

# Religious Tolerance in Indonesia: Overview Systematic Literature Review

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## ABSTRACT

*The increasing tension of religion and violence globally in the last decade has become a stimulus for various countries in the world to anticipate the negative impacts that can be caused. Indonesia has made religious moderation a supporting factor for national development by making tolerance one of the indicators of religious moderation. This study aims to determine the development of research, author development, co-authorship networks, clusters and research trends on religious tolerance in Indonesia and to find out the definition and indicators of religious tolerance in the last 5 years by utilizing systematic literature review. The literature search was conducted using Proquest and PRISMA through the keywords 'religious tolerance', and 'Indonesia', so that 44 journal articles were found from 2020 to 2023. This study found that there was an increase in the development of religious tolerance research in Indonesia in terms of the quantity of research and the scope of topics from the collaborative author network. This shows that religious tolerance in Indonesia in the last 5 years has become a concern for various stakeholders, so that research on religious tolerance in Indonesia needs to continue to be carried out using various scientific disciplinary approaches and adjusting to the times so that Indonesia's plurality can be maintained as a strength in nation, state and religion.*

*Ketegangan yang meningkat antara agama dan kekerasan secara global dalam satu dekade terakhir telah menjadi stimulus bagi berbagai negara di dunia untuk mengantisipasi dampak negatif yang mungkin timbul. Indonesia menjadikan moderasi beragama sebagai faktor pendukung pembangunan nasional dengan menetapkan toleransi sebagai salah satu indikator moderasi beragama. Penelitian ini bertujuan untuk mengetahui perkembangan penelitian, perkembangan penulis, jaringan penulis bersama, klaster, dan tren penelitian tentang toleransi beragama di Indonesia serta untuk mengetahui definisi dan indikator toleransi beragama dalam lima tahun terakhir dengan memanfaatkan tinjauan literatur sistematis. Pencarian literatur dilakukan menggunakan Proquest dan PRISMA melalui kata kunci 'toleransi beragama' dan 'Indonesia', sehingga ditemukan 44 artikel jurnal dari tahun 2020 hingga 2023. Penelitian ini menemukan bahwa terdapat peningkatan perkembangan penelitian tentang toleransi beragama di Indonesia baik dari segi jumlah penelitian maupun cakupan topik dari jaringan kolaborasi penulis. Hal ini menunjukkan bahwa toleransi beragama di Indonesia dalam lima tahun terakhir menjadi perhatian berbagai pemangku kepentingan, sehingga penelitian tentang toleransi beragama di Indonesia perlu terus dilakukan dengan menggunakan berbagai pendekatan disiplin ilmu dan menyesuaikan dengan perkembangan*

*zaman agar keberagaman Indonesia dapat dipertahankan sebagai kekuatan dalam bangsa, negara, dan agama.*

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## 1. Introduction

Religious tension and violence have increased globally in the past decade. Pew Research Center (2018) reported that 28% of countries had “high” or “very high” levels of government restrictions on religious freedom in 2016, a 3% increase from 2015. The report also states that among the world's 25 most populous countries, Egypt, Russia, India, Indonesia and Turkey have the highest levels of religious freedom restrictions. Religious tension has the potential to quickly turn violent (Kishi, n.d.).

Religion has a role in the emergence of social conflict. The division of religion in society has significant importance, so religion is accused of being one of the factors that trigger, justify, and justify social conflict (Khotimah, 2023, pp. 1–2). The Ministry of Religious Affairs describes the characteristics of individuals who practice religious moderatism, namely if they demonstrate religious tolerance and national commitment and accommodate local culture (Imam Subchi et al., 2022, p. 2).

Multiculturalism in Indonesia must avoid conflicts that often occur due to the views of groups that feel their group is the best. Mutual respect and appreciation between community groups is needed so that differences do not become a cause of dispute (Harmi et al., 2022, p. 1). Efforts to develop a multicultural Indonesia can only be achieved if the idea of multiculturalism is well understood and adopted by Indonesian society (Harmi et al., 2022, p. 2).

