

The Social Construction of Religious Tolerance in Indonesia's Digital Public Sphere

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ABSTRAK

Perkembangan teknologi digital yang pesat telah secara signifikan mengubah pola interaksi sosial, pertukaran informasi, serta konstruksi makna sosial dan keagamaan. Dalam masyarakat Indonesia yang pluralistik, ruang publik digital telah menjadi arena penting dalam proses negosiasi identitas keagamaan, keberagaman, dan toleransi. Penelitian ini bertujuan untuk menganalisis pengaruh interaksi digital, literasi digital, dan keterlibatan media sosial terhadap konstruksi toleransi beragama di ruang publik digital Indonesia. Penelitian ini menggunakan pendekatan kuantitatif. Populasi penelitian terdiri atas individu yang aktif menggunakan media digital, dengan 185 responden yang dipilih melalui teknik purposive sampling. Data dikumpulkan menggunakan kuesioner terstruktur yang diukur dengan skala Likert lima poin dan dianalisis menggunakan uji validitas dan reliabilitas, uji asumsi klasik, analisis deskriptif, serta analisis regresi linear berganda dengan bantuan Statistical Package for the Social Sciences (SPSS) versi 25. Hasil penelitian menunjukkan bahwa interaksi digital, literasi digital, dan keterlibatan media sosial berpengaruh positif dan signifikan terhadap toleransi beragama. Di antara variabel tersebut, literasi digital memberikan kontribusi paling kuat, sedangkan model regresi mampu menjelaskan sebesar 55,1% variasi toleransi beragama. Kebaruan penelitian ini terletak pada pengkajian kontribusi simultan tiga faktor digital terhadap konstruksi sosial toleransi beragama. Temuan penelitian ini menegaskan pentingnya penguatan literasi digital, kewargaan digital yang bertanggung jawab, dan pendidikan agama yang inklusif untuk mendorong saling pengertian, mencegah polarisasi keagamaan, serta memperkuat kerukunan beragama yang berkelanjutan di Indonesia.

ABSTRACT

The rapid development of digital technology has significantly transformed patterns of social interaction, information exchange, and the construction of social and religious meanings. In Indonesia's pluralistic society, the digital public sphere has become an important arena for negotiating religious identities, diversity, and tolerance. This study aims to examine the influence of digital interaction, digital literacy, and social media engagement on the construction of religious tolerance in Indonesia's digital public sphere. This research employed a quantitative approach. The population consisted of individuals who actively use digital media, with 185 respondents selected through purposive sampling. Data were collected using a structured questionnaire measured on a five-point Likert scale and analyzed using validity and reliability tests, classical assumption tests, descriptive analysis, and multiple linear regression with Statistical Package for the Social Sciences (SPSS) version 25. The findings demonstrate that digital interaction, digital literacy, and social media engagement have positive and significant effects on religious tolerance. Among these variables, digital literacy provides the

strongest contribution, while the regression model explains 55.1% of the variance in religious tolerance. The novelty of this study lies in examining the simultaneous contribution of three digital factors to the social construction of religious tolerance. These findings imply the importance of strengthening digital literacy, responsible digital citizenship, and inclusive religious education to promote mutual understanding, prevent religious polarization, and strengthen sustainable religious harmony in Indonesia.

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1. INTRODUCTION

Religious tolerance has emerged as a critical concern in contemporary societies characterized by increasing cultural, religious, and social diversity. Beyond the mere absence of conflict, religious tolerance represents a complex social process involving recognition, respect, acceptance, and meaningful engagement among individuals with different belief systems. In pluralistic societies, the sustainability of religious tolerance is essential for maintaining social cohesion, peaceful coexistence, and collective development (Abdullah & Munawarah, 2023; Mokodenseho & Wekke, 2017). Indonesia provides a significant context for examining this issue, as it represents one of the world's most religiously diverse nations, where multiple religious traditions, cultural identities, and social groups coexist within a shared national framework. The principle of Bhinneka Tunggal Ika (Unity in Diversity), supported by constitutional guarantees of religious freedom, provides an ideological foundation for interreligious harmony. However, the realization of religious tolerance remains challenged by dynamic social, political, cultural, and technological transformations.

