

Fostering Civic Tolerance through the Internalization of Hasthalaku as Javanese Local Wisdom: A Literature Review

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Abstract

The increasing complexity of social diversity, digital interactions, and societal polarization in contemporary life has intensified the need to strengthen civic tolerance among citizens. Civic tolerance is a fundamental element of democratic citizenship, as it enables individuals to respect differences, engage in constructive dialogue, and maintain social harmony within pluralistic societies. This study aims to examine the potential of Hasthalaku, a Javanese local wisdom framework, as a cultural foundation for fostering civic tolerance through the internalization of its core values. This study employs a literature review approach to synthesize and analyze scholarly works related to civic tolerance, local wisdom, citizenship education, character education, and the philosophical values embodied in Hasthalaku. The findings reveal that the eight values of Hasthalaku, namely gotong royong, grapyak semanak, guyub rukun, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa slira, promote cooperation, social harmony, empathy, humility, mutual respect, and tolerance. These values are closely aligned with the principles of democratic citizenship and contribute to the development of citizens who respect diversity, engage in peaceful conflict resolution, and actively support social cohesion. Furthermore, integrating Hasthalaku-based values into citizenship education and community learning initiatives provides a culturally relevant approach to cultivating civic character and strengthening civic tolerance in Indonesia's multicultural society. This study concludes that Hasthalaku offers a valuable cultural and normative framework for promoting civic tolerance and reinforcing democratic citizenship in contemporary civic life.

Keywords: Hasthalaku; Javanese local wisdom; citizenship education

Introduction

Contemporary civic life is marked by growing social diversity, intensive digital interaction, and rising societal polarization, all of which place new pressure on the capacity of citizens to live together peacefully. Empirical evidence from Indonesia suggests that social media use has expanded rapidly while intolerant discourse has become increasingly visible, even though such visibility does not always correspond to a genuine shift in underlying public attitudes (Shidiq et al., 2026). Longitudinal survey data further indicate that religious intolerance in Indonesia is systematically associated with socio-economic conditions, showing that intolerance is not merely an incidental phenomenon but a

structural one that requires sustained civic intervention (Yusuf et al., 2020). At the same time, digital platforms have become primary arenas of political mobilization, where polarizing content and echo chambers can deepen societal cleavages among young citizens (Nugroho, 2025). These conditions underscore the urgency of strengthening civic tolerance as a core disposition of democratic citizenship.

Civic tolerance is generally understood as the willingness of citizens to accept, respect, and coexist with individuals or groups who hold different beliefs, identities, or ways of life, even when such differences are not personally endorsed (Verkuyten, 2022). Tolerance is discursively constructed and culturally situated, meaning that its meaning and practice vary according to the normative frameworks

available within a given society (Verkuyten & Kollar, 2021). Beyond its normative dimension, tolerance also functions as a form of social capital: communities with stronger interpersonal trust and social ties tend to display higher levels of tolerance toward outsiders and minorities (Wise & Driskell, 2017). Similarly, the acceptance of diversity has been shown to serve as a structural building block of broader social cohesion, linking individual attitudes to the stability of pluralistic societies (Arant et al., 2021). These theoretical positions converge on the idea that civic tolerance cannot be cultivated through legal or institutional means alone, but requires cultural and educational reinforcement embedded in citizens' everyday lives.

Citizenship education has long been positioned as the primary vehicle for instilling tolerance and democratic dispositions among younger generations. Innovative citizenship education models, such as digitally mediated "Smart Mobile Civic" learning, have been shown to strengthen students' tolerant attitudes toward diversity while reinforcing Pancasila values (Trisiana et al., 2025). Citizenship education has likewise been linked to the formation of global citizenship dispositions, including pro-environment behavior, mutual assistance, and tolerance awareness cultivated through school engagement (Casma et al., 2022). However, contemporary citizenship education continues to face the challenge of translating tolerance from an abstract civic value into a lived, culturally grounded practice, particularly in a nation as ethnically and religiously diverse as Indonesia.