Although Indonesia has a history of religious harmony, since its independence in 1945, the country has experienced political competition between secularism, nationalism and Islamism (Sumbulah et al., 2022, p. 22). Islamic identity in politics was extinguished during the authoritarian New Order regime between 1966 and 1998. However, the collapse of this regime and the start of democratic reforms provided space for everyone, including Islamic-based political organizations, to become more open and expressive (Yusuf et al., 2020, p. 2).

Respect for differences and high tolerance will be able to form unity and integrity in the midst of differences (Dasopang et al., 2023, p. 1). The majority of scholarly writings on Islam in Indonesia portray the country's Muslims as perfect examples of moderate Islam, especially when compared to Muslims in the Middle East (Ni'am, 2015). This moderatization is due to the level of tolerance of the Indonesian people who are predominantly Muslim. Tolerance is very important in a society that has diverse religious and cultural beliefs. To achieve this goal, humans must respect and accept each other without discrimination, they must reject all forms of discrimination, division or hatred (Alyahya et al., 2022, p. 1).

Social harmony must be managed well and utilized as social capital to build the integrity of the Unitary State of the Republic of Indonesia (NKRI) (Muhid, 2020, p. 55). However, the recent emergence of horizontal conflicts shows that Indonesia's diversity is under threat, intolerance that disrupts harmony, especially between religious communities, has recently increased in Indonesia. Intolerance can take smaller forms, such as lack of mutual understanding, lack of mutual respect, and lack of respect for differences in beliefs (Imam Subchi et al., 2022, p. 1).

In recent decades, Indonesia has experienced an increasing presence of populism in the public sphere that can lead to terrorist behavior. However, Islamic populism has not proven electorally successful due to the existence of Pancasila as the state ideology (Yilmaz et al., 2022, p. 3). As a Pancasila state, the government system separates religion from the state but retains a religious dimension. In this case, the state is not superior to religion and religion is not superior to the state (Boiliu et al., 2022, p. 2). Therefore, words like “majority” and “minority” are irrelevant in the Indonesian context, despite Islam being the majority religion. As such, Indonesia is a country that is simultaneously secular and religious (Boiliu et al., 2022, p. 2).

The results of a survey conducted by the Wahid Institute in 2020 show that intolerance and radicalism in Indonesia are serious problems that must be overcome to build a more harmonious and peaceful society in Indonesia (Usman et al., 2023, pp. 757–758). The rapid rise of radicalism in Indonesia is due to four main factors. First, radical ideologies develop through systematic ideological indoctrination, with tantalizing promises of salvation and financial prosperity. Second, active political propaganda plays an important role in spreading radicalism across different layers of society. Third, radical groups strategically offer facilities and transportation as incentives to attract new recruits. Fourth, skepticism towards the existing democracy, due to negative perceptions and behaviors exhibited by the political elite in Indonesia (Usman et al., 2023, p. 791).

The presence of Pancasila can reduce or even prevent religious fundamentalism, which is the root of religious terrorism. Pancasila provides space for religion to be present in the public sphere. However, the presence of Pancasila does not mean that Indonesia is free from religious terrorism (Intan & Bangun, 2022, p. 11). Prevention of terrorist behavior is not sufficiently done through the Pancasila approach, but other approaches are still needed that are considered capable of providing understanding to the realization of Pancasila values in the life of the nation, state and religion through the concepts of tolerance, acceptance of diversity, justice and equality, citizen involvement, critical thinking, compassion for humanity moderation, and protection from extremism (Alhashmi et al., 2020, p. 8).

Based on the various things above, many researchers have conducted research in developing the concept of religious tolerance in Indonesia to eliminate the behavior of radicalism and extremism that can threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI), so the author wants to do mapping related to research development, author development, co-authorship networks, clusters and research trends on religious tolerance in Indonesia and to find out the definition and indicators of religious tolerance in Indonesia through a systematic literature review.

This paper aims to address the limitations of studies concerning the development of religious tolerance research in Indonesia over the last five years through a systematic literature review approach. This study is motivated by the increasing phenomena of intolerance, radicalism, and religious conflict in Indonesia, which have encouraged the growth of various studies on religious tolerance. However, studies specifically mapping publication development, authorship networks, research clusters, and research trends related to religious tolerance remain relatively limited. Preliminary findings indicate an increase in the number of publications on religious tolerance, the dominance of themes related to religious moderation and multiculturalism, the expansion of co-authorship networks among scholars, and the emergence of several research clusters focusing on tolerance education, religious moderation, radicalism, and social harmony. Therefore, this study contributes by providing a comprehensive mapping of the development of religious tolerance studies in Indonesia while also serving as a foundation for future research directions and policies aimed at strengthening religious tolerance.

