

Educational Technology to Facilitate Access to Local Wisdom Practices in Religious Moderation

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Abstract

This study examines the role of educational technology in facilitating local wisdom practices to promote religious moderation. The study employs a descriptive qualitative approach, focusing on the community of Rama Agung village, North Bengkulu Regency, Bengkulu, Indonesia-an area noted for its pronounced religious heterogeneity. This village was selected for its high level of religious diversity. Data were collected through observation, interviews, and document analysis. The study directly engages with local traditions, such as Galungan, Kuningan, Ngaben Masal, Pura anniversaries, cremation ceremonies, and Christmas celebrations. The validity of the data was tested using the persistence observation technique within a triangulation model. The findings highlight the significant role of technology in preserving and promoting local wisdom, particularly in multicultural communities. By facilitating the documentation, dissemination, and revitalization of traditional practices, educational technology serves as an effective medium for sustaining cultural heritage and fostering religious moderation in diverse social contexts. Moreover, virtual documentation mitigates the erosion of intangible cultural heritage, providing communities with scalable tools for cross-religious dialogue and collaborative event planning. The study concludes that strategically integrated educational technology enriches multicultural social fabrics by reinforcing shared local wisdom while promoting adaptive innovation. Consequently, it offers a transferable model for policymakers and educators seeking to embed technological affordances within religious-moderation programs across similarly diverse contexts.

Keywords: Educational, Local Wisdom, Multicultural, Religious Moderation, Technology.

Introduction

Indonesia is a plural country, with different ethnicities, groups, races, cultures, customs and religions. Among them, religious diversity holds significant influence (1). The major religions shaping Indonesia's religious plurality include Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucism (2). The relationship between culture and religion is reflected in the motivation and expression of cultural activities. Culture shapes the way human beings experience and interprets the world, while religion serves as a foundational element framework for understanding existence (3, 4). Religion provides a substantive foundation expressed through culture and cannot exist in isolation from cultural development. Instead, religion fosters cultural development. Religion, however, promotes cultural expression using

culture as a medium. Convey its goals and meanings (5). In this way, religion accommodates positive cultural and traditional values in social life. The moderate view of religion was established by the guiding principles of Indonesian national and state life, Panmasic, the Joint State of the Republic of Indonesia, the Constitution of 1945 and Ica Bhinneka Tunggal. Religious moderation is closely linked to culture, as societal dynamics are shaped by cultural influences. Culture plays a crucial role in legitimizing religious orientations and shaping communal identities (6). Cultural manifestations include behaviors, language, social structures, religion and artistic expressions, all of that is local wisdom. Local wisdom encompasses ethical and cultural values passed down from generation to generation through generations (7). It represents the capacity to adapt, regulate and

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integrate natural and cultural effects, promoting the transformation and contributing to Indonesia's rich cultural diversity (8). The rise of modern technology has led people to adopt a pragmatic mindset, exhibit hedonistic tendencies, embrace capitalist ideals, and experience a decline in spirituality. Consequently, spirituality plays a crucial role in safeguarding individuals from the pressures of modernity and anthropocentric perspectives that gradually erode faith. In this context, religion serves as a fundamental guide for humankind in navigating life's challenges. Religion enhances its positive influence by mitigating and preventing negative behaviors (9). As a heterogeneous country, Indonesia has witnessed the growth and development of both *divine* and *ardhi* religions, which have flourished and contributed to its cultural and religious diversity. The characteristics of a multicultural society are reflected in its religious practices, structures, interpersonal relationships, and religiously inspired art and culture (10). As a form of social capital, Analysis, conservation, identification and identification of local culture and wisdom passed down as part of the collective memory of Indonesia's cultural heritage. Culture shapes perspectives on diversity and influences societal cohesion (11). Additionally, culture and religiosity play a significant role in shaping public health beliefs and behaviors (12). Given the ongoing modernization and global cultural hegemony, reinforcing religious moderation through cultural and local wisdom approaches is increasingly relevant. Culture influences individuals' attitudes toward learning and their educational outcomes (13). Religion and culture play a key role in promoting harmonious relations among the followers of different religions (14). It must be understood that the moderation of religion is the duration of a balanced point of view practicing one's own religion and respecting the religious practices of others.

