



Global Perspectives on Religious Tolerance Curriculum in Primary Schools: A Systematic Literature Review

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Abstract

Religious tolerance education in primary schools has become crucial in addressing the growing global religious diversity and concerns about intolerance from an early age. However, few systematic studies review cross-country approaches to curricula and educational practices. This study aims to analyse the role of family and school environments, explore curricula and learning strategies, and identify challenges and solutions in religious tolerance education at the primary level. A systematic review was conducted using the PRISMA approach with databases Scopus, Web of Science, and Taylor & Francis. Article selection followed inclusion criteria from 2014–2024, English-language, and focused on primary education. Quality assessment used MMAT 2018, and thematic analysis was performed with NVivo 14. From 147 articles, 39 studies from 17 countries were synthesised. This is the first multi-continental synthesis. Four main themes were identified: family role, school role, synergy between both, and inhibiting factors. Schools play a dominant role, but family-school synergy and the use of technology remain underexplored. This research contributes that religious tolerance education requires holistic, integrative, and contextual approaches at the primary level in various countries. Further research is important in underrepresented regions such as Africa and Latin America.

Keywords:

Religious tolerance, primary education, global curriculum, multiculturalism, systematic review.

A. INTRODUCTION

Religious tolerance education at the primary education level is gaining widespread attention in various countries, given the high level of religious diversity in global society. According to a report by the Pew Research Centre (2019), around 84% of the world's population identifies as belonging to a religion, with the growth of religious communities continuing to increase in Asia and Africa. However, the same survey found that religious discrimination still occurs in more than 40% of countries worldwide. UNESCO data (2022) also reveals that religious intolerance in primary schools has raised concerns, particularly in countries with high plurality, such as India, Indonesia, Nigeria, and the United States. This situation highlights the importance of primary education as the initial space for shaping values of tolerance.

The urgency of this issue is even greater when considering its impact on children's social and psychological well-being. A study by Okai and Yebisi (2021) reveals that children who grow up in intolerant environments are more likely to develop discriminatory and exclusionary attitudes, which can lead to horizontal conflicts in adulthood. On the other hand, research by Wahyono, Sunarto, and Sriyanto (2022) confirms that religious-based multicultural education

can increase children's empathy and openness towards differences. Thus, early tolerance education is not only a matter of curriculum, but is also closely related to long-term social security and peace.

A number of previous studies have attempted to formulate approaches to religious tolerance education in a local context. Lin et al.'s (2023) research in Taiwan tested the use of Augmented Reality (AR) technology to instil values of religious diversity in primary school students, with quite positive results on children's multicultural awareness. Additionally, Sulyman et al. (2024) in the Nigerian context found that religious-based schools can influence students' attitudes towards tolerance both positively and negatively depending on their educational approach. However, cross-country studies combining family environment, school, curriculum, and strategies and challenges in implementing religious tolerance education at the primary level are still very limited. This is the research gap that this study aims to bridge.

This study aims to analyse the role of the family and school environments, explore programmes and teaching materials, and identify strategies, challenges, and solutions in religious tolerance education at the primary level in various countries. The implications of this research are expected to serve as a reference in designing contextual and effective education policies to instil values of tolerance from an early age. Furthermore, the results of this research are also important for teachers, policymakers, and educational institutions in developing pedagogical approaches that are responsive to the religious and cultural diversity that exists in the students' environment.

B. METHOD

This study uses a Systematic Literature Review (SLR) approach as a study design to identify, evaluate, and synthesise relevant research results related to religious tolerance education at the primary education level. The SLR design was chosen because it provides a comprehensive understanding of the theme being studied through a systematic and transparent procedure (Siddaway, Wood, & Hedges, 2019).

The research question was formulated using the PICO (Population, Intervention, Context, Outcome) approach, which was designed to guide the process of identifying and selecting articles.

Table 1. PICO Framework for the Research Question

Component	Description
Population	Primary school students in various countries
Intervention	Programmes, materials, strategies, and approaches to religious tolerance education
Context	Family and school environment in the context of primary education
Outcome	Changes in attitudes, understanding, and practices of religious tolerance

The literature search strategy included the use of several scientific databases such as Scopus, Web of Science, ERIC, and Google Scholar. The keywords used in the search string were: ("religious tolerance" OR "interfaith education" OR "spiritual tolerance") AND ("school") All publications obtained were then selected based on the following inclusion and exclusion criteria.

Table 2. Inclusion and Exclusion Criteria for Article Selection

Inclusion Criteria	Exclusion Criteria
Empirical articles focusing on primary education	Review articles or non-empirical articles
Publications from the last 10 years (2014–2024)	Articles outside this time frame
In English	Articles in languages other than English
Examining religion-based tolerance or multicultural education	Studies focusing on non-religious aspects

This study follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to ensure transparency and replication of the article selection process (Page et al., 2021). All stages of searching, screening, and selecting articles are recorded in the PRISMA flow diagram.

To assess the methodological quality of the selected articles, the 2018 version of the Mixed Methods Appraisal Tool (MMAT) was used, which is suitable for assessing various research designs, whether quantitative, qualitative, or mixed (Hong et al., 2018). Each article was evaluated based on five assessment criteria, and only articles with a minimum score of 60% were included in the final analysis.