This paper is based on the argument that research on religious tolerance in Indonesia has developed significantly but has not yet been systematically mapped in terms of publication development, authorship, collaboration networks, and research trends. This condition is influenced by the growing academic attention to issues of religious tolerance as a response to the increasing phenomena of intolerance, extremism, and radicalism that potentially threaten social integration and the integrity of the Unitary State of the Republic of Indonesia. In addition, studies on religious tolerance tend to be fragmented into various themes, such as religious moderation, multicultural education, interreligious relations, and the prevention of radicalism. Therefore, a comprehensive mapping is required to illustrate the relationships among themes, patterns of scholarly collaboration, and the direction of research development more comprehensively. Accordingly, this study employs a systematic literature review approach to produce a scientific mapping that can serve as a basis for developing research, policy, and strategies for strengthening religious tolerance in Indonesia in a more integrative and contextual manner.

## 2. Method

This research uses a systematic literature review or SLR which is carried out systematically in collecting, critically analyzing and interpreting information and the results of findings on religious tolerance in Indonesia which aims to answer research questions that have been previously set (Brereton et al., 2007). This research is carried out in a sequential and orderly manner, where this research starts from the most basic and simple things first before moving on to more complicated things, so that the literature review process can avoid bias and subjective understanding from researchers (Brereton et al., 2007). This research was conducted based on the following planning stages:

- a. Determine the research question. The research questions are formulated as follows: How has research on religious tolerance in Indonesia developed over the last five years? How have authorship patterns in research on religious tolerance in Indonesia evolved over the last five years? How has the co-authorship network in research on religious tolerance in Indonesia developed over the last five years? What research clusters have emerged in studies on religious tolerance in Indonesia over the last five years? What are the major research trends in studies on religious tolerance in Indonesia over the last five years?
- b. Prepare keywords for tolerance, religion and Indonesia.
- c. Using the Proquest database by limiting the search to 2019 - 2024 and found 49 articles.
- d. Processing using Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), so that 44 articles were obtained from 49 articles.
- e. Saving the database in RIS form.
- f. Processing the database using VosViewer to find out the author's collaboration network and research discussion trends on religious tolerance in Indonesia.
- g. Extracting and synthesizing the database into research questions.
- h. Writing the review report.
- i. Validating the report.

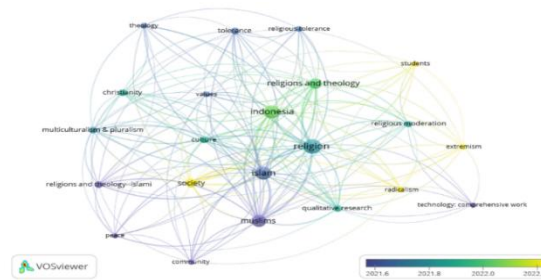
## 3. Findings and Discussion

### 3.1 The Development of Religious Tolerance Research in Indonesia

Radicalism is a movement that seeks to completely overthrow the existing social and political order by using violence based on religious reasons (Soebahar et al., 2023, p. 2). Therefore, religious moderatism needs to be realized in social life by carrying out four indicators, namely; national commitment, tolerance, non-violence, and accommodating local culture (Afwadzi & Miski, 2021, p. 203). Religious moderatism can also be done through a cultural approach in strengthening tolerance between followers of different religions, such as; religious celebrations, traditional ceremonies, and other community activities can be an opportunity to socialize and interact by placing strong tolerance for religious differences (Pajarianto, 2022b, p. 1). Strengthening inter-religious relations is very important for a country like Indonesia that has diversity in terms of ethnicity and religion so that Indonesia can be free from religious radicalism (Pajarianto, 2022a, p. 1).

