Iswahyudi, and Budiarti (2021), Al-Fariz and Saloom (2021), Latuconsina, Pelupessy, and Lating (2023), Fuad and Masuwd (2023), Nugroho and Wahyono (2023), Zuhdiyah, Darmayanti and Khodijah (2023), Sabdin and Zulkefli (2023), Sukmawati, Baroroh, Juwita, Amalia, and Sawani (2024), Rahmat, Supriadi, Fakhruddin, Surahman, Taufik, and Nurjanah (2025). Existing research uses quantitative methods such as correlation and regression. Meanwhile, there has never been one that uses the meta-analysis method.

The method used in this research is quantitative with a meta-analysis approach. This type of research is a meta-analysis, which aims to conclude, integrate, and interpret data from previous research (Hunter & Frank L. Schmidt, 2004). Data collection is obtained from Google Scholar, Ebsco, ProQuest, Dissertation Abstracts, and Dissertation Abstracts International. The keywords

used are “religion,” “religiosity,” “spiritual,” and tolerance.” Therefore, this study is to conduct analysis using a quantitative meta-analysis approach. The data used are (a) number of subjects (N), (b) one of the correlation values r , F , or t , and (c) if item b is not included, then the manuscript must include the mean score (M) and standard deviation (SD). Based on these steps, a total of 9 manuscripts were obtained.

The research data analysis is conducted in four stages: first, data management. The data management is carried out by coding several studies conducted on the relationship between religiosity and tolerance. Several dimensions are measured, and sometimes there are also dimensions that are different from one study to another even though the variable names are similar, while the variables are different but their meanings could be categorized as the same. Second, coding is carried out by grouping variables which are more or less similar in meaning to religiosity and religious tolerance. Third, for data that still contained F , t , or v values, they are first converted to r values so that they are ready for comparison. Fourth, by following the opinion of Hunter & Schmidt (2004), Ghufroon & Suminta (2018), and Kaufmann, & Reips (2024) that this sampling error has an unstructured impact and is greatly influenced by sample size and measurement error correction, this study then uses two corrections to the data obtained, namely sampling error correction because sampling error is the artifact that most contaminates research results.

According to Sugiyanto (2008), the steps in correcting sampling errors can be done by finding the population r estimate, the weighted population r variance, the sampling error population r variance, and the population r variance estimate. The steps taken in correcting measurement errors are determining the measurement error in one or two variables at once, finding the instrument reliability, correcting the measurement error in x and y , and averaging the measurement error in x and y until finally estimating the population.

The Relationship Between Religiosity and Religious Tolerance

The term “tolerance” comes from the Latin “*tolerare*,” which means “to allow something patiently.” Tolerance is broadly defined as a human behavior or attitude that does not deviate from the rules, in which a person respects or values every action taken by others. In Arabic, the common terms used with a similar meaning to “tolerance” are “*samanah*” or “*tasamuh*,” meaning an open-minded attitude in facing differences, which derives from a noble personality. Thus, the meaning of the word “*tasamuh*” has a virtue, as it symbolizes an attitude of self-

nobility and sincerity (Digdoyo, 2018). The religious tolerance issue remains crucial worldwide. The concept of religious tolerance is difficult to define. Understanding it requires exploring its broader meaning. Various definitions and debates exist among theorists regarding tolerance. Thinkers have put forward various definitions of tolerance, ranging from the negative meaning, non-intervention ("permitting, not interfering"), to the positive meaning, "recognizing and respecting," though it has different points of view from others' beliefs or behaviors (Hayden, (Hayden Robert, 2002); Verkuyten, Yogeewaran, & Adelman, (2019). Galeotti (2002) and Verkuyten (2019) proposed a further perspective on tolerance called "egalitarian tolerance," which involves not only accepting and recognizing minorities but also challenging negative stereotypes about them.

According to Bakar (Abu Bakar et al., 2015), tolerance means respecting, permitting, accepting, or opposing the views, opinions, beliefs, customs, behaviors of the nation's founders, and so on. Indonesia has a variety of tribes, religions, languages, cultures, and customs. Respect in the socio-cultural and religious context means attitudes and actions that prohibit discrimination between groups or classes in society (Mutiarra et al., 2023). Tolerance is an attitude of mutual respect and appreciation among groups or individuals in society or elsewhere (Mahbubah et al., 2022). It is necessary to create balance and peace in society. It also emphasizes the importance of justice, compassion, humanity, and mutual respect without any coercion or oppression of others (Wahdah, 2019).

Pereira (2023) argued that tolerance is essential to the modern libertarian view of human rights. Triandafyllidou (2011) stated that tolerance is a flexible concept that provides a space of policies that protect one's rights to avoid tension and conflict between hostile groups. He also viewed tolerance as a practice between intolerance (denying minority beliefs and practices) and respect. However, he argued that tolerance could be more appropriate in some contexts than respect, in which it is sometimes simply the best option for accommodating differences. According to King (2012), tolerance is a power relationship that exists when the "tolerator" has the authority and ability to prevent an action but does not use it. In other words, only the majority can tolerate the minority, but it is invalid just because the minority does not have the authority to do so.

Powell and Clarke (2013) said that tolerance is only meaningful if it is done voluntarily and not forced. If it is obligated, it will be seen as "suffering" or "enduring" things that are disliked but have no power to prevent it. Meanwhile,

according to Baharuddin (2025), the Islamic religion teaches humans to respect and tolerate other people and always defend the purity and truth of religion. Because Islam is a religion that educates lifelong tolerance towards all religions. In any situation, Islam, as a religion of *rahmatan lil'alam*, always appreciates and respects differences, whether differences in race, ethnicity, or belief.