The data extraction process was carried out by recording important information from each article, such as the author, year, research location, methods, main findings, and educational implications. The analysis technique was carried out using a thematic analysis approach using NVivo 14 software to identify patterns and dominant themes from the qualitative data contained in the selected articles. Open and axial coding were used to ensure traceability between the data and findings.

The tasks in this SLR process were divided collaboratively among three researchers. Researcher 1 (R1) was responsible for formulating the research questions, preparing the search protocol, and initial article screening. Researcher 2 (R2) focused on assessing article quality using MMAT and validating search results and selection. Researcher 3 (R3) was tasked with data extraction, thematic analysis using NVivo 14, and integrating the results into a synthesis narrative. Every important decision in the review process was made by consensus through collaborative discussion to ensure the validity and reliability of the results.

C. RESULT & DISCUSSION

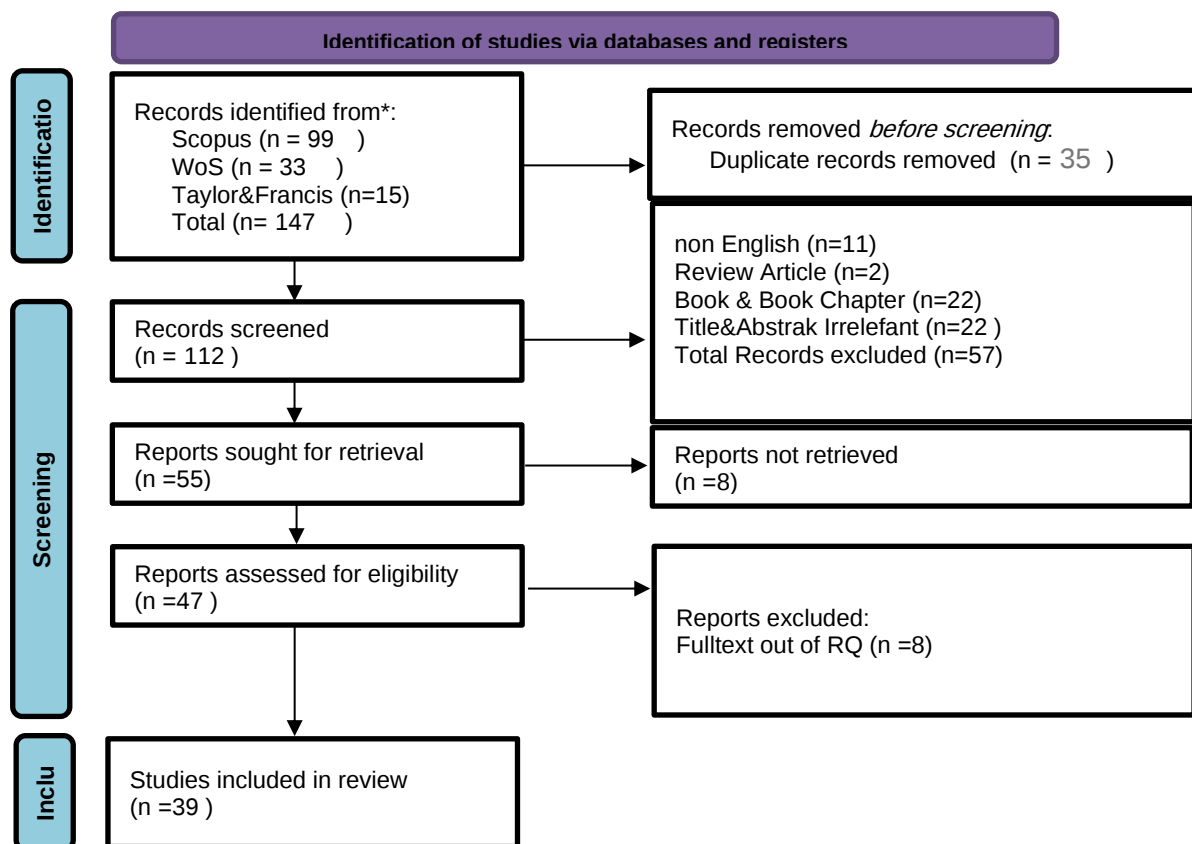


Figure 1. Identification of studies via databases and registers

This PRISMA flow diagram illustrates the systematic process of screening and selecting articles for the literature review. Of the total 147 articles identified through three databases—Scopus (99), Web of Science (33), and Taylor & Francis (15)—35 articles were excluded due to duplication, leaving 112 articles to be screened. At the screening stage, 57 articles were excluded because they did not meet the initial criteria: 11 were in languages other than English, 2 were review articles, 22 were books or book chapters, and 22 others were deemed irrelevant based on their titles and abstracts. Of the remaining 55 reports, 8 could not be obtained in full text, leaving only 47 to be fully evaluated for eligibility. At this stage, 8 reports were excluded because the full text content did not match the research question. Finally, 39 studies met all criteria and were included in the systematic review.