Local wisdom offers a promising cultural resource for addressing this challenge because it is normatively persuasive, socially embedded, and intergenerationally transmitted. Gotong royong, the Indonesian ethos of mutual cooperation, has been documented as a value actively taught through social studies school textbooks to cultivate cooperation, mutual respect, and societal commitment among students (Aryaningsih et al., 2024). Beyond the school curriculum, the internalization of local wisdom values more broadly has been shown to strengthen character education for students confronting the pressures of globalization (Wulandari et al., 2024). Gotong royong has also been mobilized as an alternative civic mechanism in local political processes, reflecting its continuing relevance to democratic life (Fatimah et al., 2023), and it resurfaced as a unifying civic idiom during

recent episodes of political unrest through grassroots solidarity movements (Illahiati, 2025). Within Javanese culture specifically, the Hasthalaku framework, comprising eight interrelated values of social conduct, has been shown to reduce intolerant behavior when actively cultivated within local communities in Solo (Saudah et al., 2023), and it has proven adaptable enough to be internalized as a character-education strategy even in specialized educational contexts, such as through braille comics for visually impaired students (Al Aziz et al., 2023).

Despite this growing body of work, existing studies on Hasthalaku have predominantly examined its role in localized contexts, such as counseling, disability-inclusive education, or community-level conflict prevention, without systematically situating it within the broader theoretical framework of civic tolerance and citizenship education. This gap is significant because Hasthalaku, as a culturally embedded normative system, holds considerable potential to bridge the abstract principles of democratic citizenship with the lived cultural practices of Javanese society. This study therefore aims to examine how the internalization of Hasthalaku values can serve as a cultural foundation for fostering civic tolerance, and to analyze the relevance of these values for strengthening citizenship education in Indonesia's multicultural society.

Method

This study employs a literature review approach, using narrative synthesis to systematically identify, evaluate, and integrate scholarly findings relevant to Hasthalaku, civic tolerance, local wisdom, and citizenship education. The literature review approach was selected because the objective of this study is conceptual and integrative in nature, namely to map the relationship between a specific cultural value system and an established theoretical construct in citizenship studies, rather than to test a hypothesis through primary data collection.

Sources were identified through systematic searching of Google Scholar, the Indonesian Science and Technology Index (SINTA), Garuda (Garba Rujukan Digital), the Directory of Open Access Journals (DOAJ), and Scopus-indexed databases. The search employed combinations of the following

keywords: “Hasthalaku”, “kearifan lokal Jawa”, “civic tolerance”, “citizenship education”, “gotong royong”, and “local wisdom character education”. Boolean operators (AND, OR) were used to refine the search results and ensure adequate topical coverage.

The inclusion criteria applied in this study were: (1) peer-reviewed journal articles published within the last ten years (2016–2026); (2) articles indexed in SINTA, Scopus, DOAJ, or other internationally reputable and Crossref-registered journals; (3) articles directly relevant to Hasthalaku, Javanese local wisdom, civic or citizenship tolerance, or citizenship education; and (4) articles published in Indonesian or English. Textbooks, unpublished theses, and non-peer-reviewed sources were excluded to preserve the academic traceability and verifiability of the evidence base. A total of twenty-two articles meeting these criteria were retained for analysis.

Data analysis was conducted through thematic synthesis. Each Hasthalaku value identified in the literature was mapped against the cognitive, affective, and behavioral dimensions of civic tolerance as conceptualized in the tolerance literature, allowing the study to identify convergences between the normative content of Hasthalaku and the theoretical requirements of democratic citizenship. Findings were then organized thematically to address the internalization of Hasthalaku values, their alignment with civic tolerance, and their implications for citizenship education.

Result and Discussion

The Eight Values of Hasthalaku and Their Normative Content

Hasthalaku is a Javanese cultural framework comprising eight interrelated values of social conduct: gotong royong (mutual cooperation), grapyak semanak (friendliness and openness), guyub rukun (communal harmony), lembah manah (humility of heart), ewuh pekeuwuh (social sensitivity and consideration), pangerten (mutual understanding), andhap asor (modesty and respect toward others), and tepa slira (empathy and consideration for others' feelings) (Saudah et al., 2023). Rooted in everyday Javanese social life, these values have traditionally functioned as an informal moral framework that

regulates interpersonal relationships through cooperation, mutual respect, and social harmony. Their internalization has been associated with reduced intolerant behavior by encouraging empathy, collective responsibility, and sensitivity toward others in daily interactions (Saudah et al., 2023). Moreover, the successful adaptation of Hasthalaku into inclusive educational media for students with visual impairments demonstrates that its normative values are not confined to a particular cultural setting but can be translated into diverse educational contexts. This adaptability highlights Hasthalaku's potential as a culturally grounded framework for character and citizenship education, particularly in fostering civic tolerance across different learning environments (Al Aziz et al., 2023).