Critics, including Mill and Butterfield, argued that tolerance is a flawed virtue that implies negative judgment and disrespect for different beliefs, practices, and opinions from one's own, leading to relativism and apathy (Forst, 2017). They propose acceptance and recognition as alternatives to tolerance, emphasizing the need for genuine respect and equality (Galeotti, 2002, Engelen & Nys, 2008). Meanwhile, others argued that tolerance is difficult to maintain and can trigger anger in both the tolerant and the tolerated, showing that tolerance is insufficient to address the complexities of pluralistic societies (Avramenko, R., & Promisel, 2018, Dumler-Winckler, 2019).

According to the Universal Declaration of Human Rights, religious tolerance is the recognition of religious rights and freedoms, including internal and external freedoms. Internal freedoms include the freedom to choose, ensure, believe, and change religion and beliefs. Meanwhile, external freedoms include the freedom to express religion through teaching, practice, and worship in public and private places either individually or in groups (Akbar & Rantesalu, 2023). Meanwhile, according to the Foundation (2020), these freedoms include the right to establish worship places, use religious symbols, celebrate religious holidays, elect religious leaders, propagate religion, and the right of parents to educate their children, as well as the right to establish and manage religious organizations. Thus, religious tolerance can be considered as support for the rights of other religious believers and opposition to discrimination based on religion. Despite the contrary rhetoric, religious persecution and violence are not rare or isolated in certain regions of the world (Hoffman, 2020).

There are several essential components to tolerance. The first component is objection, as tolerance does not apply when non-intervention comes from indifference or acceptance. For example, a dominant religious group may allow a religious minority to practice their beliefs even if they find them objectionable (Powell & Clarke, 2013) (Forst, 2017). The second component is acceptance, which does not eliminate negative perceptions of a belief or practice but recognizes that positive motives are bigger than negative ones in a certain context. For example, a religious majority may not accept the practices of a religious minority but understand that suppressing them could lead to disputes

(Avramenko, R., & Promisel, 2018). The third component, rejection, sets the limits of tolerance as rejection motives are bigger than approval motives (Triandafyllidou, 2011, Powell & Clarke, 2013, Forst, 2017). Consequently, discussions about tolerance of religious minorities often involve debates about restricting or rejecting specific practices, such as the ban on Muslim women wearing the niqab in public (Philipose, 2021).

Most attempts to define religious tolerance have yielded some consensus in this context. German theologian Gustav Mensching (1901–1978) explained that religious tolerance is a precious gift, granting everyone the freedom to hold and practice their beliefs without unnecessary obstacles. Citing Mensching, (Powell & Clarke, 2013) identified two levels of tolerance. In negative tolerance, individuals hold fast to their own beliefs while respecting the right of others to hold different views. Positive tolerance goes further, in which individuals recognize and embrace the validity of diverse religious beliefs as the same meaningful way of life. (Smith, 1989) reflected this positive level of religious tolerance when he stated that religious tolerance is respect for different beliefs even if one does not share them. This attitude allows one to hold fast to one's beliefs without being disrespectful to others.

Religiosity has long been studied, but its understanding is still being debated. Experts have yet to reach a consensus on the concept of religiosity. This is due to the complexity of religion (Hill & Pargament, 2003). Agorastos stated that although religiosity and spirituality are important parameters in the human experience, there is still no consensus on the definition of religiosity and spirituality (Agorastos et al., 2014).

The religiosity concept is defined as the degree of individual involvement in religious practices and beliefs (Hanif, 2021; Kress, 2015, Rahmat et al., 2025). Mukti Ali, the former Minister of Religious Affairs of Indonesia, wrote that religion is belief in the existence of God Almighty and the laws revealed to Allah's messengers for the happiness of human life in this world and the hereafter (Jalaluddin, 2003). Paragement (1997) defined religion as the feelings, actions, and experiences of individuals in their loneliness as long as they see themselves in relation to what they consider to be God. Meanwhile, Argyle, M., & Beit-Hallahmi (1975) defined religion as a system of belief in a divine or superhuman power and the worship practice or other rituals directed towards that power. Anshori in Ghufroon (2018) differentiated between the terms "religion" and "religiosity." While religion refers to formal aspects related to rules and obligations, religiosity refers to religious aspects that have been internalized by

one's heart. This opinion is in line with Dister (in Subandi, 1988), who defined religiosity as religiousness due to the internalization of that religion into a person. (Monks, F.J., dan Knors, A.M.P., Haditono, 1989) defined religiosity as a higher level of human closeness, namely to the Almighty, which provides a feeling of security.

Shihab (1993) stated that religion is a relationship between creatures and the Creator (God), which is manifested in worship carried out in daily behavior. Furthermore, Anshori in Ghufon (2018) provided a detailed definition of religion: it is a system of *credo* (beliefs) regarding the existence of the Absolute and a system of *I* (rules) that regulate human relations with other humans and the surrounding environment, in accordance with the system of faith and worship. Meanwhile, Gazalba (1987) stated that religiosity comes from the Latin "religio," from the root word is "*religare*," which means "to bind." This implies that religion in general has rules and obligations that must be obeyed and carried out by its adherents, all used to bind a person or group of people in their relationship with God, humans, and nature.

Religiosity is a commitment or devotion to the teachings of a particular religion. Ritual activities include praying, reading scriptures, attending religious services, worshipping God or Goddess, adhering to certain doctrinal positions, and identifying oneself as part of a particular religious community. Religiosity is sometimes used for practical reasons, such as providing a sense of security, comfort, status, or social support, while others focus on religiosity to live selflessly and compassionately (Van Dierendonck, D., & Mohan, 2006). Steger (2005) stated that religiosity provides people with the opportunity to find meaning in life because people need to believe that their lives are important. Religiosity is the extent to which a person engages in religious activities, is dedicated to their religion, and believes in the doctrines of their faith.