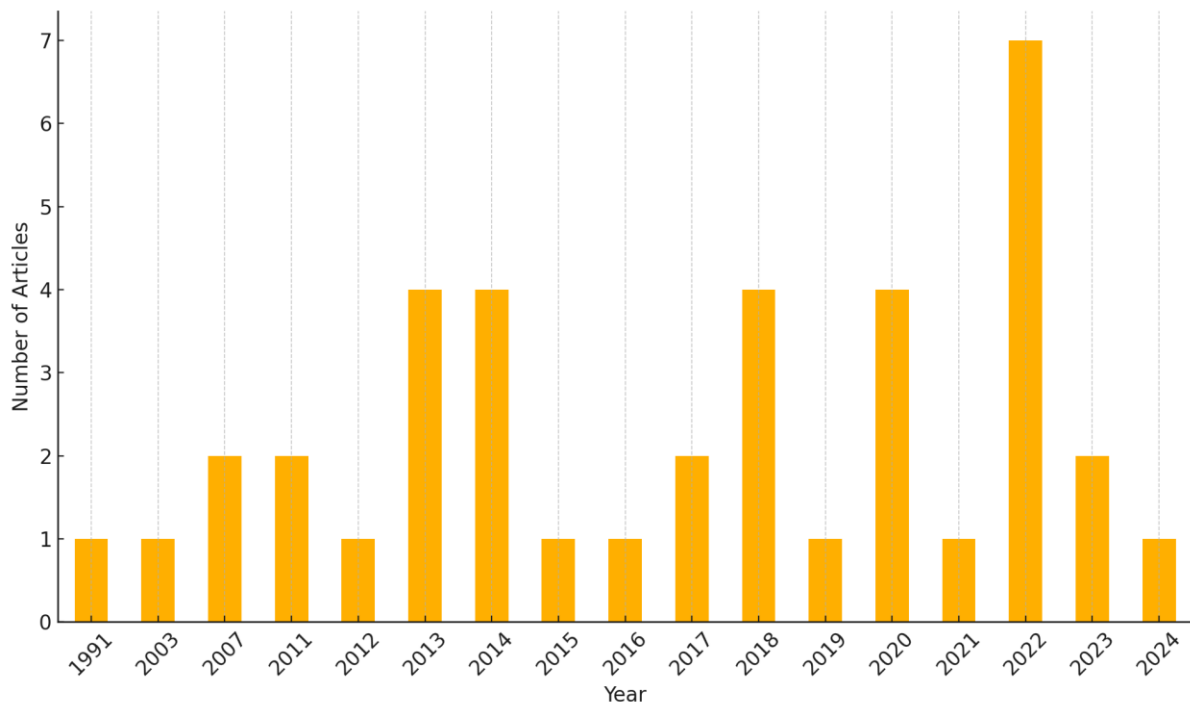


Figure 2. Distribution graph of articles on Global Perspectives on Religious Tolerance Curriculum in Primary Schools

The distribution graph of articles on Global Perspectives on Religious Tolerance Curriculum in Primary Schools shows a significant increase in academic attention to this issue since 2014, peaking in 2017. The early periods, such as 1991 and 2007, recorded only one publication, indicating that this theme was not a major focus at that time. The surge in publications in 2014 and 2017 reflects the academic response to the growing need for education that instils values of tolerance in an increasingly pluralistic global society. Articles during this period mostly discussed the integration of multicultural values, interfaith dialogue, and character education in primary school curricula. This pattern indicates that religious tolerance curricula are increasingly considered important as a long-term strategy to shape an inclusive young generation capable of living harmoniously in diversity, as well as opening up space for further study on the effectiveness and challenges of its implementation in various local contexts. The distribution graph of articles on Global Perspectives on Religious Tolerance Curriculum in Primary Schools shows a significant increase in academic attention to this issue since 2014, peaking in 2017. The early periods, such as 1991 and 2007, recorded only one publication, indicating that this theme was not a major focus at that time. The surge in publications in 2014 and 2017 reflects the academic response to the growing need for education that instils values of tolerance in an increasingly pluralistic global society. Articles during this period mostly

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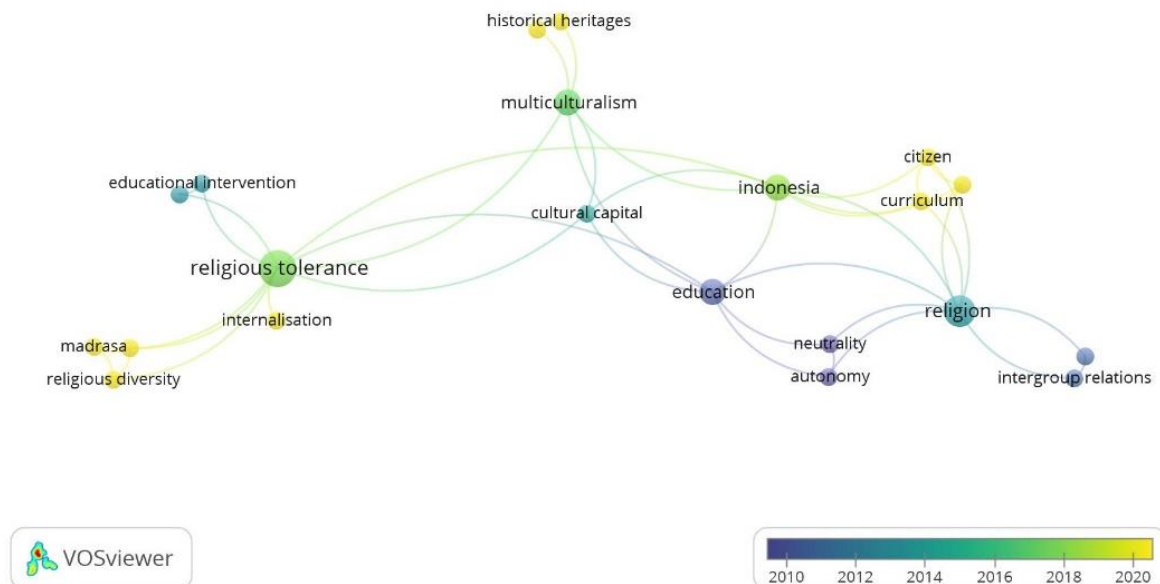