Gotong Royong and Guyub Rukun: Cultivating Cooperative and Harmonious Citizenship

Among the eight values of Hasthalaku, gotong royong and guyub rukun provide the strongest foundation for cultivating cooperative and harmonious citizenship. Gotong royong has long been recognized as a defining feature of Indonesian civic life because it promotes collective responsibility, mutual assistance, and active participation in addressing shared community concerns. Contemporary studies indicate that these values continue to be systematically integrated into citizenship learning. Analyses of social studies textbooks, for example, show that gotong royong is intentionally taught to foster cooperation, mutual respect, and civic responsibility, thereby connecting local cultural traditions with the development of civic competence (Aryaningsih et al., 2024).

The civic significance of gotong royong also extends beyond formal education. During local elections, it has been adapted as a community-based mechanism for supporting political participation through collective fundraising (Fatimah et al., 2023). Likewise, the Warga Jaga Warga movement demonstrated how gotong royong could be revitalized as a form of grassroots solidarity and civic engagement during the political unrest of 2025, encouraging neighborhood-level cooperation in responding to shared social challenges (Illahiati, 2025). These examples illustrate that gotong royong remains a dynamic civic value

that continues to shape collective action in contemporary Indonesian society.

Complementing this cooperative orientation, *guyub rukun* emphasizes the maintenance of harmonious social relationships despite differences in social, cultural, or religious backgrounds. Recent studies on Javanese community-based character education continue to identify *guyub rukun* as a fundamental value for promoting peaceful coexistence and strengthening social cohesion within local communities (Widianto & Lutfiana, 2021). When understood together, *gotong royong* and *guyub rukun* extend beyond cultural traditions to function as civic dispositions that encourage cooperation, inclusivity, and mutual accommodation. Within the framework of citizenship education, these values operationalize civic tolerance by encouraging citizens not only to respect diversity but also to engage constructively with others in pursuit of shared community well-being.

Lembah Manah and Andhap Asor: Humility as a Precondition for Respecting Difference

Lembah manah and *andhap asor* represent the humility-oriented dimension of *Hashthalaku* by encouraging individuals to interact with others without arrogance or a sense of superiority. Rather than emphasizing self-restraint alone, these values cultivate an attitude of equality, respect, and openness toward people from diverse social, cultural, and religious backgrounds. Such an orientation aligns closely with the cognitive dimension of civic tolerance, which requires citizens to acknowledge the equal legitimacy of others' beliefs, identities, and rights despite differences in worldview or affiliation (Verkuyten & Kollar, 2021).

The educational relevance of these values is reflected in character education initiatives that translate humility-based local wisdom into concrete learning experiences. For example, the adaptation of *Hashthalaku* into Braille comic media for students with visual impairments demonstrates that these cultural values can be effectively operationalized through inclusive pedagogical practices rather than remaining abstract moral concepts (Al Aziz et al., 2023). This finding suggests that humility is not merely a personal virtue but a civic disposition

that can be intentionally cultivated through context-sensitive educational approaches.

Given that intolerance frequently stems from feelings of in-group superiority and the devaluation of those perceived as different, the cultivation of *lembah manah* and *andhap asor* provides a culturally grounded means of counteracting exclusionary attitudes. By encouraging individuals to approach others with humility, mutual respect, and openness, these values contribute to the development of civic tolerance as a habitual form of social conduct. Their integration into citizenship and character education therefore offers a practical strategy for fostering inclusive democratic relationships while remaining rooted in Indonesia's cultural traditions.

Ewuh Pekewuh, Pangerten, and Tapa Slira: Cultivating Empathy and Mutual Understanding

Ewuh pekewuh, *pangerten*, and *tapa slira* constitute the affective core of *Hashthalaku* by fostering empathy, mutual understanding, and sensitivity in social interaction. Together, these values encourage individuals to recognize the perspectives and emotions of others before responding, thereby promoting respectful communication and consideration across social, cultural, and religious differences. Within the framework of civic tolerance, they represent the affective dimension of democratic citizenship by cultivating the emotional capacity to respect diversity, manage disagreement constructively, and maintain harmonious relationships despite differing beliefs or identities.