Rohmawati and Barizi's research concluded that efforts to prevent religious radicalism can be done by showing a tolerant attitude towards differences, being friendly, polite, and prioritizing deliberation in decision making (Rohmawati & Barizi, 2021, p. 373). Religious conflicts and tensions can also be avoided by reviving cultural ties beyond religious ties and transferring these cultural ties into people's lives so that religious conservatism, intolerance and radicalism can be eliminated (Pamungkas & Indriasari, 2021, p. 350).

Research related to religious tolerance in Indonesia has been conducted by several researchers who target the relationship between religious tolerance and various social phenomena that occur in Indonesia, especially those related to radicalism and terrorism. The relationship tends to be reviewed and can be seen in the following diagram:



**Fig.1.** The Development of Religious Tolerance Research in Indonesia in the Last 5 Years

Based on Figure 1, it can be seen that the development of religious tolerance research in Indonesia in the last 5 years has discussed radicalism, extremism, religion, culture, students, society, values, multiculturalism, pluralism, theology, peace, religious moderation, Islam and so on. The development of research by year shows that Muslim, Islam, Islamic theology, peace, tolerance, theology, values and religious tolerance are the most researched in semester 1 of 2021, then in semester 2 of 2021 the most researched are religion, culture, Christianity and religious moderation. As for the first semester of 2022, the most researched are Indonesia, religion and theology, then radicalism, extremism, students and society are the most researched in the second semester of 2022.

**Table 1.** Development of Religious Tolerance Research in Indonesia by Year

No.	Year	Total Articles
1.	2023	13
2.	2022	13
3.	2021	10
4.	2020	8
5.	2019	-

Table. 1 above shows that there is a significant development in research on religious tolerance from 2020 to 2023. Of the 44 articles on religious tolerance, there were 8 articles in 2020, then increased in 2021 with a total of 10 articles, as well as in 2022 there were 13 articles and in 2023 there were 13 articles that discussed religious tolerance.

**3.2 The Development of Religious Tolerance Research Authors in Indonesia**

The development of research on religious tolerance in the last 5 years can be seen in table 2, which explains that most authors research religious tolerance in Indonesia. The data shows that Pajarianto wrote 4 articles, Imam Subchi wrote 2 articles, Latifa wrote 2 articles and Imam Pribadi wrote 2 articles, while other authors generally wrote 1 article about religious tolerance in Indonesia. This can be described in table 2 below:

**Table 2.** Author's Development on Religious Tolerance in Indonesia

Selected	Author	Documents	Total Link Strengh
✓	pajarianto, hadi	4	9
✓	apriani, eka	1	6
✓	harmi, hendra	1	6
✓	imam subchi	2	6

✓	latifa, rena	2	6
✓	Muhammad iqbal ramdhani	1	6
✓	shynta amalia	1	6
✓	supardan, dadan	1	6
✓	syafryadin, syafryadin	1	6
✓	zarin, ismat	1	6
✓	dayu, wulan	1	5
✓	tamami, ahmad	1	5
✓	usman, syahrudin	1	5
✓	masduki, masduki	1	4
✓	muharajah, kurnia	1	4
✓	panaemalae, Abdulroya	1	4
✓	pribadi, imam	2	4

### 3.3 Co-Authorship Network Analysis of Religious Tolerance Research in Indonesia

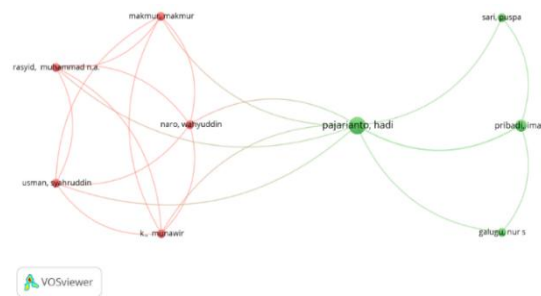
Co-authorship is an association where two or more researchers work together to report their research results on some topic. Therefore, a co-authorship network can be seen as a social network that includes researchers reflecting the cooperation between them. Researchers are represented by nodes in a co-authorship network (Phung et al., 2019).

In table 3 below, it can be seen that 1 name has a link strength of 9 indirect connections with other authors and there are 5 names that have a total link strength of 5 indirect connections with other authors, there is also 1 name that has a total link strength of 4 indirect connections with other authors, and there are 2 names that have a total link strength of 2 indirect connections with other authors.