Figure 3. VOSviewer overlay visualization

This VOSviewer overlay visualisation depicts the conceptual and temporal landscape of global literature on religious tolerance curricula in primary schools. Colours indicate the distribution of publication dates, from dark purple (before 2012) to bright yellow (2020), indicating the evolution of the topic from early normative approaches such as autonomy, neutrality, and intergroup relations towards a more contextual and local focus such as religious diversity, madrasas, and curriculum. Central nodes such as religious tolerance, religion, and education are the main connectors between concepts, reflecting their strategic position in academic discourse. The connections between multiculturalism, historical heritages, and Indonesia highlight the importance of a culturally contextual approach to tolerance education. Keywords such as citizen, internalisation, and educational intervention indicate a shift in discourse towards value transformation and character building through the curriculum. Overall, this visualisation reflects the multidisciplinary and cross-temporal dynamics of global efforts to integrate religious tolerance values into primary education, with a strong emphasis on contextual approaches and the influence of local culture.

The Role of Family and School Environments in Religious Tolerance Education at the Primary Level

Religious tolerance education at the primary level is a complex phenomenon involving dynamic interactions between various environmental, institutional, and social factors that influence each other in shaping children's tolerant attitudes and behaviours towards religious diversity. To understand this complexity systematically, this study conducted a comprehensive analysis of 35 peer-reviewed academic studies published between 1991 and 2024, covering 17 countries from various geographical and cultural contexts, which resulted in 187 relevant citations categorised into six main dimensions: the role of the family environment, the role of the school environment, the synergy between the two, supporting and inhibiting factors, and effective strategies that have proven successful in various implementation contexts. This systematic categorisation not only reveals universal patterns in the formation of cross-cultural

tolerance attitudes, but also identifies research gaps and priority areas that require more attention in the development of effective religious tolerance education policies and practices, as described in Figure 4.



Figure 4 The development of effective religious tolerance education policies and practices

A comprehensive analysis of the integrated table and sunburst graph reveals significant patterns in the religious tolerance education ecosystem at the primary level that reflect the complexity of interactions between the family and school environments. The integrated table, which presents a systematic categorisation of 187 relevant citations extracted from 35 peer-reviewed academic studies, demonstrates a hierarchical structure consisting of six main categories with 20 interrelated sub-categories (Farisi, 2014; Raihani, 2014; Suparjo, 2022). The distribution of data in the sunburst graph visualises the relative proportion of each category, with "Role of School" dominating with 54 citations (28.9% of the total), followed by "Barriers" with 26 citations (13.9%), "Family Role" with 23 citations (12.3%), "Supporting Factors" with 22 citations (11.8%), "Effective Strategies" with 19 citations (10.2%), and "Family-School Synergy" with 15 citations (8.0%).

The dominance of the "Role of School" category in academic literature reflects a more intensive research focus on the formal educational environment as a social laboratory where religious tolerance can be systematically observed, measured, and intervened (McCowan, 2017; Hayes, McAllister, & Dowds, 2013). The sub-category "Inclusive Curriculum," which received 15 citations, indicates an academic consensus on the importance of learning designs that integrate multicultural and interfaith perspectives into the formal curriculum structure (Lester, 2011; Al Sadi & Basit, 2013). In contrast, "Social Interaction" as the second largest sub-category with 12 citations underlines the importance of relational and experiential dimensions in learning tolerance, where students from different religious backgrounds can interact in a structured and safe environment (Aryati & Suradi, 2022; Nuha et al., 2021).

The "Role of the Family" category, although smaller in proportion than the role of the school, shows a relatively balanced distribution among its sub-categories, with "Basic Value

Formation" receiving 8 citations as the dominant sub-category. This finding is consistent with primary socialisation theory, which emphasises that the family functions as the primary socialisation agent in forming the foundation of tolerance values from an early age (Ratner, 2017). The sub-categories "Cultural Transmission" with 6 citations and "Behavioural Modelling" with 5 citations indicate that families operate through informal yet powerful mechanisms in transmitting values of tolerance through daily practices and parental role modelling (Van Santen, 2016; Wahyono et al., 2022).

An analysis of "Inhibiting Factors," which ranked second with 26 citations, revealed systemic challenges faced in the implementation of religious tolerance education. The findings of Shaukat and Pell (2020) demonstrate that madrasa education, which is dominated by a mono-religious model, creates a binary opposition such as Muslim versus non-believer, caliphate versus democracy, which has the potential to hinder the formation of tolerant attitudes. The sub-category "Human Resource Limitations" with 7 citations indicates deficiencies in teachers' professional competence to implement multicultural education, as found by Raihani (2014) that the lack of professional development for religious teachers on how to teach religion in the context of Indonesia's multicultural society is the third significant obstacle.