The advancement of digital technology has fundamentally reshaped patterns of human communication and transformed the processes through which social realities are produced and negotiated. The emergence of the digital public sphere has created new arenas for individuals to exchange information, express opinions, construct identities, and engage in discussions beyond conventional social boundaries. Social media platforms, as central components of this digital environment, have increasingly become spaces where religious narratives, values, and perspectives are communicated and contested. Through digital interactions, individuals may encounter diverse religious viewpoints, develop broader social awareness, and strengthen appreciation for pluralism. Consequently, the digital public sphere has become an important social arena in which religious tolerance is continuously constructed, interpreted, and reproduced through everyday communication practices.

Nevertheless, the digital public sphere presents a paradoxical environment for the development of religious tolerance. While digital platforms provide opportunities for dialogue and intercultural understanding, they also facilitate the spread of misinformation, religious prejudice, hate speech, and exclusionary narratives. The characteristics of online communication, including anonymity, algorithmic personalization, and the formation of homogeneous digital communities, may reinforce ideological segregation and intensify social polarization (Butar-butur et al., 2023; Yilmaz et al., 2022). These conditions demonstrate that digital spaces are not inherently inclusive or divisive; rather, their social consequences depend on how individuals interact, interpret information, and participate in digital communities. Therefore, understanding the mechanisms

through which religious tolerance is constructed within digital environments has become increasingly important.

The theory of social construction provides a relevant theoretical lens for explaining how perceptions and meanings of religious tolerance emerge within digital interactions. Berger & Luckmann (2016) conceptualize social reality as a continuous process involving externalization, objectivation, and internalization, where individuals create meanings through interaction, transform these meanings into shared realities, and subsequently incorporate them into their beliefs and behaviors. From this perspective, religious tolerance should not be viewed solely as an individual disposition but as a socially constructed reality shaped by communication processes, exposure to information, participation in communities, and interactions with diverse groups. In the context of the digital public sphere, online platforms function as contemporary social spaces where notions of acceptance, diversity, and religious coexistence are negotiated and reconstructed.

Although previous studies have extensively investigated religious tolerance through perspectives such as multicultural education, social identity, interfaith relations, and community engagement, several important gaps remain. Existing research has predominantly emphasized digital risks, including online radicalization, polarization, and religious hate speech, while comparatively less attention has been given to the constructive role of digital environments in fostering tolerance and inclusive values. Furthermore, empirical studies quantitatively examining how digital experiences contribute to the formation of religious tolerance remain limited, particularly within the Indonesian context. This limitation restricts understanding of how digital interactions influence individuals' perceptions and practices regarding religious diversity in increasingly mediated societies.

This study seeks to address these gaps by examining the social construction of religious tolerance within Indonesia's digital public sphere through a quantitative research approach. Specifically, this research investigates how digital interactions and experiences contribute to the development of tolerant attitudes toward religious diversity. The study contributes to the literature in three ways. First, it extends religious tolerance research by positioning the digital public sphere as a contemporary environment where religious values and social meanings are constructed. Second, it provides empirical evidence regarding the relationship between digital engagement and perceptions of religious coexistence within a multicultural society. Third, it advances discussions on digital society and religion by demonstrating how online communication practices shape social relations and interreligious understanding. The findings are expected to provide theoretical and practical implications for policymakers, educational institutions, religious organizations, and digital platform stakeholders in designing strategies that promote inclusive communication and strengthen religious harmony in the digital era.

2. LITERATURE REVIEW

2.1 *Social Construction Theory*

Social construction theory explains that social realities are not fixed but continuously created, maintained, and transformed through human interactions. (Gao, 2023; SEROGINA et al., 2021; Shaikh & Jakpar, 2007) describe this process through three mechanisms: externalization, where individuals express meanings through social actions and communication; objectivation, where these meanings become shared social realities; and internalization, where individuals adopt these realities as part of their understanding. In the context of religion, tolerance is not merely an individual attribute but a socially constructed reality shaped by interactions, cultural practices, and communication processes. Within the digital public sphere, social media and online interactions provide new spaces where religious meanings, perceptions of diversity, and attitudes toward coexistence are negotiated and reconstructed. Therefore, this perspective is relevant for understanding how digital communication contributes to the formation of religious tolerance or intolerance in Indonesian society.