Religion is a system consisting of several aspects. Daradjat (1993) suggested that religion consists of religious awareness and religious experience. Religious awareness is the aspect felt in the mind in which it is the mental aspect of religious activity. Meanwhile, religious experience is the feeling that leads to belief that is generated by action. Hurlock (1973) stated that religion consists of two elements: belief in religious teachings and implementation of those teachings. According to Lemos, Gore, Puga-Gonzalez, and Shults FLRon (2019), as cited from Glock & Stark, the dimensions of religiosity are divided into five: belief, practice, experience, knowledge, and consequences.

First, *the ideological dimension*. This dimension is the most fundamental which distinguishes one religion from another. It also reflects the extent to which a person accepts and acknowledges the dogmatic aspects of their religion. For example, belief in the characteristics of God, the existence of angels, heaven, prophets, and so on. Second, *the ritualistic dimension*. Behavior in this context is not general but specific behavior prescribed by religion. Therefore, this dimension also reflects the extent to which a person fulfills the ritual obligations of their religion. For example, performing prayer, zakat, fasting, hajj, and so on.

Third, *the experiential dimension*. It covers the religious feelings experienced by religious adherents or religious feelings that have been experienced and felt, such as feeling close to God, feeling peaceful when praying, being touched by hearing verses from scriptures, feeling afraid of sinning, feeling happy when one's prayers are answered, and so on. Fourth, *the intellectual dimension*. It is the extent to which a person knows and understands the teachings of his religion, especially those contained in scriptures, hadith, knowledge of fiqh, and so on. Religious attitudes in accepting and evaluating religious teachings are closely related to his religious knowledge. Fifth, the effect or practice dimension (*the consequential dimension*), which is the effect of religious teachings on general behavior, which is not directly and specifically determined by religion. The practice dimension is also interpreted as the extent to which the implications of religious teachings influence a person's behavior in social life. For example, donating wealth for religious and social purposes, visiting the sick people, strengthening silaturahmi, or the kinship, and so on.

Based on the opinions above, it can be concluded that religiosity has five dimensions, namely: the dimension of belief (*the ideological dimension*), the dimension of worship or religious practice (*the ritualistic dimension*), the dimension of feeling or appreciation (*the experiential dimension*), the dimension of religious knowledge (*the intellectual dimension*), and the dimension of effect or practice (*the consequential dimension*). According to Kandil (2023), throughout the early 20th century, leading pioneers of the humanities (e.g., James, 1902; Freud, 1927; Skinner, 1969) viewed religion as a belief system that positively impacts society. They viewed religion as a catalyst for prosocial behavior, curbing aggression, and encouraging good morals (Forst, 2017). However, by the mid-20th century, perceptions of religion began to shift. Critics began to question the importance of religion due to its potential negative impacts on its adherents. According to Kandil (Kandil, 2023), scholars such as Stouffer (1955), Rokeach (1960), Filsinger (1976), Beatty & Walter (1984), Altemeyer &

Hunsberger (1992), and Reimer & Park (2001) highlighted the direct relation between religion and intolerance (Powell & Clarke, 2013). After the attacks of September 11, 2001, and various conflicts in the name of religion in various parts of the world, there has also been an increase in research linking religion with intolerance.

Research by Muhid (2020) and Al-Fariz (2021) found that different types of religious orientation have varying effects on religious tolerance. Intrinsic religious orientation has a positive effect on religious tolerance, while extrinsic religious orientation has a negative effect. Individuals with an intrinsic religious orientation tend to be more tolerant of religion than those with an extrinsic religious orientation. Personality traits also significantly influence religious tolerance. However, only hospitality and openness have a partially significant effect on religious tolerance. Research by A. J. Fuad & Masuud (2023) found that the higher a student's religiosity, the more tolerant they are. This positive relationship comes from the religious maturity of Kediri students. In Kediri, the values of tolerance and religiosity are taught in two areas of study at the university, through religious education and civics, and the good environment which fosters tolerance

Religious tolerance is crucial in shaping the relationship between religious belief and happiness. Individuals with high religious tolerance have greater happiness from their religious beliefs, while those with low religious tolerance experience a smaller impact on their happiness. Promoting religious tolerance is crucial in maximizing the positive influence of religious belief on happiness (Zuhdiyah et al., 2023).

According to Sukmawati (Sukmawati et al., 2024), emotional maturity and religiosity are related to religious tolerance, indicating that each dimension of emotional maturity and religiosity is related to religious tolerance. Furthermore, research by Rahmat (Rahmat et al., 2025) found that school type influences the development of religious attitudes, in which public schools are more effective in fostering religiosity and tolerance. This study highlights the need for further investigation into pedagogical approaches used in junior high schools that successfully promote religious tolerance. This study also calls for the development of a model of religious education in MTs that integrates strategies for building tolerance without sacrificing religious commitment.

Religion's position is like two sides of a coin in which they are opposite. Religion is a positive, tolerant force, with religious teachings around the world

emphasizing universal values such as compassion, peace, justice, and respect for others, which inherently support tolerance, while the opposite position has a negative, anti-tolerant force. (Dawkins, 2001) describes religion as a significant trigger of hostility and intolerance and advocates its elimination. Wellman, J. K., & Tokuno (2004) acknowledged patterns within religion that can lead to conflict and violence. Atheist theorists such as (Dennett, 2006), (Hitchens, 2007), and Stenger (2009) go further, relating terrorism and racism directly to religion. They create a polemic atmosphere by attacking religion and advocating its weakening. The claim is that beliefs, without supporting evidence, should not be respected, as they often cause social problems (Stenger, 2009).

Powell & Clarke (2013) found that although the negative aspects of tolerance have prevented many thinkers from viewing it as the highest moral ideal, it could be a significant achievement in terms of religious tolerance. It is the first step towards understanding and respecting other religions. Therefore, tolerance in a religious context is optimal, as it is free from religious fanaticism and egoism. Religious tolerance flourishes within this mosaic of pluralism, fostering an environment that fosters equality and acceptance. The Universal Declaration of Human Rights of the United Nations, a beacon of hope, calls on states to protect these fundamental freedoms, upholding impartiality and transparency (Kandil, 2023).