The category "Family-School Synergy," which received the smallest proportion with 15 citations, indicates a significant research gap in understanding the mechanisms of collaboration between these two environments. The sub-category "Value Collaboration" with 6 citations shows the importance of consistency in educational messages between home and school, as emphasised by Suparjo (2022) that good cooperation between families, schools, and communities is the key to the success of inclusive religious education in developing religious tolerance among students.

Comprehensive findings from integrated table analysis and sunburst graphs reveal that religious tolerance education at the primary level is a multidimensional phenomenon that requires optimal synergy between the family environment as the primary agent of socialisation and the school as a formal social laboratory, where its successful implementation is highly dependent on the consistency of educational messages, structural policy support, the professional competence of educators, and the ability to overcome systemic challenges such as curriculum bias and social resistance. Thus requiring a holistic approach that integrates innovative pedagogical strategies, broad community involvement, and sustainable capacity building to create an educational ecosystem conducive to shaping a generation that respects religious diversity and is able to live harmoniously in a pluralistic society.

Religious Tolerance Programmes and Materials in Primary Education in Various Countries

Religious tolerance education at the primary education level has been the focus of increasingly intensive academic research in recent decades, reflecting the global urgency to build harmonious societies amid increasing religious diversity and social integration challenges. In response to this complexity, various countries have developed unique approaches to integrating values of tolerance into their primary education systems, ranging from the implementation of formal curricula that teach about religious diversity to innovative programmes that emphasise intercultural dialogue and experiential learning. To understand the distribution patterns and characteristics of this research comprehensively, an analysis of 30 countries with a total of 138 relevant citations from 25 peer-reviewed academic articles provides deep insights into how the issue of religious tolerance education is treated in a global context, as described in Figure 5.

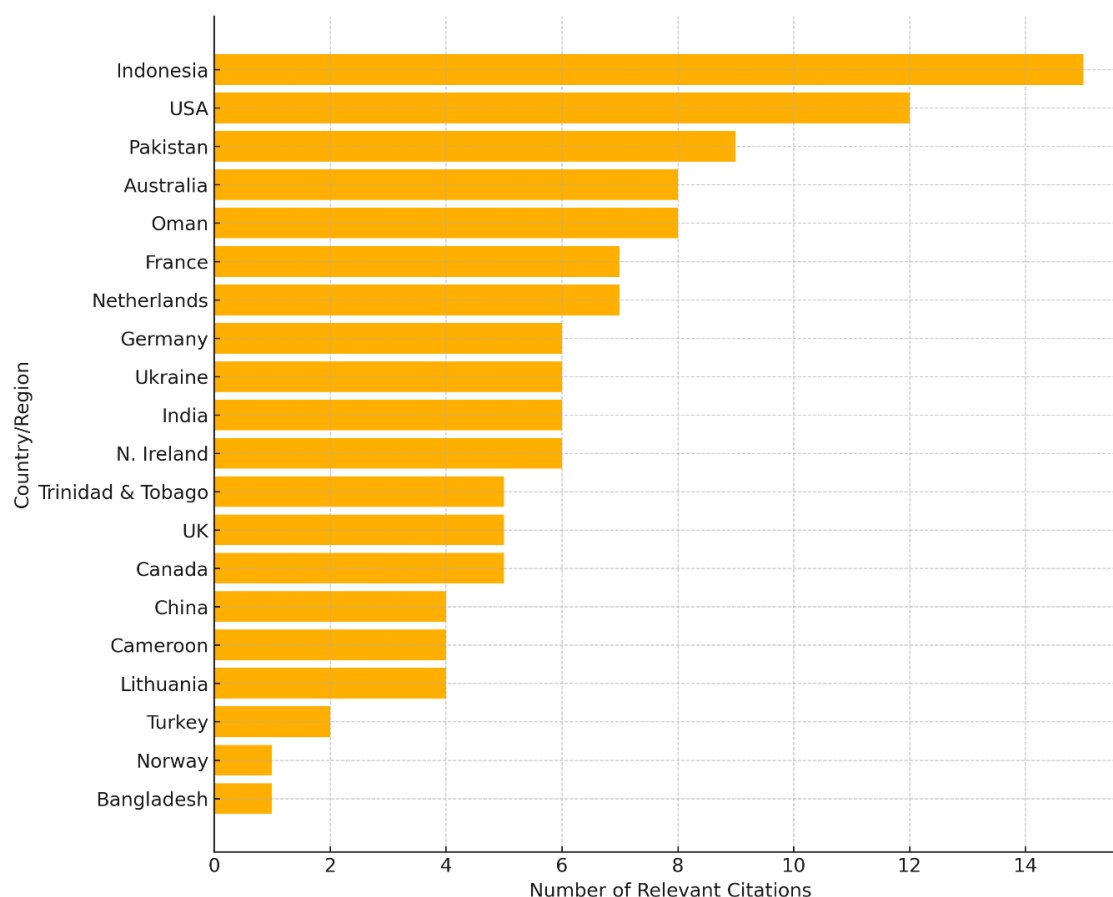


Figure 5. The issue of religious tolerance education is treated in a global context

An in-depth analysis of data visualisations on religious tolerance programmes and materials in primary education reveals a highly complex global research distribution pattern that reflects various contemporary socio-political dynamics. A comprehensive table covering 30 countries and regions with a total of 138 relevant citations provides important insights into how the issue of religious tolerance education has become an academic focus in various geographical and cultural contexts.