The concept of moderation has encouraged interfaith dialogue as a tangible expression of religious tolerance. Promoting interreligious harmony requires cultivating to promote a culture of dialogue and solidarity, without restrictions, through symbols of peace rooted in local cultural wisdom. Religious moderation is decisive, since excessive adherence to religious teachings often leads to unilateral affirmations of truth. In the end,

religious moderation also guarantees internal harmony among religious communities, contributing to a peaceful and stable society (15).

A relevant and timely area of study is the development of religious moderation based on local cultural values. Research on the intersection of culture, religion, and religious freedom highlights that, in many cases, culture and religion are deeply intertwined. Cultural practices often take on religious significance, while religious beliefs become embedded in cultural traditions (16). Building on this context, this study explores the Role of Local Culture and Wisdom in Favor of Religious Moderation.

Cultural capacity, individual or institutional, better understands the importance of cultural impacts in addressing societal challenges (17). This study focuses on how local wisdom can be applied to religious moderation using educational technology. The aim of the research is to analyse the role of educational technology as a means of integrating local wisdom into religious moderation practices.

Local Wisdom in Religious Moderation

The formation of individual character is shaped by various aspects of education within socio-cultural interactions, including the household, school, and community environment. Integration and inclusivity are key to strengthening community engagement in a diverse society (18). Character development involves the holistic cultivation of individuals, encompassing both spiritual and emotional growth. Innovation in education and cultural orientation plays a crucial role in shaping learning approaches (19). In this context, local wisdom serves as an essential foundation for reinforcing values that align with religious principles.

This initiative is aligned with national and regional policy directives, particularly those championed by the Ministry of Religious Affairs, the Ministry of Education, Culture, Research, and Technology, and local cultural agencies. These institutions have issued frameworks that promote religious tolerance, anti-radicalism, and character education rooted in cultural heritage. For instance, the Ministry of Religious Affairs actively promotes the Religious Moderation Roadmap (*Peta Jalan Moderasi Beragama*), which emphasizes local context, interfaith cooperation, and community resilience. This study directly supports that agenda

by integrating community-specific educational content into digital formats that enhance accessibility and relevance.

In addition, village-level councils and cultural boards (*lembaga adat*) are often involved in endorsing educational and religious initiatives. By engaging these bodies, the project ensures that its implementation respects both local governance structures and traditional authority systems, reinforcing the legitimacy and sustainability of its goals. The incorporation of local wisdom into educational technology represents a grassroots-to-policy bridge, creating continuity between cultural identity and national development goals.

Thus, by rooting religious moderation in indigenous practices and aligning its approach with existing educational and religious policies, this study contributes not only to academic discourse but also to the practical implementation of pluralism, equity, and peace building in culturally diverse communities.

Educational Technology in a Multicultural Society

The ethics of interpersonal relationships are deeply influenced by culture. Understanding individual behavior provides opportunities to examine the intersection of culture, ethics, and technology. As technology continues to permeate daily life, its adoption is significantly shaped by cultural influences (20). Vygotsky's sociocultural theory further emphasizes that cognitive development is rooted in social interaction and mediated by cultural tools—including language and technology. In this sense, technology serves as a mediator of knowledge and a bridge between cultural perspectives in multicultural classrooms. Connectivism adds that learning in the digital age involves navigating networks and forming connections across diverse nodes of information, which is particularly relevant in multicultural settings where diverse perspectives must be integrated. In multicultural settings, educators often face challenges in facilitating effective communication among students. Technology can be applied within both legal systems and cultural ethics, particularly in upholding individual rights and freedom of expression. Teaching ethics in relation to technology presents an opportunity to

assess cross-cultural values and their impact on technological design and usage. Ultimately, technology shapes societal values and norms, while culture plays a critical role in influencing personality traits (21). Power dynamics within society require careful oversight to preserve group diversity and ensure inclusive participation (22).