Many theorists argued that the relation between religion or religiosity and intolerance is unfounded (Eisenstein, 2006). They argued that faith is not inherently related to violence (Kandil, 2023). Religion contributes to humanity by fostering positive qualities such as generosity, integrity, compassion, empathy, respect, and harmony (Kandil, 2023). It also regulates values in daily life, playing a socializing role (Stark & Roger, 2000). Furthermore, a study showed that individual religiosity predicts the support for democracy and tolerance (Gu & Bomhoff, 2012). Religious organizations also engage in faith-based humanitarian initiatives, further contributing to society (Olsen, 2019). Based on the explanation above, it can be concluded that several theories and research results have proven that religion and religiosity are related to various aspects of behavior, especially tolerance.

The results of the data analysis on the relationship between *Religiosity and Religious Tolerance*

The results of the data analysis on the relationship between religiosity and religious tolerance produced data that met the requirements for meta-analysis (table 1).

Table 1.

Tabulation of Research Data that meets the requirements for analysis

No	Study	Dependent Variable	Independent Variable	N	rx	F	t	a	b
1	Muhid (2020)	religious tolerance	intrinsic religious orientation	228			5,277	0,927	0,912
2	Muhid (2020)	religious tolerance	Extrinsic religious orientation	228			5,951	0,927	0912
3	Ardi, Tobing, Agustina, Iswahyudi dan Budiarti (2021)	tolerance towards believers in indigenous faiths	religious schema	1,192		4,78		0,878	0,897
4	Ardi, Tobing, Agustina, Iswahyudi dan Budiarti (2021)	tolerance towards atheists	religious schema	1,192		100,08		0,881	0897
5	Al-Fariz dan Saloom(2021)	religious tolerance	intrinsic religious orientation	360			- 0,426		
6	Al-Fariz dan Saloom(2021)	religious tolerance	Extrinsic religious orientation	360			0,456		
7	Latuconsina, Pelupessy dan Lating (2023)	Tolerance behavior	religious schema	72			3,937	0,754	0,808

8	Fuad dan Masuwd (2023)	Tolerance attitudes	Religiosity	160	0,183			0,8	0,8
9	Nugroho dan Wahyono (2023)	Religious Intolerance	Attitude of Religious Tolerance	80	- 0,305				
10	Zuhdiyah, Darmayanti dan Khodijah (2023)	Religious Beliefs	religious tolerance	735	0,539			0,717	0,845
11	Sabdin dan Zulkefli, (2023),	Inter-Ethnic Tolerance	Religious Knowledge	53	0,282			0,813	0,934
12	Sabdin dan Zulkefli, (2023),	Inter-Ethnic Tolerance	Religious Personality	53	0,726			0,813	0,934
13	Sukmawati, Baroroh, Juwita, Amalia dan Sawani (2024)	Religiosity	religious tolerance	182			2,073	0,976	0,888
14	Rahmat, Supriadi, Fakhruddin, Surahman, Taufik dan Nurjanah (2025)	religious tolerance among MT's students	Religiosity	200	0,055				
15	Rahmat, Supriadi, Fakhruddin, Surahman, Abdillah dan Nurjanah (2025)	religious tolerance among SMP students	Religiosity	200	0,589				

The following are the results of corrections for sampling error and measurement error which test the relationship between religiosity and religious tolerance.

Correction of sampling error to test the relationship between Religiosity and Religious Tolerance

The analysis of the sampling error correction calculations yielded 15 studies, involving a total of 5,289 subjects. The following summarizes the results of the sampling error correction calculations for the relationship between religiosity and religious tolerance.

Table 2.

Summary of data for calculating sampling error corrections on the relationship between religiosity and religious tolerance.

Information	Results
Number of Sample (N)	5289
Total r	5,726
Estimate of population r or mean r ($\bar{r}$)	0,681
Weighted population correlation variance (Sr^2)	0,16119
Sampling error correlation variance (Se^2)	0,611885085
Estimate of population correlation variance (σpr^2)	0,06079
the impact of sampling error	24,00%

Based on the results of the correction for sampling errors, the estimated population r (mean r) is obtained = 0.681 with a weighted population correlation variance $Sr^2 = 0.16119$, a sampling error correlation variance $Se^2 = 0.611885085$, and an estimated population correlation variance $\sigma pr^2 = 0.06079$. The impact of sampling error is 24.00%. The results of the calculation of the correction for sampling error artifacts for the relationship between religiosity and religious tolerance can be seen in Table 2.

Measurement error correction to test the relationship between Religiosity and Religious Tolerance

The results of the detailed corrections to the measurement artifacts obtained an average measurement error of A for 0.382267379, while the population correlation estimate (ρ) is 1.782349054, the sum of the squared coefficients of variation (V) is 1.075974559, a variant that refers to the variation of the artifact (σ^2) is 0.499484481, the actual population correlation variance Var (r) is -2.321757591, and confidence interval ($r\rho$) is 0.1190896. The impact of the variation in reliability is 96.90%. The results of the calculation of measurement error artifact correction to test the relationship between religiosity and religious tolerance can be seen in Table 3.

Table 3.

Summary of measurement error artifact correction calculation data to test the relationship between religiosity and religious tolerance.

Information	Results
Number of Samples (N)	5289
Number of Research	15
Mean measurement error (A)	0,382267379
Population correlation estimate (r)	1,782349054
Sum of Squares coefficient of variation (V)	1,075974559
Variants which refer to variations in artifacts (σ^2)	0,499484481
True population correlation variance Var (r)	-2,321757591
confidence interval (rp)	0,1190896
Impact of reliability variation	9,11%

Based on the data above, the obtained total r value is 5.726, estimating that the average correlation for the study population is $r = 0.681$. This sample is representative because only 40.29% of the correlation variance is due to sampling error, and the impact of variation on reliability is 9.11%. In other words, the measurement error is still within the confidence range. This analysis leads to the conclusion that there is a correlation between religiosity and religious tolerance. The results obtained by this study indicate a significant correlation between religiosity and religious tolerance or spirituality and tolerance.

