

# TOLERANCE VALUE TRANSMISSION OF MULTI-ETHNIC AND MULTI-RELIGIOUS SOCIETY: A SYSTEMATIC LITERATURE REVIEW APPROACH

DEPY EKA RACHMAWATI\*, DWI ARSINTA KUSUMAWATI, TRI KHASANAH & ENY PURWANDARI

## ABSTRACT

*Indonesia is a country that has ethnic and religious pluralism which is the wealth of the Indonesian nation as well as a threat to potential conflicts caused by intolerant behavior towards existing pluralism. This article aims to provide a comprehensive overview of the tolerance value transmission of multi-ethnic and multi-religious society through a systematic literature review approach. The research method employed PRISMA flow (Preferred Reporting Item for Systematic Review and Meta-Analytic) with the keywords, namely tolerance, value transmission, religion, and ethnicity. The search for articles used publish or perish and several journal portals, such as Proquest and Sciencedirect. The screening process was carried out systematically using four screening stages, namely elimination of duplicate articles, elimination of non-full-text scientific journals, eligibility test for articles using the keywords used, and thematic and content screening. Through this process, ten journals relevant to the topic were found for further analysis. This research concluded that tolerance behavior is significant in a pluralistic society in any country. Various efforts to transmit the value of tolerance, through education, such as religious education, multi-cultural education curriculum approach, family education, and a cultural approach with ancestral wisdom.*

*Keywords: Transmission, Tolerance, Multi-ethnic, Multi-religious*

## INTRODUCTION

Ethnic and religious diversity becomes a wealth for a country or region. Indonesia is a country that has a fairly high ethnic and religious diversity (Sa'idi 2017). This plurality is bound and united by the ancestral motto of the Indonesian nation, namely "Bhineka Tunggal Ika" (Lestari 2015). In terms of religion, recently there are six religions that are legally recognized in Indonesia (Watra 2020), among them are Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. In terms of religious diversity, the Indonesian government guarantees the freedom of its citizens to have certain religion. This is confirmed by the highest legal basis of the Indonesian nation, namely the 1945 Constitution of the Republic of Indonesia Article 29 paragraph (2), which reads "The state guarantees the freedom of every citizen to have their own religion and worship according to their religion and beliefs" (Law and Human Rights Development Agency, n.d.).

Ethnic diversity in Indonesia is inseparable from the geographical condition of Indonesia as an archipelagic country (Lesilolo 2018). This factor is the contribution of ethnic diversity, culture, and customs which become particular concern to all elements of society and the government to uphold the tolerance value in social life (Sa'idi 2017). Thus, it becomes a joint commitment that is embodied in the nine priority programs (Nawacita), namely strengthening diversity and strengthening Indonesia's social restoration so that harmony

between communities can always be created within the Unitary State of the Republic of Indonesia. (Rambe 2017). Thus, harmonization and optimization of synergies in society can be created and have an impact on the stabilization of the country.

However, in fact, within the last five years, there are still problems that are rooted in the intolerance behavior of society members towards existing pluralism. SETARA Institute in 2018 conducted a national study, and recorded 160 cases of violations of religious freedom spread across 25 provinces in Indonesia (Halili et al. 2018), supported by the online mass media IDN Times (accessed July 9, 2021), which reported intolerance cases towards religious aspects that had occurred in Indonesia until 2018 (Juliawanti 2018). Then an online news page, Merdeka.com (accessed July 10, 2021), reported the latest terrorist act that occurred in early 2021 against one of the houses of worship in Indonesia (Wardhani 2021). The online news KOMPAS.com (accessed July 10, 2021) reported the ethnic conflict that occurred in Wamena, Jayapura, in 2019 caused by the behavior of racial violations committed by individuals who caused collective anger for the ethnic group concerned (Azanella 2019).

Based on the literature study, researchers found a gap between the ideals of the nation's ancestors and the reality of society in responding to ethnic and religious diversity. This is a special concern for researchers to be able to explain comprehensively in this paper about the transmission of tolerance values through the collected literature. However, in the researcher's search of several journal portals, such as Proquest, ScienceDirect and Crossref, they could only find ten articles relevant to the search keywords value transmission, tolerance, religion, and ethnicity in the last ten years. Given the crucial importance of this topic, the researchers conducted a discussion with the available literature to find a strategy for transmitting the tolerance value in a multi-ethnic and multi-religious society.