Methodology

Research Design

This research uses a qualitative descriptive method that aims to apply technology to local intelligence practices promote religious moderation. The study does not utilize quantitative instruments such as pre/post-tests or learner analytics, but rather adopts qualitative tools including observations, interviews, document analysis, and focus group discussions to examine how educational technology can support the development of a local wisdom-based model for religious moderation. These methods are appropriate for capturing community narratives, social practices, and the integration of cultural and religious values into technology-based initiatives. The research investigates whether digital tools, media, and educational activities rooted in local traditions (e.g., religious festivals, ceremonies, and interfaith interactions) contribute to enhancing community understanding, preserving local knowledge, and fostering tolerance. The design allows for a deep exploration of how educational technology intersects with multicultural values, without isolating individual learning outcomes through standardized tests. Evaluative stages of the model both formative and summative are included to assess the effectiveness of implementation, particularly in relation to human resource capacity, institutional readiness, and sustainable cultural practices.

Subject

This study involves the Community of Rama Agung village, Bengkulu, Indonesia. The city was chosen for its educational and cultural diversity. The village of Rama Agung is made up of several ethnic groups and religious groups, making it a distinctive model of coexistence within the country shown in Table 1.

Table 1: Religious Institutions and Clerical Leadership in Rama Agung Village, North Bengkulu Regency

No.	Religion	Place of Worship	Cleric	Ket
1.	Protestant Christianity	GEKISIA	PDT. DR. Edy Triatmoko, M. Th	
		GPDI	Frince	
		HKBP	PDT. Delimawary Tampubolon, S. Th	
		GKII	PDT. Yustus Nasimnasi, S. Th, MA	
		GKPS	PDT. Baktiar Fransiskus Sipayung	
		GMI	PDT. Anuar Saputra Berutu, S. Th	
2.	Catholic Christianity	Gereja ST. Thomas	Paulus Amirwanto	
3.	Islam	Mosques Al-Kautsar	Yunus Anis	
		Mosques Al-Jihad	Ahmad Mutaqqin	
4.	Hinduism	Pura Dharma Yatra	JM. Ketut Sutama	
		Pura Dalem	JM. Gusti Made Putra	
5	Buddhism	Vihara Kharuna Phala	Romo Gede Sedhana Yoga	

Research Instruments

Data for this study were obtained through observation, dialogue, and document analysis, which are consistent with a qualitative descriptive approach. These instruments are used to explore how educational technology, when grounded in local cultural and religious practices, can foster understanding, tolerance, and intergroup harmony. Observations were conducted to analyze real-world practices and the integration of technology into community traditions, tourist attractions, and local social activities. This allowed researchers to examine how digital platforms and media were used to represent and disseminate local knowledge and religious values. Structured and unstructured interviews were carried out in two stages. These interviews provided deeper insights into community members' and religious leaders' perspectives on how technology is supporting or reshaping religious coexistence, identity, and expression. Through these dialogues, the research captured narratives of lived experience an important indicator of religious moderation and intercultural communication. Document analysis included the review of important papers, publications, and statistical data relevant to religious harmony, cultural development, and regulatory frameworks. This analysis supported the design and refinement of the Village Model of Religious Moderation based on Local Wisdom by validating how educational materials reflect cultural and ethical diversity. These instruments do not directly measure outcomes through numerical metrics, but rather

emphasize contextual understanding, community engagement, and participatory validation. The use of multiple sources also supports triangulation, enhancing the credibility of findings on how educational technology functions as a medium for ethical learning and cultural preservation.

Procedure

Data collection was conducted directly through local traditions, including Galungan holidays, Kuningan holidays, Ngaben Masal, Pura anniversaries, cremation ceremonies and Christmas celebrations. The development of the Village Model of Religious Moderation, based on local wisdom, was carried out through various activities such as the collection of various sources and statistical data related to religious harmony, cultural activities, cultural development and regulation, religious diversity and language. In addition, the research identified the potentials of local wisdom and promoted community participation. At this stage, the draft Village Model of Religious Moderation based on Local Wisdom is validated, followed by focus group discussions and revisions based on expert input.

The final stage of the study involved both formative and summative evaluations. These evaluations assessed the development of the Local Wisdom-Based Religious Moderation Village Model and included an activity test. The evaluation process was conducted gradually, in alignment with the model's implementation stages. The key aspects evaluated included sustainable destination management, human resource capacity, and the effectiveness of implementing organizations.