The effect of Religiosity on Religious Tolerance through meta-analysis

Meta-analytical research showed that religiosity influences religious tolerance. Religion is a commitment or devotion to the teachings of a particular religion. Ritual activities include praying, reading scriptures, attending services at a place of worship, worshipping a particular God or deities, adhering to certain doctrinal positions, and identifying as part of a particular religious community. Religion is sometimes used for practical reasons such as providing security, comfort, status, or social support, while others focus on religion to live selflessly and compassionately (Van Dierendonck, D., & Mohan, 2006, Steger, M. F., & Frazier, 2005) stated that religion provides people with the opportunity to find meaning in their lives because people need to believe that their lives matter. Religiosity becomes important when related to religious tolerance in society. Tolerance is respect for others' principles. This does not mean that someone must give up their beliefs or principles but must reflect a strong attitude of faith (A. J. Fuad & Masuwd, 2023). There are at least 5 principles of tolerance between

religions, namely: (1) There are no obstacles in religion; one is free to choose a religion based on one's beliefs; (2) Humans have the right to choose and adhere to the religion they believe in and worship according to it; (3) Do not force someone to adhere to a certain belief; and (4) God Almighty does not prohibit the lives of people who do not know or are not religious, in the hope of avoiding hostility. Religion has described two relationships that must be carried out by its adherents, such as vertical and horizontal relationships, and tolerance is a horizontal relationship.

The forms of tolerance that must be upheld are (1) religious tolerance and (2) social tolerance. Religious tolerance involves beliefs related to faith, namely a good attitude to provide opportunities for adherents of other religions to embrace the religion they believe in. Meanwhile, social tolerance is an attitude and action that respects the diversity of backgrounds, views and beliefs between people in a social environment.

The newest scientific study has taken a more objective view, exploring the pro-social impact of religion. Some theorists highlight the parochial altruism character within religious groups, in which positive attitudes toward fellow believers exist with negative feelings toward others (Bernhard et al., 2006) (Blogowska, J., & Saroglou, 2011). Johnson (2012) argued that religion has a paradoxical influence, fostering favoritism and fanaticism. Philpott (2013) draws a parallel between religion and nationalism, suggesting that both contribute to the formation of intergroup identity, loyalty, and hostility. Furthermore, religious rituals such as pilgrimage and communal prayer play a role in fostering these characteristics.

Some scholars adopt a middle-way approach, recognizing that religion has two faces. For example, Altemeyer & Hunsberger (2004) argued that religiosity associated with fundamentalism fosters hostility, while autonomous religiosity can foster tolerance. Faith can be a boost for both tolerance and conflict (Scott, P. M., & Cavanaugh, 2007). Viewing situations from a divine perspective has the potential to reduce intergroup hostility. While attending religious services can enhance group identity and foster hostility toward other religious groups, religious devotion alone does not have such an impact (Ginges et al., 2009). (Smith, 1989) emphasizes the crucial role of religion in social integration and the advancement of human civilization. He acknowledges that religion can have both constructive and destructive aspects, linking intolerance to adherents' claims to possess absolute truth and a lack of knowledge about other faiths. Smith proposes adopting a liberal approach to the beliefs of other religious groups,

encouraging early introduction and friendly interaction with diverse religious communities through family, education, and the media.

Fuad (N. Fuad, 2015) explained in his research that the religious dimension (religiosity) plays a significant role and has significance in people's lives. It provides a system of religious beliefs and social relationships. Religion in daily life can serve as a fundamental function that is beneficial for the formation of a "moral community." Furthermore, strengthening religious tolerance in society can be an effort to prevent religious conflict. The cause of religious conflict is the low level of religious tolerance in society.

Tolerance can be understood as an individual's attitude of accepting the existence of other beliefs or practices that are different, even if they differ from their own. Essentially, religious tolerance is an individual's attitude or action that respects the freedom of others to believe, embrace, and practice worship according to their beliefs. On the contrary, religious intolerance is an attitude that shows a rejection (*takfir*), disrespecting the freedom of others to believe, embrace, and worship according to different beliefs. Intolerant people tend to be unable to appreciate and respect different beliefs and are fanatical about their religion by denying the beliefs of others.

Fuad's (N. Fuad, 2015) research explained that social, political, economic, cultural, and even religious demands indicated that every program to improve the quality of life for peace and security is important to implement. An effort to create a peaceful and secure condition is through strengthening religious tolerance, because it is known that Indonesia is a pluralistic nation, as mentioned above. Therefore, a culture of peace is a necessity that must be possessed in order to achieve local, regional, national, and even global security. Thus, the program of increasing religious tolerance play a crucial and strategic role. If the implementation of religious tolerance runs well, the expected conditions are safe and peaceful conditions for the entire society. Religious tolerance can be implemented and developed from a person's smallest environment like family and education. In the research of Kartini et al. (2019), having a tolerant attitude is a way that must be taken by all religious communities in creating harmony in religious life. A study cannot be fully trusted due to artifacts or mistakes made by the researcher. The results of this study can provide more specific guidance for further research on how religiosity affects religious tolerance.

Conclusion

Many theories and studies attempt to explain, guide, and predict various factors related to religious tolerance, one of which is religiosity factors. Extensive research has been conducted on religiosity and religious tolerance. This is because tolerance is a common aspect in human life. The purpose of this study is to determine whether religiosity can influence religious tolerance. The aim of this research is to find out whether religiosity has a relationship with tolerance. This type of research is a meta-analysis, which aims to conclude, integrate, and interpret data from previous research. The results show that a total r is 2.93, which suggests an average correlation for the study population of $r = 0.174$. This sample is representative because only 40.29% of the correlation variance is due to sampling error, and the impact of variation on reliability is 96.90%.