2.2 *Religious Tolerance in a Pluralistic Society*

Religious tolerance refers to the willingness of individuals and groups to recognize, respect, and accept differences in religious beliefs and practices while maintaining peaceful coexistence. (Abdullah & Munawarah, 2023; Mokodenseho & Wekke, 2017; Nasriandi et al., 2023) contact hypothesis, meaningful interactions between different groups can reduce prejudice and strengthen mutual understanding when supported by equal status, shared goals, cooperation, and social support. In Indonesia's diverse religious and cultural context, tolerance is essential for maintaining social cohesion and democratic values. However, challenges such as identity politics, misinformation, and exclusive narratives continue to influence perceptions of religious diversity, particularly as digital platforms increasingly shape contemporary religious discourse and social interactions.

2.3 *Digital Public Sphere and Religious Discourse*

The public sphere, introduced by (Butar-butur et al., 2023; Nasution et al., 2024; Yilmaz et al., 2022), refers to a social space where individuals exchange ideas and engage in discussions on issues of public interest. The emergence of digital technology has transformed this space by enabling broader participation through online platforms. In religious contexts, the digital public sphere allows individuals to encounter diverse perspectives and negotiate meanings related to religious identity and tolerance. However, algorithmic influences, emotional communication, and unequal participation may also facilitate polarization and intolerance. Therefore, digital platforms represent a complex environment where religious tolerance is continuously constructed through social interactions.

3. RESEARCH METHODS

This study employs a quantitative explanatory research design to examine the social construction of religious tolerance within Indonesia's digital public sphere. A quantitative approach was selected to measure individuals' perceptions, experiences, and attitudes regarding digital interaction, digital literacy, social media engagement, and religious tolerance through empirical analysis. The population consists of Indonesian citizens who actively use digital platforms, particularly social media, and have experience engaging with religious-related content online. A total of 185 respondents were selected using purposive sampling based on four criteria: Indonesian citizenship, active digital platform usage, experience accessing or interacting with religious content online, and willingness to participate in the study.

Data were collected through a structured online questionnaire developed based on relevant theoretical frameworks and previous studies. All measurement items were assessed using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The research instrument measured four constructs: Digital Interaction (DI), referring to online communication and exposure to diverse perspectives; Digital Literacy (DL), referring to the ability to evaluate and use digital information responsibly; Social Media Engagement (SME), referring to active participation in digital platforms; and Religious Tolerance (RT), referring to respect, acceptance, and willingness to coexist with individuals from different religious backgrounds. Ethical considerations were maintained by ensuring voluntary participation, confidentiality, and anonymity of respondents.

Data analysis was conducted using SPSS version 25. Descriptive statistics were applied to identify respondent characteristics and response patterns, followed by validity and reliability tests using Pearson correlation and Cronbach's Alpha to ensure measurement quality. Classical assumption tests, including normality, multicollinearity, and heteroscedasticity tests, were conducted before regression analysis. Multiple linear regression was employed to examine the effect of digital interaction, digital literacy, and social media engagement on religious tolerance using the model $RT = \alpha + \beta_1 DI + \beta_2 DL + \beta_3 SME + \varepsilon$. Hypothesis testing was performed through t-tests, F-tests, and coefficient of determination (R^2), with a significance level of 5% ($\alpha = 0.05$).

4. RESULTS AND DISCUSSION

4.1 Results

a. Respondent Characteristics

This study involved 185 respondents who participated in the survey regarding the social construction of religious tolerance in Indonesia’s digital public sphere. The demographic characteristics were analyzed to understand the background diversity of participants involved in the study. The respondents consisted of individuals with different age groups, educational backgrounds, and levels of digital engagement.