The relevance of these values is supported by studies demonstrating that empathy and mutual understanding are fundamental to the development of tolerant attitudes. Research on religious and character education shows that interfaith dialogue and collaborative learning can reduce prejudice and strengthen mutual respect among students by encouraging meaningful interaction across religious differences (Mawadda et al., 2023). Similar patterns have been observed in interfaith community dialogue along the northern coast of Java, where harmonious relations have been sustained through shared norms of understanding, reciprocity, and mutual respect despite religious diversity (Sari et al., 2019). These findings suggest that civic tolerance is strengthened not only through knowledge of

pluralism but also through everyday practices that foster empathy and perspective-taking.

The importance of these values extends beyond face-to-face interaction into the digital sphere. Civil society initiatives such as MAFINDO (Masyarakat Anti Fitnah Indonesia) demonstrate how empathy-oriented values can be translated into organized civic action by promoting digital literacy, countering misinformation, and reducing hate narratives that threaten social cohesion (Okditazeini, 2022). This illustrates that the principles embodied in *ewuh pekewuh*, *pangerten*, and *tapa slira* remain highly relevant in contemporary society, where civic tolerance increasingly depends on individuals' ability to communicate responsibly and respectfully across both offline and online environments. Consequently, these three values provide a culturally grounded framework for strengthening the affective dimension of citizenship education and fostering more inclusive democratic relationships.

Integrating Hasthalaku into Citizenship Education

The strong alignment between the values of Hasthalaku and the cognitive, affective, and behavioral dimensions of civic tolerance indicates that Hasthalaku can be systematically integrated into citizenship education. Rather than functioning solely as a form of cultural heritage, its eight values provide a culturally grounded framework through which democratic principles can be translated into meaningful learning experiences. Such integration enables citizenship education to connect universal civic values with students' everyday social and cultural realities, thereby strengthening both the relevance and the internalization of civic learning.

Recent developments in citizenship education demonstrate that culturally responsive and technology-supported approaches provide promising opportunities for integrating local wisdom into civic learning. The Smart Mobile Civic model, for example, has shown that digitally mediated learning can effectively strengthen students' tolerant attitudes while remaining firmly grounded in the values of Pancasila (Trisiana et al., 2025). Likewise, media-based citizenship education has been found to promote broader civic dispositions, including anti-corruption values, illustrating the flexibility of citizenship

education in incorporating contextually relevant moral content (Trisiana et al., 2024). These findings suggest that local wisdom such as Hasthalaku can be integrated into contemporary learning environments without diminishing its cultural authenticity.

Evidence from higher education further reinforces this potential. Citizenship education has been shown to contribute to the development of tolerant character among university students (Azmira & Saleh, 2026), while broader studies consistently demonstrate that local wisdom serves as an effective foundation for character formation across different educational levels (Balaya & Zafi, 2020). Collectively, these findings indicate that Hasthalaku should be understood not merely as a cultural artifact but as a pedagogical resource capable of strengthening civic tolerance within citizenship education. Its integration into Pancasila and Citizenship Education (PPKn), particularly through project-based learning, community engagement, and culturally contextualized instructional models, offers a practical strategy for connecting democratic citizenship with Indonesia's rich local cultural traditions.

Hasthalaku as a Cultural Counterbalance in the Digital Era

The relevance of Hasthalaku becomes increasingly significant in the context of rapid digital transformation, where civic interaction extends beyond face-to-face encounters into highly dynamic online environments. Although digital platforms have expanded opportunities for civic participation and democratic engagement, they have also intensified the circulation of intolerance, misinformation, and polarizing discourse. These developments underscore the need for culturally grounded approaches that strengthen civic tolerance not merely as a normative ideal but as an internalized pattern of everyday behavior.

Recent studies provide important insights into these contemporary challenges. Evidence suggests that the growing visibility of intolerant discourse on Indonesian social media does not necessarily indicate a corresponding decline in societal tolerance; rather, digital communication can amplify extreme expressions and distort public perceptions of social reality (Shidiq et al., 2026). At the same time, longitudinal research demonstrates that religious intolerance is shaped by broader

socio-economic conditions, indicating that efforts to strengthen civic tolerance must be continuous, systemic, and embedded within social institutions rather than implemented as short-term interventions (Yusuf et al., 2020). Likewise, digital activism presents both opportunities and risks by expanding civic participation while simultaneously exposing citizens to misinformation, polarization, and divisive narratives (Nugroho, 2025).