The results of this analysis lead to the conclusion that there is a significant relationship between religiosity and religious tolerance. The results of this meta-analysis, as the result of other meta-analysis, have several limitations. *First*, they are based on natural correlations, so they cannot bring strong conclusions. *Second*, meta-analysis results are often limited by the quality of the main research. *Third*, cultural influences, including various gender, age, ethnicity, and religious teachings, are ignored. The variables of religiosity and religious tolerance in Indonesia could have different meanings and interpretations, and they are greater than in Western countries, in which the theories and constructs are developed. Therefore, several considerations must be made when adapting them into Indonesian conditions. A study cannot be fully trusted due to artifacts or mistakes made by the researcher. Future research is expected to include stricter criteria to ensure that other factors are included, such as examining the specifics of the measurement instrument used, such as religious identity and culture, or expanding the criteria to examine its influence on the tolerance measurement instrument with more specific variables. Moreover, the results of this study can provide more specific guidance for further research on how religiosity influences religious tolerance.

References

- Agorastos A., Demiralay, C., & Huber, C.G. (2014). Influence of religious aspects and personal beliefs on psychological behavior: focus on anxiety disorders. *Psychology Research and Behavior Management* 7, 93–101, <https://doi.org/10.2147/PRBM.S43666>.
- Akbar & Rantesalu, S.B.(2023).Christians' Tolerance Of Muslims' Religious Sounds In Tana Toraja. *Al-Qalam Jurnal Penelitian Agama dan Sosial Budaya*, 29(1), 51-60. <https://doi.org/10.31969/alq.v29i1.1174>
- Al Fariz, A. B., & Saloom, G. (2021). The Effect Of Intellectual Humility, Multicultural Personality, and Religious Orientation Toward Religious Tolerance On Students Of UIN Syarif Hidayatullah Jakarta. *Psikis : Jurnal Psikologi Islami*, 7(1), 10-19. <https://doi.org/10.19109/psikis.v7i1.6524>
- Altemeyer, B., & Hunsberger, B. (2004). A revised religious fundamentalism scale: The short and sweet of it. *The International Journal for the Psychology of Religion*. 14(1), 47-54. <https://theauthoritarians.org/wp-content/uploads/2024/08/EBSCO-FullText-2024-08-05.pdf>
- Ardi, R., Tobing, D.H., Agustina, G.N., Iswahyudi, A.F., Budiarti, D. (2021), Religious schema and tolerance towards alienated groups in Indonesia, *Heliyon*, <https://doi.org/10.1016/j.heliyon.2021.e07603>
- Argyle, M., & Beit-Hallahmi, B. (1975). *The social psychology of religion*. London: Routledge and Kegan Paul.
- Atran S, & Ginges J. (2012). Religious and sacred imperatives in human conflict. *Science*. 18, 336(6083), 855-7. <https://doi: 10.1126/science.1216902>.
- Aulet, S., & Vidal, D. (2018). Tourism and religion: sacred spaces as transmitters of heritage values. *Church, Communication and Culture*, 3(3), 237-259. doi:10.1080/23753234.2018.1542280
- Avramenko, R., & Promisel, M. (2018). When Toleration Becomes a Vice: Naming Aristotle's Third Unnamed Virtue. *American Journal of Political Science*, 62(4), 849–860. Retrieved from <http://www.jstor.org/stable/26598787>
- Baharuddin, M.A., Priyanto, A., Khotimah, K., Fauziani, S. & Syafik, M. (2025). The Values of Moderate Theology in Understanding Hadith: Insights from Indonesia. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 13(1), 43-64. DOI: 10.21043/fikrah.v13i1.29552
- Bakar, A. (2015). Konsep Toleransi dan Kebebasan Beragama. *Toleransi: Media Komunikasi Umat Beragama*. 7(2), 123–131. <https://media.neliti.com/media/publications/40377-ID-konsep-toleransi-dan-kebebasan-beragama.pdf>
- Batool, M., & Akram, B. (2020). Development and Validation of Religious Tolerance Scale for Youth. *Journal of Religion and Health*, 59, 1481-1493. <https://doi.org/10.1007/s10943-019-00897-5>