## METHODOLOGY

The method was Systematic Literature Review, namely systematic review, which is a research method that summarizes the results of primary research to present more comprehensive and balanced facts (Siswanto 2012). The limitation of this literature review was on articles published from 2011-2021. Article searches were conducted online using the keywords of value transmission, tolerance, religion, and ethnicity in several journal portals, such as Scencedirect, Crossref, and Proquest. The articles then were specified using the PRISMA (Preferred Reporting Item for Systematic Review and Meta-Analytic) approach so that articles relevant to the topic were found. The search flow can be seen through the following chart:

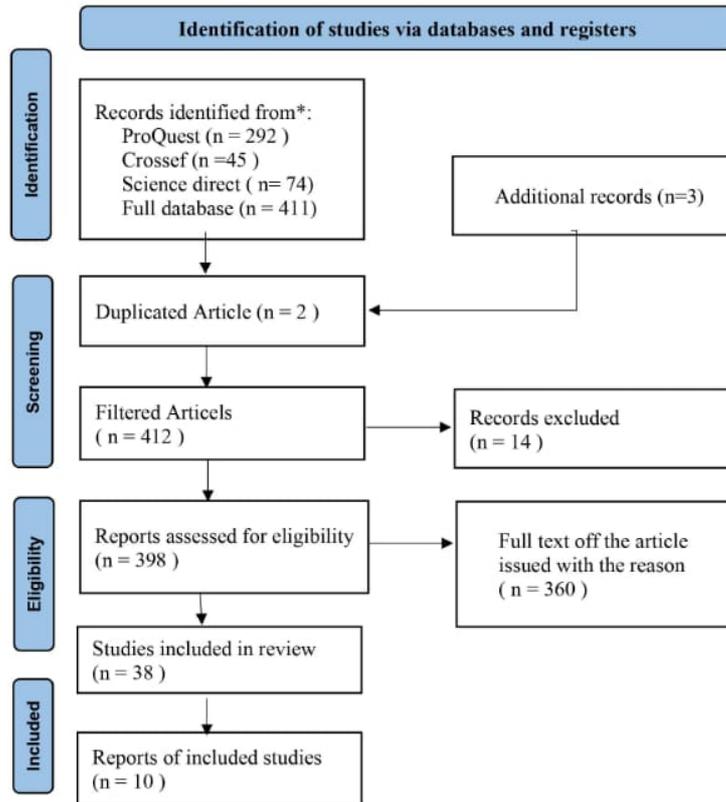


Figure 1. Systematic Review Schematic

The search process was carried out using publish or perish software with predefined keywords. The results obtained 414 scientific articles including 292 articles from ProQuest, 45 articles from Crossref, 74 articles from ScienceDirect, and 3 other articles from outside the journal portal, which were then entered into the Mendeley software. The articles were selected through several screening stages to be relevant to the topics raised in this research. The first screening was done by eliminating duplicate articles, leaving 412 articles. The second screening was carried out for special articles for scientific journals that were full text, leaving 398 articles for scientific journals. The third screening, namely the feasibility test, was carried out through adjusting the article with the keywords raised in the research topic. Through this process, 38 articles remained. Then the final screening was carried out thematically and content, resulting in 10 articles. Furthermore, the articles were reviewed and analyzed to provide a comprehensive picture of the transmission of tolerance values. Validation in the journal screening process that was used was carried out by other researchers who had the same research focus on tolerance. Thus, the objectivity in determining the ten journals can be accounted for.