Within this context, *Hasthalaku* offers a culturally grounded counterbalance to the social challenges of the digital era. Values such as *tepa slira*, *pangerten*, *ewuh pekewuh*, and *gotong royong* encourage empathy, mutual understanding, social responsibility, and cooperative engagement qualities that remain essential for sustaining respectful interaction across both offline and online spaces. These values complement contemporary digital citizenship by encouraging individuals to evaluate information responsibly, communicate respectfully, and engage constructively with those holding different perspectives. Their practical relevance is reflected in civil society initiatives such as MAFINDO, which promotes digital literacy and counters misinformation to preserve social harmony (Okditazeini, 2022), as well as in the revitalization of *gotong royong* through the *Warga Jaga Warga* movement, where digitally coordinated community action strengthened neighborhood solidarity during periods of political unrest (Illahiati, 2025). Consequently, *Hasthalaku* should be understood not as a cultural legacy confined to traditional communities but as a dynamic ethical framework capable of reinforcing civic tolerance and social cohesion within Indonesia's increasingly digital society.

Hasthalaku, Social Capital, and Social Cohesion

The contribution of *Hasthalaku* extends beyond individual character formation to the broader social processes that sustain democratic coexistence. From the perspective of social capital theory, civic tolerance is shaped not only by individual attitudes but also by the quality of social relationships, interpersonal trust, and patterns of cooperation within communities. Accordingly, values that strengthen social connectedness simultaneously contribute to the development of more cohesive and tolerant societies.

Empirical research supports this relationship. Communities characterized by stronger social ties and higher levels of interpersonal trust tend to demonstrate greater openness and tolerance toward people from different backgrounds, suggesting that civic tolerance is embedded within the social infrastructure of communities rather than residing solely in individual beliefs (Wise & Driskell, 2017). Likewise, the acceptance of diversity has been identified as a key determinant of social cohesion at both the individual and societal levels, reinforcing the importance of inclusive social relationships in sustaining democratic life (Arant et al., 2021).

Within this theoretical framework, *Hasthalaku* can be understood as a form of cultural social capital. Values such as *gotong royong* and *guyub rukun* encourage cooperation, reciprocity, mutual trust, and collective responsibility, while *tepa slira*, *pangerten*, and *ewuh pekewuh* strengthen empathy and mutual understanding across social differences. Together, these values create the social conditions that enable civic tolerance to develop as a shared community norm rather than merely an individual moral disposition. Consequently, the internalization of *Hasthalaku* contributes not only to character development but also to the reinforcement of social cohesion by strengthening the networks of trust and cooperation that support democratic citizenship in Indonesia's multicultural society.

Conclusion

This literature review demonstrates that *Hasthalaku* provides a culturally grounded framework for strengthening civic tolerance within the context of citizenship education in Indonesia. Its eight interrelated values *gotong royong*, *grapyak semanak*, *guyub rukun*, *lembah manah*, *ewuh pekewuh*, *pangerten*, *andhap asor*, and *tepa slira* collectively nurture the cognitive, affective, and behavioral dispositions required for democratic citizenship. Rather than functioning solely as a form of Javanese cultural heritage, *Hasthalaku* translates abstract democratic principles into everyday social practices that promote cooperation, empathy, mutual respect, humility, and social responsibility.

The findings further suggest that integrating *Hasthalaku* into citizenship education can strengthen civic tolerance

through culturally responsive learning approaches, including project-based learning, community engagement, and digitally mediated instruction. By connecting democratic values with learners' cultural experiences, Hasthalaku complements the normative foundations of Pancasila and Bhinneka Tunggal Ika while also supporting efforts to foster responsible digital citizenship, social capital, and social cohesion in Indonesia's increasingly diverse and digital society.

This study contributes to the citizenship education literature by positioning Hasthalaku as a conceptual framework that links local wisdom with the development of civic tolerance. Nevertheless, the findings are derived from a literature review and therefore remain conceptual in nature. Future research is recommended to examine the effectiveness of Hasthalaku-based educational interventions through empirical, mixed-method, or quantitative studies involving students and community members across diverse socio-cultural contexts in Indonesia.

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