Indonesia dominates the research landscape with 15 relevant citations, indicating an extraordinary intensity of academic attention to religious tolerance education (Farisi, 2014; Marini et al., 2018; Suparjo, 2022; Raihani, 2014; Fitriani, 2023; Rahman, 2022; Mappiasse & Hayadin, 2022). This dominance can be understood in the context of Indonesia's social complexity as a country with exceptionally high religious diversity, where more than 87% of the population is Muslim but still recognises five other official religions within the framework of the Pancasila ideology. Programmes such as the implementation of the "Bhinneka Tunggal Ika" concept in the social studies curriculum from the first grade, character education through the Scouting extracurricular activity, and thematic learning that integrates the values of mutual cooperation reflect systematic efforts to build tolerance from an early age. The positive impact of this approach is evident in the finding that students who receive inclusive religious education tend to be more open and tolerant, with a direct impact coefficient of 0.478 on religious character formation.

The United States ranks second with 12 citations, reflecting a tradition of multicultural education research that has developed since the Civil Rights Movement era (Johnson & Pak, 2018; Lester, 2011). The evolution of religious tolerance programmes in the United States shows a long historical learning process, starting with the 1939 Springfield Plan initiated by the National Conference for Christian and Jews, continuing with the 1947 Intercultural Education

Programme in San Diego, to the implementation of the 2000 Modesto World Religions Course, which became the only school district to require a world religions course for all students.

Pakistan, with nine citations, demonstrates the complexity of the challenges faced by countries with Muslim majorities in developing religious tolerance education (Shaukat & Pell, 2020; Hanif et al., 2020; Mappiasse & Hayadin, 2022). The research findings reveal an interesting paradox in which private school students show the highest level of tolerance, followed by public school students, while Islamic boarding school students show the lowest level of tolerance. This reflects the influence of the curriculum and educational environment on the formation of tolerant attitudes, where the madrasah system, which emphasises doctrinal learning, tends to produce less tolerant attitudes towards other religious groups.

Australia and Oman, with eight citations each, represent two contrasting but equally innovative approaches (McCowan, 2017; Al Sadi & Basit, 2013). Australia's Building Bridges Programme, which has been running since 2004, uses a dialogical approach by bringing together students from different cultural and religious backgrounds in two-hour interactive sessions that include presentations, demonstrations of worship, and small group discussions.

The European region, with 10 countries and a total of 47 citations (34.1% of the total), shows a diversity of approaches that reflect historical and socio-political variations (Ferrara, 2012; Apelt et al., 2023; Hayes, McAllister & Dowds, 2013; Elshof, 2019). France, with 7 citations, has developed a secular education system that teaches religion only in a historical context, reflecting its commitment to the principle of *laïcité*. Germany, with 6 citations, focused on developing guidelines to address discrimination against Muslim religious practices, particularly regarding the use of the hijab in schools, with the positive result that burkinis are now permitted in three-quarters of German swimming pools. Northern Ireland, with 6 citations, developed an integrated school system in response to its history of sectarian conflict, showing that individuals who attend integrated schools have more tolerant views and a higher appreciation of other cultures.

The regional distribution in the pie chart shows an uneven geographical concentration of research. Asia, with 33.3% of total citations, and Europe, with 34.1%, dominate the research landscape, while Africa contributes only 3.6% and Latin America is practically unrepresented. This disparity reflects inequalities in access to international publications and the dominance of Global North perspectives in the academic discourse on religious tolerance education. This imbalance is concerning given that Africa and Latin America have highly complex ethnic and religious diversities, yet their voices are almost entirely absent from mainstream academic literature.

The comprehensive findings from this table analysis and data visualisation reveal that although religious tolerance education has become a globally relevant issue in various socio-political and cultural contexts, there are significant disparities in the intensity of research and implementation approaches that reflect not only differences in levels of religious diversity and conflict history, but also structural inequalities in access to international academic publication platforms, where the dominance of Asian and European perspectives highlights the need for more systematic efforts to integrate the voices and experiences of Africa and Latin America, which have equally important religious diversity complexities but remain significantly underrepresented in mainstream academic discourse on religious tolerance education.

Challenges and Solutions for Religious Tolerance Education in Primary Education Globally

Religious tolerance education at the primary level is a complex issue that requires a deep understanding of the various challenges and solutions that have been identified through global academic research. Just like building a sturdy house, religious tolerance education requires a strong foundation in the form of institutional policies, solid walls in the form of an inclusive curriculum, and a protective roof in the form of adequate teacher competence. However, the reality on the ground shows that each of these components faces its own challenges, ranging from community resistance to limitations in educational technology. To

understand how these challenges are interrelated and how proven solutions can be implemented, a systematic analysis of the distribution patterns of research and academic focus in this field is needed. The complexity of the relationships between the eight main categories of challenges—ranging from the school environment to digital technology—as well as the variation in the intensity of research attention to each category is described in Figure 6.