**Table 3.** Total Link Strength in Co-Author Network Analysis

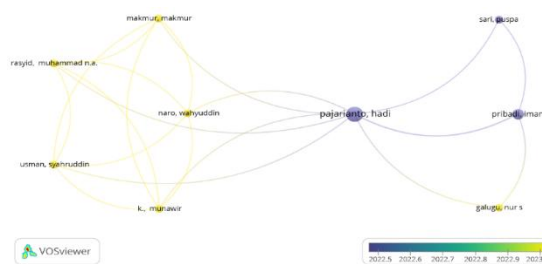
Selected	Author	Documents	Total Strength	Link
✓	pajariato, hadi	4		9
✓	rasyid, muhammad n.a.	1		5
✓	usman, syahrudin	1		5
✓	makmur, makmur	1		5
✓	naro, wahyuddin	1		5
✓	k., munawir	1		5
✓	pribadi, imam	2		4
✓	sari, puspa	1		2
✓	galugu, nur s	1		2

In Figure 2 below there is a mapping related to the data in Table 3. The mapping shows an indirect relationship between each author in research on religious tolerance in Indonesia in the last 5 years.



**Fig. 2.** Mapping Network Analysis of Co-authorship of Religious Tolerance Research in Indonesia in the Last 5 Years

Figure 3 below shows the visualization of the author's cooperation network in research on religious tolerance in Indonesia in the last 5 years. The collaboration network occurred from 2022 to 2023 and involved 9 authors, namely Hadi Pajarianto, Muhammad Rasyid, Syahrudin Usman, Makmur, Wahyuddin Naro, Munawir K, Imam Pribadi, Puspa Sari, and Nur S Galugu.



**Fig. 3.** Visualization of Co-authorship Network of Religious Tolerance Research in Indonesia in the Last 5 Years

**3.4. Research Cluster on Religious Tolerance in Indonesia**

The research cluster related to the total links for the selected keywords shows that there are 17 keywords selected, namely; religion, Islam, Indonesia, Muslims, religions and theology, society, Christianity, multiculturalism and pluralism, culture, Islamic religions and theology, qualitative research, tolerance, values, religious moderation, theology, radicalism and religious tolerance, as listed sequentially in table 4.

**Table 4.** Total Link Strength for Selected Keywords

Selected	Keywords	Occurrences	Total Strenght	Link
✓	religion	37		189
✓	islam	29		159
✓	indonesia	29		156
✓	muslims	26		142
✓	religions and theology	19		108
✓	society	14		82
✓	christianity	8		50

✓	multiculturalism and pluralism	8	50
✓	culture	9	48
✓	religions and theology islamic	9	48
✓	qualitative research	8	45
✓	tolerance	9	45
✓	values	6	37
✓	religious moderation	7	36
✓	theology	6	36
✓	radicalism	6	30
✓	religious tolerance	6	30

Based on table 5 below, the total link strength for keywords can be seen that in the last 5 years, research on tolerance has 9 occurrences with 46 indirect links, research on religion has 37 occurrences with 210 indirect links, research on religious tolerance has 6 occurrences with 31 indirect links and research on religious tolerance in Indonesia has 29 occurrences with 173 indirect links.

**Table 5.** Total Link Strength For Keyword

Selected	Keywords	Occurrences	Total Strength	Link
✓	religion	37		210
✓	islam	29		175
✓	indonesia	29		173
✓	muslims	26		158
✓	religions and theology	19		120
✓	society	14		88
✓	christianity	8		53
✓	multiculturalism and pluralism	8		53
✓	culture	9		52
✓	qualitative research	8		51
✓	religions and theology islamic	9		51
✓	tolerance	9		46
✓	religious moderation	7		43
✓	values	6		41
✓	community	5		36
✓	theology	6		36
✓	peace	5		34
✓	radicalism	6		34
✓	religious tolerance	6		31
✓	extremism	5		26
✓	students	5		24

✓	technology: works	comprehensive	5	15
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The mapping of table 5 above can be seen in figure 4 below which includes 22 keywords, 3 clusters, 173 links, and 761 total link strengths. The first cluster is dominated by data on religion, Islam, Indonesia, Muslims, religions and theology, society, multiculturalism and pluralism, culture, tolerance, values, religious moderation, theology, radicalism, religious tolerance and many others.