## RESULTS AND DISCUSSION

The results of the articles analysis describe research trends related to tolerance and transmission of tolerance values as shown in the following table:

Table 1. Research Trends on Tolerance and Transmission of Tolerance Values

Title	Researcher (Year)	Method	Sampling Technique	Information Sample	Research Location
Tolerance in Multi-religious Society For National Security: The Nigerian Experience	Oluwasegun Peter Aluko (2017)	Qualitative	Literature Review	Al-Qur'an & the Bible	Nigeria
How a Collective Trauma Influences Ethno-Religious Relations of Adolescents in Present-Day Sarajevo, Bosnia-Herzegovina	Merima Šehagić (2016)	Qualitative, historical	Bosnian teenager growing up in Bosnia and Herzegovina	Teenager	Bosnia and Herzegovina
Globalization and the transmission of social values: The case of tolerance	Nicolas Berggren and Therese Nilsson (2014)	Quantitative and cross-sectional analysis	-	Parents	59 countries
Religious tolerance in Oman: addressing religious prejudice through educational intervention	Fatma H. Al Sadia and Tehmina N. Basitb (2013)	Quantitative, experimental	Random sampling	241 girls, (116 in the experimental group and 125 in the control group)	Schools in Oman
ELT for Peace Education: Negotiating Ethnic and Cultural Plurality	Piku Chowdhury (2013)	Quantitative, experimental	Random sampling	39 trainees (experimental group), 70 teachers did not attend training (control group).	-
Racial and ethnic diversity in schools: The case of English Canada	Diane Gé rin-Lajoie (2012)	Qualitative, case studies	purposive sampling	Teacher, principal	Schools in Oman
Cultural Cooperation and Dialogue between Muslims and Hindus in Bali	Kunawi Basyir (2018)	Qualitative, Phenomenology	purposive sampling	Civil society and related figures, Muslim and Hindu society, religious forum, and mayor.	Bali

Interfaith education: A new model for today's interfaith families	Sheila C. Gordon, Benjamin Arenstein (2017)	Qualitative, Literature Review	Purposive sampling	Related Literature	United States
Transnational families of migrant mothers from Morocco in Spain and their transmission of cultural values Familias transnacionales de madres migrantes de Marruecos a España y su transmisión de valores culturales	Martínez Pérez, A., Soriano Ayala, E. y Mayoral Carrasco, R. (2015)	Ethnographic Methodology	Snowball sampling	Three generations of adult and young women (mothers and daughters) in Spain based on intergenerational perspective: women who first migrated to Spain (generation 1.0), their children born in Spain (generation 2.0), and women who migrated to Spain through family regrouping and/or were younger than 15 when they migrated (Generation 1.5)	Morocco
The Arrogance of Faith and Religious Imperialism: Soyinka's Radical Theistic Humanism and Generous Tolerance	Celucien L. Joseph, Ph.D. (2015)	Qualitative Phenomenology	Purposive sampling	Literature, scholars, religious scholars	Nigeria

The ten articles found through a systematic process were articles that were relevant to the research topic. The articles ranged from 2012 to 2018, with the content of the discussion covering the concept of tolerance that developed in their respective regions (Ge'rin-Lajoie 2012; Joseph 2012; Al Sadi & Basit 2013; Chowdhury 2013; Berggren & Nilsson 2015; Šehagić 2016; Aluko 2017; Basyir 2018) and efforts to transmit the developed tolerance value ( Ge'rin-Lajoie 2012; Joseph 2012; Al Sadi & Basit 2013; Chowdhury 2013; Martínez Pérez

et al. 2015; Šehagić 2016; Aluko 2017; Gordon 2017; Basyir 2018). The transmission of the tolerance value is a crucial topic to be discussed in responding to the challenges and needs of today's society. In the searching process through publish or perish software and on several journal portals with the search keywords of value transmission, tolerance, religion and ethnicity, articles that relevant to this topic were very limited. Thus, in this paper, the researchers utilize ten articles obtained to be analyzed in-depth in answering research needs.

From the table, it can be seen the trend of world research on tolerance and transmission of tolerance values in the last ten years. The research locations were spread across four continents in the world, namely the Asian continent (Al Sadi & Basit 2013; Basyir 2018), American continent (Ge´rin-Lajoie 2012; Gordon 2017), Africa Continent (Martínez Pérez et al. 2015; Aluko 2017), and Europe Continent (Šehagić 2016) to observe patterns of tolerance behavior of pluralist societies in other countries as well as interventions given to increase tolerance values. So that it can be used as a comparative study on the behavior of value transmission in Indonesian society.