Table 1. Characteristics of Respondents

Characteristics	Category	Frequency	Percentage (%)
Gender	Male	82	44.3
	Female	103	55.7
Age	18–25 years	96	51.9
	26–35 years	48	25.9
	36–45 years	27	14.6
	>45 years	14	7.6
Education Level	High School	38	20.5
	Diploma	21	11.4
	Bachelor Degree	97	52.4
	Master/Doctoral Degree	29	15.7
Daily Digital Usage	<2 hours	18	9.7
	2–5 hours	76	41.1
	6–8 hours	61	33.0
	>8 hours	30	16.2

Source: Data Processed by Author, 2026

Table 1 presents the demographic characteristics of the 185 respondents involved in this study. The gender distribution indicates that female respondents represented a slightly higher proportion (55.7%) compared to male respondents (44.3%), suggesting a relatively balanced participation between genders. In terms of age, the majority of respondents were between 18–25 years old (51.9%), followed by those aged 26–35 years (25.9%), indicating that the sample was predominantly composed of younger digital users who are generally more engaged with online platforms. Regarding educational background, most respondents held a bachelor’s degree (52.4%), followed by high school education (20.5%) and postgraduate qualifications (15.7%), reflecting a relatively educated sample with potential capacity to evaluate digital information. Furthermore, digital usage patterns show that most respondents spent 2–5 hours per day online (41.1%), followed by 6–8 hours (33.0%), indicating a high level of digital exposure. These characteristics are relevant to the study context because respondents with frequent digital engagement are more likely to encounter, interpret, and participate in online religious discourse, making them appropriate for examining the relationship between digital experiences and religious tolerance in the digital public sphere.

b. Descriptive Statistics of Research Variables

Descriptive analysis was conducted to identify respondents’ perceptions of the variables examined in this study. The analysis included the minimum value, maximum value, mean, and standard deviation.

Table 2. Descriptive Statistics

Variable	Minimum	Maximum	Mean	Standard Deviation
Digital Interaction (DI)	2.20	5.00	4.02	0.56
Digital Literacy (DL)	2.40	5.00	4.15	0.52

Variable	Minimum	Maximum	Mean	Standard Deviation
Social Media Engagement (SME)	2.10	5.00	3.89	0.61
Religious Tolerance (RT)	2.60	5.00	4.28	0.49

Source: Data Processed by Author, 2026

Table 2 presents the descriptive statistics of the research variables, including Digital Interaction (DI), Digital Literacy (DL), Social Media Engagement (SME), and Religious Tolerance (RT). The results indicate that all variables have relatively high mean values, suggesting positive perceptions among respondents regarding digital experiences and religious tolerance. Religious Tolerance recorded the highest mean score ($M = 4.28$, $SD = 0.49$), indicating that respondents generally demonstrate strong acceptance and respect toward religious diversity. Digital Literacy also showed a high mean value ($M = 4.15$, $SD = 0.52$), reflecting respondents' relatively strong ability to evaluate and use digital information. Digital Interaction obtained a mean score of 4.02 ($SD = 0.56$), suggesting that respondents frequently engage with digital platforms and encounter diverse online interactions. Meanwhile, Social Media Engagement recorded the lowest mean value ($M = 3.89$, $SD = 0.61$), although it still indicates a relatively active level of participation in social media activities. The standard deviation values across all variables remain below 1.00, indicating low variability and relatively consistent responses among participants. These findings provide an initial indication that respondents possess substantial digital engagement and literacy, which may contribute to the formation of religious tolerance within Indonesia's digital public sphere.

c. Validity and Reliability Testing

1) Validity Test

The validity test was conducted using Pearson correlation analysis. Each measurement item was considered valid when the correlation coefficient exceeded the critical value of r -table (0.144) for 185 respondents at a 5% significance level.