Data Analysis

The validity of the data was tested using a sustainability technique, especially using the triangulation model. As a result of the triangulation of the sources, research sources analyzed the sources until they reached saturation and verified that their validity was not in doubt. Temporal triangulation was applied by conducting multiple observations and studies rather than relying on a single instance. Content triangulation focused on assessing the consistency of the content presented in this study.

The qualitative data analysis is closely aligned with discourse analysis. However, given the broad scope of discourse analysis, this study focuses on argumentative discourse, which is considered essential for understanding the meaning of social action. The structure of this article follows three stages. First, an overview of the analytical model and its stages is presented. Second, each stage of the model is developed through the empirical study, incorporating interviewees' arguments related to their traffic behavior. Finally, the study concludes by synthesizing the findings and discussing their implications.

Results and Discussion

Trends in Local Wisdom Practices for Religious Moderation

The decision to initiate research on villages of religious moderation has served as the basis for the development of the Village Model of Religious Moderation based on Local Wisdom. This initiative provides critical material for policymakers to strategize for the implementation of the model. Strengthening the potential of local resources through this model is one of the Government's main policy strategies to improve the capacity and sustainability of local resources.

Design of a village of religious moderation based on local wisdom emphasizes several core principles. It promotes harmonious coexistence by fostering peace and mutual understanding among religious communities through inclusivity, moderation, tolerance, fairness, and stability. It encourages a society that embraces differences and diversity with an open mindset. The model upholds a balanced approach that avoids extremism, ensuring justice and equity while respecting religious differences and promoting legal equality and social peace.

To strengthen its cultural relevance, local wisdom in this model includes particular types of knowledge such as: Oral traditions, including historical narratives of interfaith cooperation and community consensus-building; Customary law (*hukum adat*) that regulates social relations and promotes conflict resolution through communal dialogue; Rituals and ceremonies (e.g., Ngaben Masal, Galungan, and Christmas celebrations), which foster spiritual reflection and reinforce shared values of tolerance and respect.

These forms of knowledge not only preserve indigenous identity but also embody principles of religious moderation. For instance, the Rama Agung village's inter-religious participation in public festivals reflects cultural mechanisms for inclusion and peaceful coexistence. The model also encourages the adaptation and integration of external cultural elements into existing traditions—demonstrating flexibility and resilience within the community's belief systems. Religious moderation is envisioned as a way of life, rooted in local wisdom that supports: The preservation of external cultural influences, the ability to accommodate and integrate external cultural elements into indigenous traditions, Cultural regulation and adaptation, and A structured approach to cultural development.

The implementation of the Local Wisdom-Based Religious Moderation Village Model in daily life encourages a harmonious society characterized by moderation, tolerance, fairness, and peace. A religious orientation grounded in local wisdom should guide cultural development, reinforcing social cohesion. Furthermore, religious harmony has a direct impact on fostering unity among different ethnic and racial groups (23).

Local Culture-Based Religious Moderation

The village of Rama Agung shows ethnic, cultural, origin and religious diversity, so it is essential to maintain the values of religious moderation, such as justice, balance, tolerance, equality and deliberation, the Ministry of Culture of the Republic of Indonesia has highlighted. These values promote a peaceful environment that contributes to combating radical ideologies within society. Differences in the village are not seen as sources of division but rather as unifying elements that strengthen social cohesion.

The people are fully committed to harmony within the community. He has said that there has not been a conflict between religions in the country. In leadership, the school's neighbors were actively involved in religious moderation campaigns, both within the local community and in the local community interactions with other villages and visiting tourists. Encouraging harmonious relations within a community is crucial for maintaining safe and inclusive diversity (24, 25). Crucially, elders and cultural guardians play a central role in guiding the selection of educational materials used to teach religious moderation, particularly when those materials involve digitized forms of indigenous or traditional knowledge. Their participation ensures cultural authenticity, contextual accuracy, and local ownership. Rituals, oral traditions, and values are not simply transformed into digital content without deliberation and consent from those who hold and practice that knowledge. This bottom-up approach prevents the process from becoming extractive or top-down, which could otherwise risk misrepresenting or commodifying sacred knowledge. According to a religious leader, religious moderation has been well-practiced in Rama Agung Village, a perspective also shared by Swandiati. Religious figures and educators play a