In this section, researchers visually present concepts related to research topics raised in ten articles from the results of the screening. The analysis was carried out using VOSviewer software and resulted in three groups which were coded with different colors. Each color group represents the most prominent aspect of the cluster. In the first cluster, which is coded in blue, the religious aspect is related to imperialism and both are related to tolerance. The second cluster, which is coded in red, shows the interconnectedness of many aspects in the view of religiosity which certainly affects tolerance. While in the third cluster, which is coded in green, it shows the flow of linkage with the second cluster and of course leads to tolerance. The visualization of the analysis can be seen in the following figure:

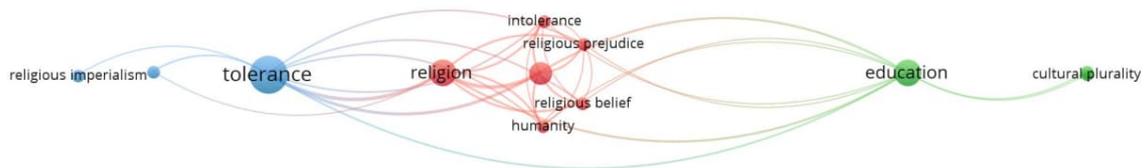


Figure 2. VOSviewer Analysis Result

Based on an in-depth analysis of the content of the ten articles, the points are described in the following tabulation:

Table 2. Content Analysis Table

Authors (years)	Content
Basyir (2018)	The Balinese community, traditional leaders, and the government of Bali had made various efforts to strengthen tolerance and harmony between religious communities in Bali after the Bali bombing incident in Denpasar through the cultural tradition, namely <i>Baleg Bali</i> which was applied and implied that the Denpasar community must be independent through Balinese culture. Efforts were being made to strengthen tolerance in Balinese society, including political, cultural, social, and educational field.
Aluko (2017)	Religious tolerance is important for Nigerian society. Tolerance here is defined as acceptance and willingness to accept different behaviors and beliefs. Researchers said that the correct understanding of religion can support religious tolerance behavior. Thus, it is able to improve national security for the people in Nigeria. So that it can guarantee the survival of its citizens to achieve prosperity.
Šehagić (2016)	Repression of social activities for normal post-conflict life by re-applying the tolerance taught in the family environment without sacrificing cultural values. Social space after the conflict between Bosnia and Serbia without considering trauma, applying strategic amnesia, and silencing sensitive themes related to war, especially in terms of normal and political issues. The most important thing in this normal life is social and material security when living together.
Joseph, Celucien L., Ph.D (2015)	The tolerance at Soyinka stems from a belief that put forward a moral vision of traditional African religion and spirituality. The emergence of the spirit of tolerance, liberalism, charity and religious pluralism was caused by accommodating other religions and religious ideologies. Real steps to eradicate religious violence, terrorism, and imperialism in Soyinka by embracing Orisa's values and wisdom, meanwhile, to foster human solidarity and build an optimistic and democratic society by promoting unqualified tolerance and challenging the absolute claims and certainty of religious brands.
(Berggren & Nilsson (2015)	Globalization is a multifaceted phenomenon that is welcomed based on the perceived consequences that there are several globalizations that can affect the awareness of parents to encourage and teach tolerance to globalization children, including; social globalization where values and ideas are transmitted more easily through the media, internet, travel, travel migration, and other personal contacts, and so far, are broadly liberal (e.g. through the dominance of western culture). Economic globalization has the potential to make parents more tolerant, both through internalizing following various beneficial interactions with different people and finding awareness that openness is important for themselves. Political globalization concerns how the state interacts with other countries and may not have much effect on individual attitudes, but by looking at phenomena like this, parents can instill tolerance in their children in order to equip them for an integrated world.  In addition, parents' altruistic concerns can also encourage parents to provide the value of tolerance to children in order to equip children for a better future in the midst of a globalized world.
Al Sadi & Basit (2013)	In this paper, the researchers revealed two basic principles of tolerance, namely acceptance of differences and the attachment of the relationship between those who tolerate and those who are tolerated. In the experimental study, the researcher found a higher tolerance behavior in the experimental group who had been given an intervention in the form of being given knowledge about other religions. However, this research was only conducted specifically for the gender of women who were in class ten. So, the conclusions drawn from this experiment were not able to represent the wider population.
Chowdhury (2013)	In this research, the researcher explained that the goal was to find the root of the behavior of cultural and religious intolerance in teachers by using the experimental method. However, in his article, the researcher did not explain specifically the form of intolerance that occurred and did not discuss in detail the results of the experiments carried out.