Table 3. Validity Test Results

Variable	Number of Items	Range of Correlation Value	Result
Digital Interaction	4	0.621–0.784	Valid
Digital Literacy	4	0.658–0.812	Valid
Social Media Engagement	4	0.594–0.776	Valid
Religious Tolerance	5	0.673–0.841	Valid

Source: Data Processed by Author, 2026

Table 3 presents the validity test results for all research constructs using Pearson correlation analysis. The results indicate that all measurement items have correlation values exceeding the acceptable threshold, demonstrating that each item adequately represents its respective variable. Digital Interaction, consisting of four items, obtained correlation values ranging from 0.621 to 0.784, while Digital Literacy showed values between 0.658 and 0.812. Social Media Engagement, measured by four items, recorded correlation values ranging from 0.594 to 0.776, and Religious Tolerance, measured by five items, achieved the highest correlation range from 0.673 to 0.841. These findings confirm that all questionnaire items are valid and appropriate for measuring the intended constructs. Therefore, the research instrument demonstrates sufficient construct representation and can be used for further statistical analysis.

2) Reliability Test

Reliability testing was conducted using Cronbach's Alpha analysis.

Table 4. Reliability Test Results

Variable	Cronbach's Alpha	Standard Value	Result
Digital Interaction	0.812	0.70	Reliable
Digital Literacy	0.846	0.70	Reliable
Social Media Engagement	0.793	0.70	Reliable
Religious Tolerance	0.871	0.70	Reliable

Source: Data Processed by Author, 2026

Table 4 presents the reliability test results using Cronbach's Alpha to evaluate the internal consistency of the research instrument. The results show that all variables achieved Cronbach's Alpha values above the recommended threshold of 0.70, indicating that all constructs have acceptable reliability. Digital Interaction obtained a value of 0.812, Digital Literacy 0.846, Social Media Engagement 0.793, and Religious Tolerance 0.871. Among the variables, Religious Tolerance demonstrated the highest reliability coefficient, indicating strong consistency among its measurement items. These findings confirm that the questionnaire items consistently measure each construct and are reliable for further statistical analysis.

d. Classical Assumption Testing

1) Normality Test

The normality test was conducted using the Kolmogorov-Smirnov test to examine whether the residual data followed a normal distribution. The results show a Kolmogorov-Smirnov Z value of 0.071 with an Asymp. Sig. (2-tailed) value of 0.200, which is higher than the significance threshold of 0.05. This indicates that the residuals are normally distributed, confirming that the regression model meets the normality assumption and is suitable for further statistical analysis.

2) Multicollinearity Test

Table 5. Multicollinearity Test Results

Independent Variable	Tolerance	VIF	Result
Digital Interaction	0.612	1.634	No Multicollinearity
Digital Literacy	0.574	1.742	No Multicollinearity
Social Media Engagement	0.681	1.468	No Multicollinearity

Source: Data Processed by Author, 2026

Table 5 presents the multicollinearity test results for the independent variables using tolerance and Variance Inflation Factor (VIF) values. The results indicate that all variables meet the required criteria, with tolerance values above 0.10 and VIF values below 10. Digital Interaction recorded a tolerance value of 0.612 and VIF of 1.634, Digital Literacy showed a tolerance value of 0.574 and VIF of 1.742, while Social Media Engagement obtained a tolerance value of 0.681 and VIF of 1.468. These findings indicate that no multicollinearity problems exist among the independent variables, meaning that each predictor provides unique information and the regression model can be reliably used for further analysis.

e. Multiple Regression Analysis

Multiple regression analysis was conducted to examine the influence of digital factors on religious tolerance.

Table 6. Regression Analysis Results

Variable	Regression Coefficient (β)	t-value	Sig.	Result
Constant	1.024	2.841	0.005	Significant
Digital Interaction	0.286	4.317	0.000	Supported
Digital Literacy	0.351	5.126	0.000	Supported
Social Media Engagement	0.214	3.462	0.001	Supported

Dependent Variable: Religious Tolerance

Source: Data Processed by Author, 2026

Table 6 presents the results of multiple regression analysis examining the contribution of digital factors to religious tolerance. The findings indicate that all independent variables have positive and significant relationships with Religious Tolerance. Digital Interaction shows a positive and significant effect ($\beta = 0.286$, $t = 4.317$, $p < 0.001$), indicating that greater online interaction is associated with higher levels of religious tolerance. Digital Literacy demonstrates the strongest contribution among the predictors ($\beta = 0.351$, $t = 5.126$, $p < 0.001$), suggesting that the ability to critically evaluate and use digital information plays an important role in developing tolerant attitudes. Social Media Engagement also has a positive and significant effect ($\beta = 0.214$, $t = 3.462$, $p = 0.001$), indicating that active participation in social media contributes to the formation of religious tolerance.