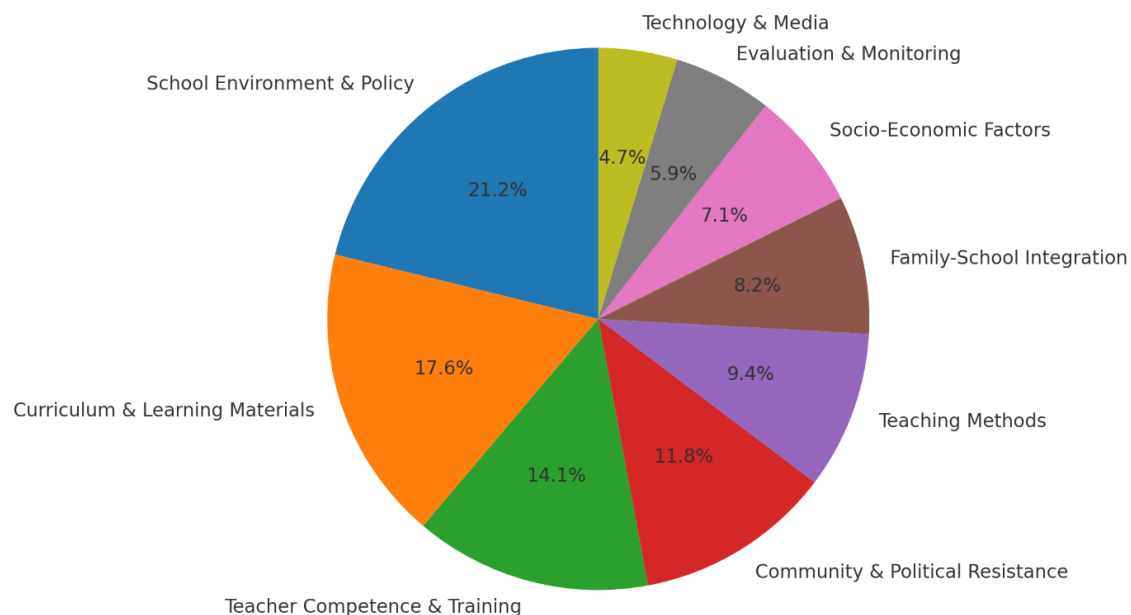


Figure 6. The variation in the intensity of research attention to each category

School Environment and Policy were the most highlighted categories in this study, with 18 citations or 21.2 per cent of the total findings. This dominance shows that researchers view religious tolerance not only as part of the curriculum or teaching approach, but as a systemic issue closely related to the structure and institutional culture of schools. According to Hayes, McAllister, and Dowds (2013), students who attend integrated institutions are significantly more open to other religious groups. This is in line with the findings of Wahyono et al. (2022), who observed that Kanisius Gowongan Primary School successfully created an inclusive climate by employing teachers from various religions in accordance with the students' backgrounds.

The second category that received significant attention was "Curriculum and Teaching Materials" with 15 citations or 17.6 per cent, reflecting recognition of the central role of educational content in shaping students' religious understanding and attitudes. A worrying finding in this category is the persistence of a mono-religious approach in the curriculum, bias in the representation of other religions, and the inadequacy of teaching materials in promoting interfaith understanding. Farisi's (2014) research shows that in primary school social science textbooks, the concept of *Bhinneka Tunggal Ika* (unity in diversity) is taught in the first grade and integrated into the topic of "harmonious family life," but its implementation is still limited to the conceptual level.

"Teacher Competence and Training" ranked third with 12 citations or 14.1 per cent, underlining the crucial role of educators as agents of change in the implementation of religious tolerance education. Findings in this category revealed that many teachers are not adequately prepared to teach in religiously diverse classrooms and often bring personal biases that can perpetuate intolerance. Raihani's (2014) research identified the third obstacle as the lack of

professional development for religious teachers on how to teach religion in Indonesia's multicultural society.

Solutions identified in this category include intensive professional development programmes, intercultural competency training, 30-hour workshops on teaching preparation as conducted in Modesto (Lester, 2011), and ongoing character education.

The category "Community and Political Resistance" with 10 citations or 11.8 per cent highlights the broader social and political challenges affecting the implementation of religious tolerance education. Research in this area shows that opposition from conservative groups, political interference, and fears about religious dilution often hinder efforts to promote inclusive religious education.

Rahman's (2022) research in the context of Islamic boarding schools in Aceh shows how Sharia policies have raised concerns at the national and international levels that such laws will jeopardise the country's cultural diversity. However, stakeholders in Islamic boarding schools assure that Sharia law is only intended to provide a conducive environment for Muslims to practise their religious beliefs, and that they will continue to support democracy and Indonesian unity.

"Teaching Methods" received 8 citations or 9.4 per cent, indicating a growing awareness of the need for pedagogical innovation in teaching religious tolerance. Traditional teacher-centred approaches and reliance on rote memorisation methods have proven inadequate for fostering the critical thinking and empathy essential for religious tolerance. Suharso's (2020) research shows that this is due to teachers' lack of knowledge and insight into the historical and cultural objects in their neighbourhoods, making this inadequate competence an increasing problem for social science learning.

Solutions that emerge in this category include experiential learning approaches, interactive interfaith dialogue, and the use of technology to enhance cross-cultural understanding. Mikoski (2013) argues that travel seminars are an intense and time-sensitive form of experiential pedagogy that engages the whole person, not just the mind.