English & Gérin-lajoie (2012)	Recognition of diversity in schools refers to the perspective of Multicultural Education in understanding culture using an individualistic approach, while intercultural education is concerned with collective matters and anti-racist education is concerned with social justice. However, the principles of equality and social justice are still missing, mostly in school policies and perspectives on student diversity and school curricula in general.
Basyir, (2018)	The transmission of values is carried out by applying the noble values and concepts of Balinese culture to create tolerance and harmony between religious communities in Bali.
Aluko, (2017)	To be able to achieve national security in Nigeria, it is necessary to have value tolerance for different religions that can be transmitted in the community. In his paper, the researcher explains the importance of understanding religion in individuals, so that it can increase collective tolerance behavior for the community.
Gordon, (2017)	In his paper, the researcher explained the cultural changes that had occurred in the United States. This makes cross-cultural educational interventions become something important to transmit the values of tolerance to children in a family, especially if the parents have interfaith marriages. So that the educational intervention provided is able to transfer to children the understanding and acceptance of other religions that are different from them.
Šehagić, Merima (2016)	The national ideology of ethnic-religious differences that was spread during the war is a factor that hinders the sense of normality for the present time in order to promote a stable politics and economy. According to one informant, socio-cultural environmental factors are very influential so as not to get involved in hatred during a war, because culture is a process that characterizes individuals. So, in his paper, the researcher states that the transmission of the value of tolerance is carried out through an individual cultural approach.
(Martínez Pérez et al. (2015)	The values transmission to transnational families or families who move to another country, which in this study is the migration from Morocco to Spain, can be realized in various ways, including choosing public schools since their children can learn to appreciate the existing ethnic diversity in schools, in the population, and in society. There is an association of mothers who provide facilities for socializing with foreign children through extracurricular activities characterized by informal learning. The existence of a community that shows the transnational population (immigrants) living side by side with the local community. So that the transmission of the value of tolerance is carried out by creating an inclusive life between migrants and local communities.
Chowdhury, (2013)	In his paper, the researcher used ELT intervention in growing and increasing tolerance behavior in teachers. The researcher concluded that the given intervention has a fairly good effectiveness in fostering tolerant behavior towards other people of different cultures and religions. This was because, in the intervention process, the subject was exposed to other cultures and religions other than the culture and religion he adhered to. Thus, subjects who had received the intervention could better embrace other people who were different from themselves.
Al Sadi & Basit, (2013)	In his paper, the researcher explained about the effectiveness of education in transmitting the tolerance value to students in Oman. The transmitted values of tolerance were packaged in the learning curriculum in schools, both through civic education and through an approach to understand the religion history in Oman. The conclusion of the researcher stated that religious beliefs were used by the majority of the experimental group to rationalize tolerance for other people of different religions and beliefs.
Joseph, (2012)	The realization of the nature of human solidarity, open-mindedness, peace, and collaboration was influenced by the contribution of African religions. Building a close relationship between democratic freedom and tolerance, which underpinned human dignity and sustainable development. So that through these characteristics, it will build and transmit the tolerance values.

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(Ge'rin-Lajoie (2012)	School personnel in Canada still perceive racial and ethnic minorities as incompatible with the school and rarely encourage students to take seriously the necessity of social criticism and social change. Therefore, it is necessary for teachers and principals to play a role in transmitting knowledge within the regulatory environment and expectations of the provincial curriculum. So, in his paper, the transmission of the value of tolerance is sought through the curriculum in schools.
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From the results of the a articles obtained, tolerance is a necessity for several countries in the world, especially countries that have a track record of inter-religious or ethnic conflicts (Al Sadi & Basit 2013; Aluko 2017; Berggren & Nilsson 2015; Chowdhury 2013; Gérin-lajoie 2012; Joseph 2012; Šehagić 2016). Countries or regions that have had a track record of conflict, such as in Oman, Nigeria, and Bali Province, Indonesia, which were used as samples from the articles obtained, really strive for the development and transmission of the tolerance value to their communities.