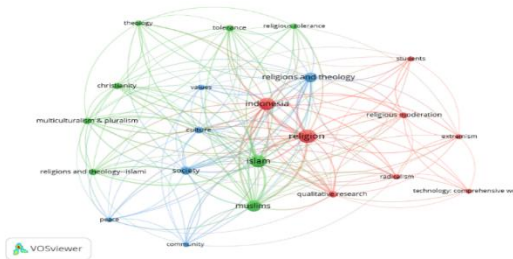


Fig. 4. Research Cluster on Religious Tolerance in Indonesia in the Last 5 Years

### 3.5. Trends in Religious Tolerance Research in Indonesia

The trend of research on religious tolerance in Indonesia in the last 5 years can be seen in Figure 5. The figure describes that religious tolerance has 13 relationships with a relationship strength of 31 with 6 events and 2 clusters.

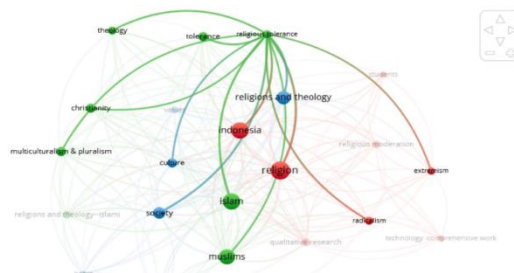


Fig. 5. Research Trends on Religious Tolerance in Indonesia in the Last 5 Years

Figure 5 above shows data on the trend of religious tolerance research in Indonesia in the last 5 years. The figure shows that the scope of the research in question includes various disciplines that discuss theology, tolerance, multiculturalism, pluralism, religion, culture, society, extremism, radicalism, Muslims and so on.

The research that has been described shows that research on religious tolerance in Indonesia has been carried out in the last 5 years in universities, schools and social environments in Indonesia. These studies generally explain that tolerant behavior is important to continue to be developed and applied by all Indonesian people in order to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI) which is known for its plurality.

### 3.6. Definition and Indicators

Religious tolerance in academic literature is understood as a multidimensional concept encompassing cognitive, affective, and behavioral aspects in interreligious relations. Syachrofi and Muhammad Alfatih Suryadilaga (2021, p. 3) explain that religious tolerance is closely related to the ability to understand religious texts contextually, so that religious teachings are not interpreted merely in a textual manner but are adjusted to social dynamics and the realities of a pluralistic society. Meanwhile, Ahmad Hasan Ridwan et al. (2022, pp. 68–69) define religious tolerance as a principle of social equality that rejects the dichotomy between majority and minority groups, in which every religious community possesses equal rights and responsibilities in maintaining peaceful and harmonious social life. In contrast, Yauma Trin Sunda and Agus Zaenul Fitri (2022, p. 308) view

religious tolerance as an attitude of moderation (*wasathiyah*) that places individuals in a balanced position, avoiding extremism in practicing religious beliefs while continuing to respect the beliefs of others. In addition, several other studies emphasize that religious tolerance also includes the ability to establish interfaith dialogue, accept religious diversity, avoid discriminatory behavior, and strengthen social harmony and national integration (Alyahya et al., 2022; Harmi et al., 2022; Usman et al., 2023). Based on these various definitions, several key indicators of religious tolerance can be identified, namely respect for differences in belief, recognition of equal rights among religious communities, openness to interfaith dialogue and cooperation, rejection of extremism and fanaticism, and the ability to accommodate cultural diversity and social contexts. Therefore, religious tolerance is not merely understood as a passive attitude of accepting differences, but also as an active effort to build harmonious, just, and inclusive social relations oriented toward strengthening social cohesion within a multicultural society.

The values of interfaith cooperation and tolerance in Indonesia are heavily influenced by government teachings that encourage tolerance and cooperation between religious communities (Sumarni & Kalupae, 2020, p. 8). Tolerance and respect for fellow believers, shaped by the teachings of Sunni Islam, make Indonesian Muslims open to religious differences as long as they do not conflict with the core religious beliefs (Hasbullah et al., 2022, p. 11). In Tabanan, Bali, Indonesia, there is a strong tolerance between Hindus and Buddhists, where they use the same place of worship. This act has been taught and practiced for generations, showing harmony and mutual respect between the two communities. (Sumarni & Kalupae, 2020, p. 5).