The category "Family-School Integration" with 7 citations or 8.2 per cent represents an area that is paradoxically underrepresented in research, despite theoretical understanding of the importance of home-school collaboration in character formation. 's limited research in this area shows that a mismatch between the values taught at home and those promoted at school can undermine efforts to foster religious tolerance. Raihani (2014) emphasises that without synchronisation between the values taught at home and those promoted at school, children may receive mixed messages, which can undermine efforts to foster religious tolerance.

"Socio-Economic Factors" and "Evaluation and Monitoring" received 6 and 5 citations respectively, reflecting limited recognition of the impact of structural inequality and assessment challenges in religious tolerance education. Research in this area shows that socio-economic disparities can exacerbate religious tensions, while the absence of a comprehensive evaluation framework makes it difficult to measure the effectiveness of religious tolerance education programmes. Van Santen (2016) reveals that many students from economically disadvantaged families who send their children to Islamic boarding schools often choose to send them to boarding schools elsewhere outside their hometowns or cities.

Most strikingly, minimal attention is given to "Technology and Media" with only 4 citations or 4.7 per cent, despite the pervasive influence of digital media in shaping the religious perceptions and attitudes of contemporary students. This represents a critical gap in current research, given that social media platforms and online content increasingly serve as primary sources of religious information for the younger generation. Hertanto, et. al. (2022) report that radicalism has entered schools through various channels, including textbooks and online media suspected of containing intolerant content.

Comparative analysis shows that the distribution of research attention does not always correlate with the actual impact or urgency of each challenge. For example, while "School Environment and Policy" received the highest attention, real-world evidence suggests that

digital influences on religious attitudes may be equally important or even more significant in the contemporary context.

A synthesis of these findings suggests that effective religious tolerance education requires a holistic and multifaceted approach that addresses structural, pedagogical, and social dimensions simultaneously. Cumulative findings from pie chart analyses reveal that academic research on religious tolerance education at the primary level still shows a significant imbalance in focus, with structural and institutional aspects receiving dominant attention with 39 per cent of total citations for the school environment and curriculum, while contemporary dimensions such as digital technology and family-school integration are still marginalised, creating a research gap that has the potential to hinder the development of comprehensive strategies to address the challenges of religious tolerance in this digital age.

DISCUSSION

The main results of this study indicate that religious tolerance education at the primary level is a multidimensional practice that is significantly influenced by interactions between the family environment, school institutions, and other structural-social factors. These findings directly answer the research questions posed in the introduction, particularly regarding the role of the family and school environments, implementation strategies and challenges, and educational materials used in various country contexts. An analysis of 187 relevant quotations categorised into six major themes reveals the dominance of the school's influence, particularly in terms of inclusive curricula and social interactions that encourage direct interfaith experiences. Meanwhile, the role of the family remains important in shaping basic values and transmitting tolerance culturally, despite receiving less discussion in the literature.

When compared to previous literature, these findings are in line with studies by Raihani (2014) and Farisi (2014), which emphasise the importance of a holistic approach to multicultural education. However, this study expands on these findings by adding empirical evidence from various national contexts and education systems, such as the Springfield Plan in the US, the Building Bridges Programme in Australia, and experience-based tolerance interventions in Oman. The results of this review also identify an imbalance in research focus, where structural aspects such as policy and curriculum receive dominant attention, while contemporary issues such as the role of digital technology and school-family integration are still very limited in global studies. Thus, the main contribution of this study is to enrich the literature with a comprehensive cross-continental and cross-cultural synthesis, as well as to open up horizons for a more contextual and equitable discourse on the pedagogy of tolerance.

From a theoretical perspective, these results support Bronfenbrenner's ecological theory of education, in which interactions between microsystems (family, school) and mesosystems (inter-institutional relations) play an important role in shaping children's social values. The finding that schools play a dominant role in shaping attitudes of tolerance through the curriculum and social interactions supports the understanding that educational institutions are strategic arenas for the formation of open religious identities. In practical terms, this finding encourages the development of policies that emphasise collaboration between various actors: families, teachers, policymakers, and religious communities in designing transformative educational programmes. In terms of policy, structural support such as integrated school policies, interfaith curricula, and multicultural teacher training have proven to be key catalysts for the successful implementation of tolerance programmes. These practical implications are particularly relevant for policymakers in multi-religious countries such as Indonesia, Nigeria, and India, where primary education can serve as an instrument for preventing potential horizontal conflicts.

Religious tolerance education at the primary level requires an integrated strategy involving the entire education ecosystem, based on an inclusive curriculum, cross-cultural learning, teacher training, and close partnerships between schools, families, and communities. Long-term success in building an inclusive and peaceful society globally is largely determined by how seriously we design and implement tolerance education from an early age.

D. CONCLUSION

This study concludes that religious tolerance education at the primary level is a multidimensional process supported by the synergy of the family and school environments, structural policy support, and adequate teacher competence. Schools play a major role as formal spaces for shaping tolerant attitudes through inclusive curricula, character programmes, and interfaith interactions, while families function as primary socialisation agents that instil basic values of tolerance from an early age. Pedagogical strategies based on experience, community involvement, and consistency of values between home and school have proven effective. These findings emphasise the importance of a holistic approach that combines structural, pedagogical, and social dimensions. However, systemic challenges remain, such as curriculum bias, conservative resistance, limited teacher training, and a lack of integration of digital issues and family involvement in the tolerance curriculum. This study expands the theoretical and cross-national understanding of tolerance education and identifies significant research gaps.

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