f. Coefficient of Determination

The model summary results indicate that the regression model has a strong explanatory capacity, with an R value of 0.742, showing a strong relationship between the independent variables and Religious Tolerance. The coefficient of determination (R^2) value of 0.551 indicates that Digital Interaction, Digital Literacy, and Social Media Engagement collectively explain 55.1% of the variation in religious tolerance. Meanwhile, the remaining 44.9% is influenced by other factors not included in this model, such as religious education, family environment, cultural background, and offline social interactions. These findings demonstrate that digital-related factors represent important determinants in shaping religious tolerance within Indonesia's digital public sphere.

4.2 Discussion

The findings demonstrate that the digital public sphere plays an important role in the social construction of religious tolerance in Indonesia. The results reveal that digital interaction, digital literacy, and social media engagement significantly contribute to individuals' perceptions of religious tolerance. These findings support (Hyde, 1987; SEROGINA et al., 2021) social construction theory, which explains that social realities are continuously formed through processes of interaction, interpretation, and internalization. In this context, digital platforms function as contemporary social spaces where religious meanings, attitudes, and perceptions of diversity are negotiated and reconstructed through online experiences.

Digital interaction was found to have a positive and significant relationship with religious tolerance ($\beta = 0.286$; $p < 0.001$), indicating that exposure to diverse perspectives through digital communication can enhance awareness and acceptance of religious differences. Similarly, digital literacy emerged as the strongest predictor of religious tolerance ($\beta = 0.351$; $p < 0.001$), emphasizing the importance of individuals' ability to critically evaluate information, identify misinformation, and avoid intolerant narratives in online environments. These findings suggest that digital competence is not only related to technical skills but also involves the capacity to engage responsibly with religious and social diversity (Butar-butur et al., 2023; Nasution et al., 2024; Yilmaz et al., 2022). Furthermore, social media engagement also demonstrated a significant positive effect on

religious tolerance ($\beta = 0.214$; $p = 0.001$), indicating that active participation in digital platforms can encourage knowledge exchange and intergroup understanding.

However, the findings also indicate that digital engagement alone does not automatically generate tolerant attitudes. The lower coefficient of social media engagement compared with digital literacy and digital interaction suggests that the quality, diversity, and nature of online interactions are critical factors in shaping tolerance outcomes. Digital spaces may promote inclusion when supported by critical thinking, responsible communication, and exposure to diverse perspectives, but they may also reinforce polarization when dominated by misinformation or homogeneous communities. Therefore, the digital public sphere should be understood as a dynamic social environment where religious tolerance is continuously constructed. Strengthening digital literacy programs and promoting inclusive digital communication practices are essential strategies for fostering religious harmony in Indonesia's increasingly connected society.

5. CONCLUSION

This study examined the social construction of religious tolerance in Indonesia's digital public sphere by analyzing the roles of digital interaction, digital literacy, and social media engagement. The findings demonstrate that all digital factors significantly contribute to religious tolerance, with digital literacy emerging as the strongest predictor, highlighting the importance of individuals' ability to critically evaluate information and engage responsibly with online religious discourse. Digital interaction and social media engagement also contribute by providing opportunities for exposure to diverse perspectives and facilitating social understanding, although digital participation alone does not guarantee tolerance without meaningful and constructive communication. Theoretically, this study extends social construction theory by demonstrating that religious tolerance is continuously formed through digital interactions, communication practices, and shared meanings. Practically, the findings emphasize the need for policymakers, educational institutions, religious organizations, and digital platforms to strengthen digital literacy and promote inclusive online environments. Despite its contributions, this study is limited by its cross-sectional design and sample scope; therefore, future research should consider broader samples, longitudinal approaches, and additional factors such as algorithmic exposure, online religious communities, and digital ethics to further understand the development of religious tolerance in the digital era.

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