- Bernhard, H., Fischbacher, U., & Fehr, E. (2006). Parochial Altruism in Humans. *Nature*, 24, 442(7105), 912–5. doi: 10.1038/nature04981.
- Bilim, Y., & Düzgüner, S. (2015). Religious Tourism for Religious Tolerance. In *Religious tourism and pilgrimage management: an international perspective*. 79–92, <https://doi.org/10.1079/9781780645230.0079>
- Blogowska, J., & Saroglou, V. (2011). Religious Fundamentalism and Limited Prosociality as a Function of the Target. *The Society for the Scientific Study of Religion*, 50(1), 44–60. <https://doi.org/10.1111/j.1468-5906.2010.01551.x>
- Daradjat, Z. (1993). *Ilmu Jiwa Agama*. Jakarta : Bulan Bintang.
- Dawkins, R. (2001). *Religion's misguided missiles*. The Guardian.
- Dennett, D. (2006). *Breaking the Spell: Religion as a Natural Phenomenon*. New York: Viking.
- Digdoyo, E. (2018). Kajian Isu Toleransi Beragama, Budaya, dan Tanggung Jawab Sosial Media. *Jurnal Pancasila dan Kewarganegaraan*, 3(1): 46–59. DOI : 10.24269/jpk.v3.n1.2018.pp42–59
- Dumler-Winckler, E. J. (2019). *Tolerance and Forbearance: A Double Victory (A response to Bowlin's Tolerance Among the Virtues)*. Syndicate Network Symposia.
- Eisenstein, M. A. (2006). Rethinking the Relationship between Religion and Political Tolerance in the US. *Political Behavior*, 28(4), 327–348. <https://doi.org/10.1007/s11109-006-9014-5>
- Engelen, B. (2008). Tolerance: A Virtue?: Toward a Broad and Descriptive Definition of Tolerance. *Philosophy in the Contemporary World*, 15. doi: 10.5840/pcw20081515
- Forst, R. (2017). Toleration. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Metaphysics Research Lab, Stanford University. Retrieved from <https://plato.stanford.edu/entries/toleration/>
- Fuad, A. J., & Masuwd, M. (2023). Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students. *Tribakti: Jurnal Pemikiran Keislaman*, 34(2), 213–228. <https://doi.org/10.33367/tribakti.v34i2.3617>
- Fuad, N. (2015). Penanaman Toleransi Beragama Pada Anak Melalui Pendidikan. *Societas Die, Jurnal Agama dan Masyarakat*, 2(1), 252–280. <https://doi.org/10.33550/sd.v2i1.61>
- Galeotti, E. (2002). *Toleration as Recognition*. Cambridge: Cambridge University Press.
- Gazalba, S. (1987). *Ilmu Filsafat dan Islam tentang Manusia dan Agama*. Jakarta: Bulan Bintang.
- Ghufon, M.N., & Suminta, R.R. (2018), Apakah Beragama Membuat Bahagia; Meta-Analisis. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 6(2), 409–428. DOI: <http://dx.doi.org/10.21043/fikrah.v6i2.4081>
- Ginges, J., Hansen, I., & Norenzayan, A. (2009). Religion and support for suicide attacks. *Psychological Science*, 20, 224–230. <https://doi.org/10.1111/j.1467-9280.2009.02270.x>

- Glock, C. Y. & Stark, R. (1965). *Religion and Society in Tension*. Chicago: Rand McNally and Company.
- Gu, M. L., & Bomhoff, E. (2012). Religion and Support for Democracy: A Comparative Study for Catholic and Muslim Countries. *Politics and Religion*, 280–316. <https://doi.org/10.1017/S1755048312000041>
- Hayden, R. M. (2002). Balkans, Antagonistic Tolerance: Competitive Sharing of Religious Sites in South Asia and the. *Current Anthropology*, 43(2), 205–231. <https://doi.org/10.1086/338303>
- Hill, P.C. & Pargament, K.I. (2016). Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research. *Psychology of Religion and Spirituality* 5, no. 1 : 3–17. <https://doi.org/10.1037/0003-066x.58.1.64>
- Hitchens, C. (2007). *God is Not Great: How Religion Poisons Everything*. New York: Twelve Books.
- Hoffman, M. (2020). Religion and Tolerance of Minority Sects in the Arab World. *Journal of Conflict Resolution*, 64(2–3), 432–458. <https://doi.org/10.1177/0022002719864404>
- Hunter, J.E., & Schmidt, F.L. (1990). *Methods of Meta Analysis, Correcting Error and Bias Research Findings*. London; Sage Publications.
- Johnson, M. K., Rowatt, W. C., & LaBouff, J. P. (2012). Religiosity and prejudice revisited: In-group favoritism, out-group derogation, or both? *Psychology of Religion and Spirituality*, 4(2), 154–168. <https://doi.org/10.1037/a0025107>
- Kandil, E. (2023). The Relationship between Religions and Tolerance. *International Journal of Humanities and Language Research*, 6(2), 1–14. <https://doi.org/10.21608/ijhlr.2024.279416.1025>
- Kaufmann, . & Reips, U.-D. (2024). Meta-analysis in a digitalized world: A step-by-step primer. *Behavior Research Methods*, 56:6613–6633. <https://doi.org/10.3758/s13428-024-02374-8>
- King, P. (2012). *Value of Tolerance*. New York : Routledge.
- Latuconsina, A. Pelupessy, M.K.R., & Lating, A.D. (2023). Pengaruh Skema Religius dan Empati terhadap Perilaku Toleransi Masyarakat Ambon di Maluku. *Dialog*, Vol. 46, No. 1, 15–25 <https://doi.org/10.47655/dialog.v46i1.689>
- Lemos CM, Gore RJ, Puga-Gonzalez I, Shults FLRon (2019) Dimensionality and factorial invariance of religiosity among Christians and the religiously unaffiliated: A cross-cultural analysis based on the International Social Survey Programme. *PLoS ONE* 14(5): e0216352. <https://doi.org/10.1371/journal.pone.0216352>
- Mahbubah, L., Suharsono, Y., & Mukhtar, L. (2022). Implementasi Toleransi Beragama Di Kalangan Mahasiswa Universitas Muhammadiyah Malang. *Proceeding of International Conference Cultures & Languages*. Vol. 1, No.1, 13–25. <https://conferences.uinsaid.ac.id/iccl/paper/view/88/66>
- Monks, F.J., dan Knors, A.M.P., Haditono, S. R. (1989). *Psikologi Perkembangan: Pengantar dalam Berbagai Bagiannya*. Yogyakarta : Gadjah Mada University Press.