Based on the results of the literature review, the researchers found that religion is a very sensitive identity for an individual (Aluko 2017). The religious conflicts described in these articles stem from individual disapproval of different religions (Chowdhury 2013), the individual's opinion that his religion is the best (Al Sadi & Basit 2013; Šehagić 2016), and Ethnicity, Religion, Race, and Between groups (SARA) violation behavior (Gérin-lajoie 2012). In the context of the Indonesia, the ethnic and religious diversity that exists in Indonesia is in fact not only a wealth, but also a threat of conflict for its people (Lestari 2015; Sa'idi 2017). Therefore, it needs special attention and preventive efforts through the transmission of tolerance values to society and its generation.

Basically, the preventive efforts carried out by countries in the world are not much different from the efforts made in Indonesia. Preventive steps taken are through efforts to transmit the tolerance value to the community in the region. From the literature review, the step that is most often taken is through education, such as religious education (Aluko 2017), multi-cultural education (Al Sadi & Basit 2013), family education (Gordon 2017; Martínez Pérez et al. 2015), and cultural education (Ge'rin-Lajoie 2012; Joseph 2012). There are also those who seek it through the cultivation of ancestral values (Basyir 2018) exposed to different religions to open the mind (Chowdhury 2013). In Indonesia itself, efforts to transmit the tolerance value are mostly done through education and cultural approaches, such as local wisdom (Prasojo & Pabbajah 2020).

In the research conducted by Chowdhury (2013), described the life of people who have a low intensity of interaction between communities. So that the intervention given is in the form of exposure to different cultures and religions. In a sense, they are intervened to live an inclusive life in society to foster the value of tolerance among their people. For Indonesia, as we all know, the level of socialization of the people tends to be high (Hemafitria 2019), then such an intervention is not crucial in Indonesia. Indonesian people are used to living an inclusive life between people of different ethnicities and religions. However, that is not a guarantee of non-conflict (Lestari 2015).

In the research conducted by Aluko (2017) and Joseph (2012), conveyed that the ideal condition of society with the tolerance value built into its social life has a great influence on national security and democratic stability in the country. This proves that the tolerance behavior of the community is able to create harmonization, synergy, and state stabilization. Therefore, a balanced and optimal life can occur in the country or region.

## CONCLUSION

Tolerance is very crucial for a country or region that has ethnic and religious diversity. The biggest challenge for pluralistic countries is to maintain harmonization and stabilization in the life of society, nation, and state. In facing this challenge, the tolerance value should be transmitted to all elements of society in the country or region. Various efforts that can be made to transmit the tolerance value are through educational, cultural, or social approaches. The transmission of the tolerance value through an educational approach is pursued through religious education, family education, as well as the design of a multi-cultural education curriculum model. In the cultural approach, the transmission of the tolerance value is sought through a cultural approach with local wisdom of ancestral values. In addition, the transmission of the tolerance value can also be pursued through a social approach by establishing inclusiveness of society life.

Furthermore, the tolerance value is needed globally to maintain stability and harmonization of world society in general. Thus, it takes a joint effort to transmit this tolerance value to every element of society. Therefore, the tolerance value can be applied in every line of life that brings the world community to world peace.

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DEPY EKA RACHMAWATI\*

Fakultas Psikologi Universitas Muhammadiyah Surakarta  
Jl. A. Yani, Mendungan, Pabelan, Kec. Kartasura,  
Kabupaten Sukoharjo, Jawa Tengah 57169

DWI ARSINTA KUSUMAWATI

Fakultas Psikologi Universitas Muhammadiyah Surakarta  
Jl. A. Yani, Mendungan, Pabelan, Kec. Kartasura,  
Kabupaten Sukoharjo, Jawa Tengah 57169

TRI KHASANAH

Fakultas Agama Islam Universitas Muhammadiyah Surakarta  
Jl. A. Yani, Mendungan, Pabelan, Kec. Kartasura,  
Kabupaten Sukoharjo, Jawa Tengah 57169

ENY PURWANDARI

Fakultas Psikologi Universitas Muhammadiyah Surakarta  
Jl. A. Yani, Mendungan, Pabelan, Kec. Kartasura,  
Kabupaten Sukoharjo, Jawa Tengah 57169

\*Corresponding author: [F100190311@student.ums.ac.id](mailto:F100190311@student.ums.ac.id)

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