crucial role in shaping a multicultural society capable of coexistence (26). The villagers uphold moderation by demonstrating mutual respect and accepting differences in ethnicity, origin, culture and religion key characteristics of their community. A similar view was expressed by another religious leader, Putu Juitama, who emphasized that while Religion is a matter of personal faith, application of the values of religious moderation, such as tolerance, cooperation, mutual respect and debate, is actively practiced among the public.

Over the past for 32 years, there has never been any debate between the religious groups of this institution, both among neighbors and visitors. A similar opinion was shared by a religious leader, Christian Christina Poniarti, who saw that the local community and tourists act in harmony, regardless of religious beliefs. Tolerance is highly valued, which ensures that no debates or conflicts are generated. The fundamental principles of tolerance include mutual respect, appreciation of differences, maintaining unity, fostering brotherhood, promoting peace, and refraining from exposing others' faults (27). These values are widely upheld and can be seen in the distribution of attitudes toward religious moderation in the village shown in Figure 1.

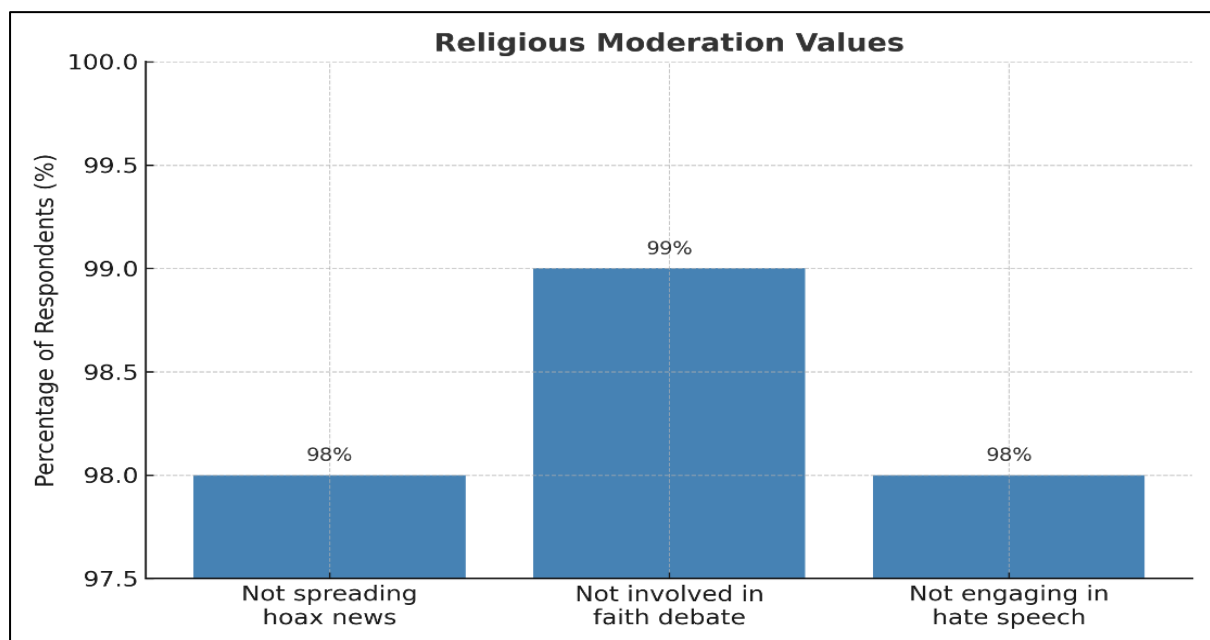


Figure 1: Percentage of Religious Moderation Values

According to religious leaders, religious moderation is fully rooted in the community. Respondents confirmed these values of religious

moderation have been consistently upheld in their daily lives. This study found that 98% of villagers reported never spreading false information about

other religions on social networks. In addition, 99% say they have never participated in religious debates or disputes within the community. Maintaining social harmony and fostering inclusive communities through online communication is essential (28). Other findings revealed 98% of farmers never engaged in hate speech against people of different faiths, including actions such as harassment, ridicule, and ridicule, or mocking individuals from other religious backgrounds during prayer or communal activities. Multicultural education, when grounded in the dominant values of the majority religion, does not overshadow or marginalize minority religious groups in shared spaces (29).