- Muhid, A. (2020). Religious tolerance among college students: How it's influenced by religious orientation and personality traits?. *Humanitas Indonesian Psychological Journal Vol. 17*, No. 1, February 2020, 55–63. doi 10.26555/humanitas.v17i1.12222.
- Mutiara, Purwanta, E., Basuki, A. & Eliasa E.I. (2023). The Relationship between Multicultural Education and Tolerance in Students. *International Journal of Multicultural and Multireligious Understanding (IJMMU) Vol. 10*, No. 7 108–114. <http://dx.doi.org/10.18415/ijmmu.v10i7.4807>
- Nugroho, M.I., & Wahyono, S.B. (2023). Correlation Between the Attitude of Religious Tolerance Educators with Religious Intolerance of Learners. *Al-Ishlah: Jurnal Pendidikan Vol.15*, 1 (March, 2023), pp. 653–664, DOI: 10.35445/alishlah.v15i1.2350
- Olsen, D. H. (2019). The Symbolism of Sacred Space. In D. Vidal-Casellas, S. Aulet, & N. Crous (Eds.), *Tourism, Pilgrimage and Intercultural Dialogue: Interpreting Sacred Stories* (pp. 29–42). Oxfordshire & Boston: CABI Religious Tourism and Pilgrimage Series.
- Oyetoro, T.R. & Talabi, J.M. (2023). Religious Tolerance: A Tool For National Development. *Edumania-An International Multidisciplinary Journal*, 01(02), 33–47. DOI: <https://doi.org/10.59231/edumania/8972>
- Pargament, K. I. (1997). *The Psychology of Religion and Coping*. New York: Guildford Press.
- Pereira Menaut, AC., Pereira Sáez, C. (2023). Toleration and Fundamental Rights. In: Cremades, J., Hermida, C. (eds) *Encyclopedia of Contemporary Constitutionalism*. Springer, Cham. https://doi.org/10.1007/978-3-319-31739-7_70-1
- Philipose, R. (2021). Explained: Why the EU's top court has permitted employers to ban headscarves at work. The Indian Express. Retrieved from <https://indianexpress.com/article/explained/european-union-headscarf-ban-work-protests-7416537/>
- Philpott, D. (2013). The Justice of Forgiveness. *Journal of Religious Ethics*, 41(3), 400–416. <https://doi.org/10.1111/jore.12021>
- Powell, R., & Clarke, S. (2013). Religion, Tolerance, and Intolerance: Views from Across the Disciplines. In S. Clarke, R. Powell, & J. Savulescu, Religion, *Intolerance, and Conflict: A Scientific and Conceptual Investigation*. Oxford University Press.
- Rahmat, J (2004), *Psikologi Agama sebuah pengantar*, Bandung: PT Mizan Pustaka,
- Rahmat, M., Supriadi, U., Fakhruddin, A., Surahman, C., Abdillah, H. T, & Nurjanah, N. (2025). Religiosity and Interfaith Tolerance Among Students in Indonesian Islamic and General Junior Secondary Schools. *Jurnal Pendidikan Islam* 11(1) (2025) 115 – 132 DOI: 10.15575/jpi.v11i1.44660
- Sabdin, M., and Zulkefli, M.I.I., (2023), “The Relationship Between Religious Knowledge, Religious Personality and Inter-Ethnic Tolerance Among Malaysian Undergraduate Students” in *International Conference on Environmental, Social and Governance, KnE Social Sciences*, pages 336–348. DOI 10.18502/kss.v8i20.14613
- Scott, P. M., & Cavanaugh, W. (Eds.). (2007). *The Blackwell Companion to Political*

- Theology*. Oxford: Blackwell.
- Shihab, M. Q. (1993). *Membumikan Al-Qur'an*. Bandung: Mizan.
- Smith, H. (2009). *The World's Religions*. Barking: Harper Collins e-books.
- Steger, M. F., & Frazier, P. (2005). Meaning in life: One link in the chain from religion to well-being. *Journal of Counseling Psychology*, 52, 574–582.
<https://psycnet.apa.org/doi/10.1037/0022-0167.52.4.574>
- Stenger, V. (2009). *The New Atheism: Taking a Stand for Science and Reason*. Amherst: Prometheus Books.
- Sukmawati, F., Baroroh, E.Z., Juwita, N., Amalia, K., and Sawani, Y. (2024). Emotional Maturity, Religious Tolerance and Religiosity Within Millennial Generation. *AL ALBAB: Volume 13* Number 1, 95–113. <https://doi.org/10.24260/alalbab.v13i1.3028>.
- Triandafyllidou, A. (2012). *Accept Pluralism Addressing Cultural, Ethnic & Religious Diversity Challenges in Europe: A Comparative Overview of 15 European Countries*. San Domenico di Fiesole - Italy: European University Institute.
- Van Dierendonck, D., & Mohan, K. (2006). Some thoughts on spirituality and eudaimonic well-being. *Mental Health, Religion & Culture*, 9(3), 227–238.
[doi:10.1080/13694670600615383](https://doi.org/10.1080/13694670600615383)
- Verkuyten, M., Yogeeswaran, K., & Adelman, L (2019). Intergroup Toleration and Its Implications for Culturally Diverse Societies. *Social Issues and Policy Review*, 13(1), 5–35. DOI: 10.1111/sipr.12051
- Verkuyten, M., Yogeeswaran, K., & Adelman, L (2020) Toleration and prejudice-reduction: Two ways of improving intergroup relations. *European Journal of Social Psychology*, 50:239–255. DOI: 10.1002/ejsp.2624
- Wahdah. (2019). Problematika Toleransi Umat Beragama Di Indonesia Di Era Modern: Solusi Perspektif Al-Quran. *Prosiding Konferensi Internasional Antasari*, 1(1), 464–478. <https://jurnal.uin-antasari.ac.id/index.php/proceeding/article/view/3750>
- Wellman, J. K., & Tokuno, K. (2004). Is Religious Violence Inevitable? *The Journal for the Scientific Study of Religion*, 43(3), 291–296. <https://doi.org/10.1111/j.1468-5906.2004.00234.x>
- Zuhdiyah, Z., Darmayanti, K. K. H., & Khodijah, N. (2023). The Significance of Religious Tolerance for University Students: Its Influence on Religious Beliefs and Happiness. *Islamic Guidance and Counseling Journal*, 6(1).
<https://doi.org/10.25217/igcj.v6i1.3551>

This page intentionally left blank