The indicators of tolerance set by Supriyanto and Wahyudi are based on three aspects: peace, respect for differences and individuals, and awareness. Peace includes caring, courage, and love. Respecting differences and individuals includes mutual respect, appreciating differences, and self-respect. Awareness includes appreciating the goodness of others, openness, comfort in life, and comfort with others (Usman et al., 2023, p. 783).

Sztejnberg & Jasinski, 2018 measures general attitudes toward tolerance. It consists of 22 items covering three dimensions: ethnic tolerance (7 items, e.g., "ethnic minority groups would be treated better if they changed their behavior"), social tolerance (8 items, e.g., "all forms of religious beliefs have the right to exist"), and personality traits (7 items, e.g., "I want to be more tolerant of others") (Nicolas Valentino Fonda & Muttaqin, 2023, p. 120). Meanwhile, Mahfud Junaedi et al., (2023, p. 1) divides the religious tolerance variable into attitude-forming components, including: (1) knowledge of religious tolerance, (2) feelings of religious tolerance, and (3) concrete actions of religious tolerance.

#### 4. Conclusion

This study confirms that research on religious tolerance in Indonesia has developed significantly over the last five years, both in terms of the number of publications, the development of research themes, and collaboration among scholars. The increase in such studies has been influenced by the growing issues of intolerance, radicalism, extremism, and religious conflict, which have encouraged academic attention toward the importance of strengthening religious tolerance within Indonesia's multicultural society. The findings indicate that studies on religious tolerance are predominantly focused on themes such as religious moderation, multiculturalism, pluralism, interreligious relations, radicalism, theology, culture, and social harmony. In addition, this study identifies the development of co-authorship networks among researchers, reflecting the increasing academic collaboration in the advancement of religious tolerance studies. Furthermore, the concept of religious tolerance in various studies is not merely understood as the acceptance of differences, but also encompasses respect for equal rights, openness to interfaith dialogue, rejection of extremism, and the ability to build harmonious and inclusive social relations. Therefore, the findings demonstrate that religious tolerance has evolved into a multidisciplinary field of study that plays an important role in strengthening social cohesion, national integration, and efforts to prevent radicalism in Indonesia.

This study contributes to the development of religious tolerance studies through a systematic literature review approach in mapping research developments, authorship patterns, collaboration

networks, research clusters, and research trends related to religious tolerance in Indonesia. This approach enables the identification of various conceptual perspectives on religious tolerance that have emerged in academic literature, ranging from religious moderation and multicultural education to the strengthening of social harmony and national integration. By employing a systematic literature review approach, this study is able to illustrate the relationships among research themes, the development of academic collaboration, and the direction of religious tolerance research in a more comprehensive and systematic manner. In addition, this study successfully identifies the main indicators of religious tolerance, including respect for differences in belief, equality of rights among religious communities, openness to interfaith dialogue, rejection of fanaticism and extremism, and the ability to accommodate cultural and social diversity. Accordingly, this study provides an academic contribution in the form of scientific understanding that may serve as a foundation for the development of theories, policies, and strategies aimed at strengthening religious tolerance in Indonesia in a more integrative and contextual manner.

This study is limited by the scope of the literature data analyzed, particularly because it focuses solely on publications related to religious tolerance in Indonesia over the last five years. As a result, the study has not been able to fully capture the historical development of religious tolerance research in the long term, nor to compare it with the development of religious tolerance studies in other countries. Furthermore, the use of a systematic literature review approach has caused this study to focus more on literature analysis rather than empirical observation of the practice of religious tolerance within society. In line with these limitations, future studies should adopt broader approaches through international bibliometric analysis, cross-country comparative research, and empirical methods such as interviews, observations, and longitudinal studies in order to gain a deeper understanding of the dynamics of religious tolerance. Further research is also needed to explore the influence of digital media, education, government policies, and religious organizations on the formation of tolerant attitudes within multicultural societies. Therefore, future studies are expected to provide a more comprehensive understanding of the development of religious tolerance as well as effective strategies for strengthening social harmony and preventing radicalism in Indonesia.

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