Educational Technology as a Means to Introduce Trends in Local Wisdom Practices of Religious Moderation to the Wider Community

Development of the twenty-first century linked to technological innovation (30). Advances in information and communications technology accelerate progress at an unprecedented pace. One of the key technological tools is the website, which serves multiple purposes: Dissemination of information through social and digital media for individuals, institutions and governments. This has become particularly relevant for village administrations, as technology plays a crucial role in improving services and enhancing various aspects of daily life. In this context, villagers integrate technology into their traditions and cultural practices (31).

Villages play a vital role in fostering innovation among their residents, particularly in economic development, community empowerment, and access to technology. The adoption of new technologies is essential to driving innovation in learning (32). Village social media platforms have been developed as official public service tools managed by local village officials, serving both as communication channels and promotional tools to enhance the village's visibility to a broader audience. These platforms are also instrumental in spreading religious moderation narratives grounded in local wisdom such as oral traditions, rituals, and customary law by making them accessible through digital formats.

The Agung branch, for example, actively uses Facebook, YouTube, official village websites, and Instagram to showcase interfaith events, community ceremonies, and cultural education materials, shown in Figure 2. These platforms help share models of tolerance and peaceful coexistence that are embedded in local customs with broader, even global, audiences. Through video documentation, live streaming of religious events, and digital storytelling, the values of moderation, inclusivity, and cultural resilience are communicated effectively, especially to younger generations who consume media primarily online. To ensure that digital content does not unintentionally introduce bias, offend specific religious sensitivities, or provoke doctrinal conflict, the creation and curation process is collaborative and inclusive. Content development involves extensive consultation with cultural representatives, community elders, educators, and religious leaders from various faith traditions. This participatory approach ensures that the content reflects shared values and respects doctrinal boundaries across different religious groups. Ethical review mechanisms are applied to all content before publication, which includes cultural sensitivity checks, linguistic appropriateness, and the inclusion of balanced representations.

In addition, community members are encouraged to participate in reviewing and contributing to the content, reinforcing transparency and local ownership over digital narratives. This inclusive strategy not only helps maintain cultural authenticity but also prevents the risk of top-down, extractive content production that could misrepresent or commodify sacred traditions.

Given the increasing penetration of internet usage, digitalization has become a strategic initiative in fostering religious moderation rooted in local wisdom. Consequently, digital media proficiency is a critical skill for village administrators. Social technologies within communities can regulate numerous practices without relying on a singular cultural authority, promoting a pluralistic approach to religious and social life. Community harmony can thus be achieved by integrating religious values, societal aspirations, and indigenous social practices through the accessible, flexible, and far-reaching nature of educational technology (33).

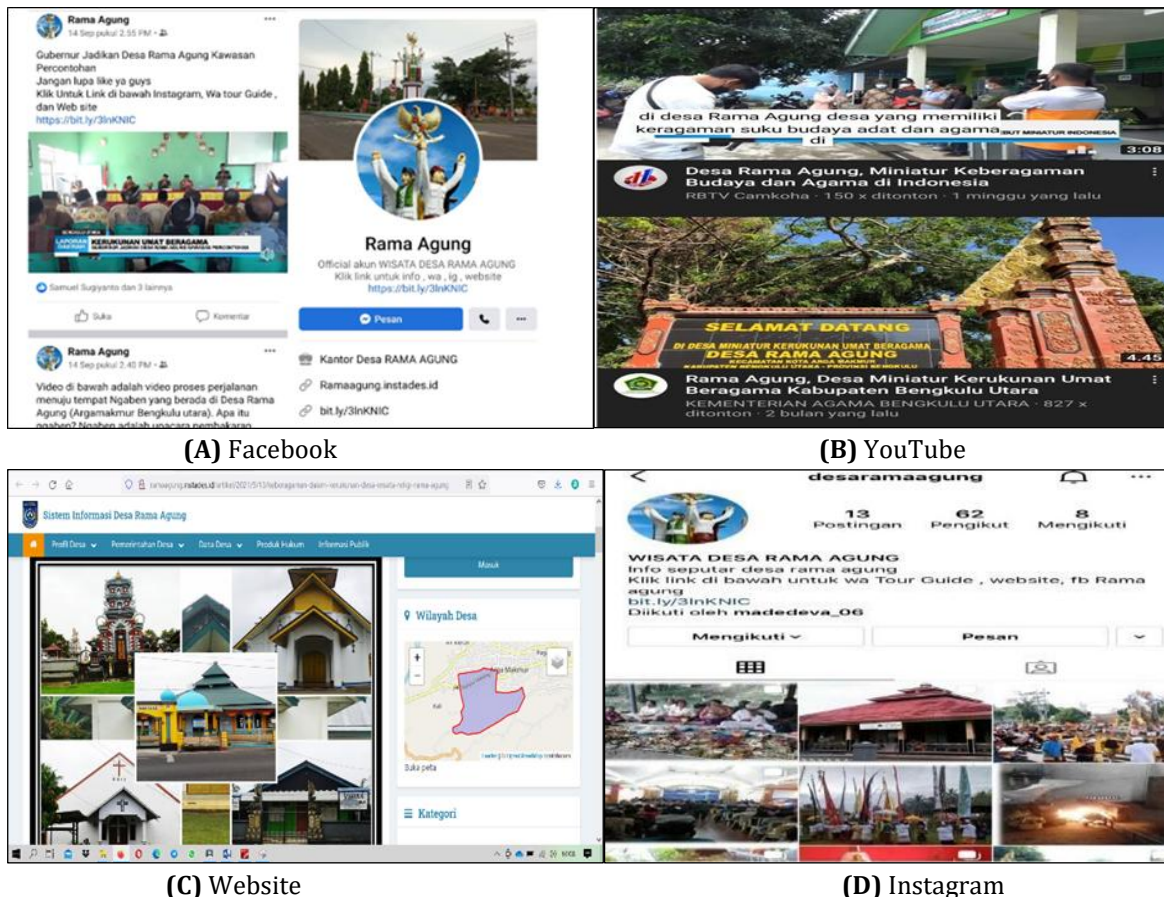


Figure 2: Social Media as a Local Wisdom Practice in Moderating Religious Diversity

Conclusion

Technology is a valuable tool for integrating local wisdom practices into religious moderation within multicultural societies. Educational technology plays an important role in facilitating access to these practices, enabling communities to sustain religious traditions while embracing innovation. Village social media platforms are essential in fostering economic development, community empowerment, and overall societal growth. Consequently, digital media proficiency is a crucial skill for village administrators in managing and promoting religious moderation. Religious moderation is a perspective that guides behavior and religious practice in a balanced way and not too much. Integrating religious moderation with local culture has been shown to foster harmony in religious life. The collective commitment is to maintain balance, values, norms and rights of coherence. According to this study, technology is applied as a means of maintaining religious harmony and provides valuable information to local and national policymakers to develop stability and social security strategies.

Abbreviations

GEKISIA: Gereja Kristen Indonesia Sangehe Talaud, GKII: Gereja Kristen Injili Indonesia, GKPS: Gereja Kristen Protestan Simalungun, GMI: Gereja Masehi Injili (or Gereja Masehi Injili Indonesia), GPDI: Gereja Pentakosta di Indonesia, HKBP: Huria Kristen Batak Protestan.

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Author Contributions

Suhirman: Conceptualization, Methodology, Data collection, Writing – original draft, Nurlaili: Data analysis, Writing – review, editing, Rohimin: Supervision, Project administration, Ahmad Syarifin: Funding acquisition, Resources, Meri Lestari: Validation, Visualization, Editing.

Conflict of Interest

The authors declare that they have no conflicts of interest related to this study.

Ethics Approval

Not applicable.

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