

TOLERANCE ATTITUDE OF HIGH SCHOOL STUDENTS IN BOGOR CITY

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Summary

This research was conducted to identify the tolerance behavior of high school students in the city of Bogor. The results of this study will be used as the basis for the preparation of teaching materials on tolerance. The purpose of this study was to analyze students' religious fundamentalism, to analyze students' religious tolerance, to analyze tolerance in students' social relationships, to analyze high school students' perceptions of government attitudes about tolerance and to examine tolerance attitudes and efforts to maintain and increase high school students' tolerance attitudes in Bogor city. The research method used in this research is a survey method. The results of the study concluded that the tolerance attitude of high school students in Bogor City was very high, namely 96% stated that they were tolerant in socio-cultural interactions, social interactions and involved in economic activities with people of different religions.

Keywords: Bogor City, Tolerance Attitude, High School Students

INTRODUCTION

Tolerance is a character that is needed by a plural nation. Without tolerance, a nation that has a plurality of ethnicities, religions and beliefs will find it difficult to build itself. As a pluralistic nation, Indonesia realizes the importance of tolerance. Therefore, since the beginning of its establishment, the Indonesian people have known "Bhinneka Tunggal Ika" as the nation's motto.

Tolerance in Indonesia, has actually grown well. Evidently, it has been 76 years that this nation has stood firmly. In addition, many recognitions from the international world are pinned to the tolerant Indonesian nation.

Saudi Arabia's King Salman bin Abdulaziz al-Saud appreciated tolerance in Indonesia during his meeting with the President of the Republic of Indonesia and interfaith leaders in Jakarta, March 3, 2017. According to King Salman, tolerance is a strong asset for mutual progress. King Salman expressed his admiration for the various religions and beliefs in Indonesia that can live peacefully and side by side (Tribunnews.com). In line with this, French President Francois Hollande said the same thing in his meeting with President Joko Widodo at the Merdeka Palace, Jakarta, on Wednesday 29 March 2017 (Metrotvnews.com). Likewise, the Vice President of the United States (US) Mike Pence during a courtesy visit to Indonesia, Thursday 20 April 2017. He admired the values of democracy and tolerance from Indonesia (Republika.co.id).

In launching the Freedom of Religion and Belief (KBB) report, Wahid Foundation Director Yenny Zannuba Wahid stated that Indonesia's tolerance life based on good practice data related to KBB in 2016 has increased. Throughout 2016, 259 good practice actions were recorded. This number increased compared to 2015 where the number of good practices was 117 events. "Several examples of good practice, for example, occurred in Tual City, Maluku. There, Muslims and Christians were involved in the renovation of the Tual City Grand Mosque. Scenes like this are common, including when building churches and other religious infrastructure," said Yenny (Detik.com).

Although in general the practice of tolerance in Indonesia can be called good, cases of intolerance often appear. It even leads to international opinion that Indonesia has serious problems related to the issue of intolerance. Like the case of the burning of a place of worship in

Tanjung Balai which made Indonesia inevitably have to accept various offers of talks from various big countries to solve the problem. One of them is the US-Indonesian Council on Religion and Pluralism (US-Indonesia Council on Religion and Pluralism) which was formed by the US-Indonesian Society (Usindo) at a meeting in Yogyakarta on 10-11 August 2016. The council was led by Jihad Turk from the US. and Yenny Wahid from Indonesia. The council, which was initiated by President Joko Widodo and US President Barack Obama when meeting in Washington DC, USA, October 2015, involved representatives of religious organizations, academics, activists, and representatives of the mass media from Indonesia and the US.

Concerns about intolerance also occur in the world of education. In the midst of the commemoration of Education Day in Indonesia which falls on May 2, Henny Supolo said: "The impact of the Jakarta Pilkada that uses religion as a winning tool has become a bad example for children in accepting differences and is not good for national diversity in the future," said Henny (BBC.com).

An observer from the Stiftung Wissenschaft und Politics (SWP), Germany, Felix Heiduk said that tolerance in Indonesia is slowly fading. Heiduk's statement came after the verdict handed down by the North Jakarta District Court against the Governor of DKI Jakarta, Basuki Tjahaja Purnama or Ahok (Sindonews.com).

The notion of intolerance has also penetrated among students and students. This is quite worrying because according to an LIPI researcher, Anas Saidi, it could lead to national disintegration in the next two or three decades if there is no action from the state and moderates (Benarnews.org).

Based on research by the Research, Development, Education and Training Agency (Balitbangdiklat) of the Ministry of Religion of the Republic of Indonesia in 2010 on student religious tolerance, it was found that there were practices of intolerance among students. The study also found 4 (four) variables that generally have a direct influence on religious tolerance, namely personality variables, organizational involvement, learning outcomes and educational environment (Bahari, 2010).

Furthermore, Bahari (2010) found that the educational environment variable had the greatest direct influence on religious tolerance. Therefore, religious tolerance in university students can increase if it is supported or fostered by a conducive educational environment. The educational environment includes: family environment, school environment, and community (social) environment.

The research of Bahari and colleagues is a basic research to be used as a basis in formulating a tolerance education model for students and students. Educational model that fits the culture of the Indonesian nation. Jeremy Menchik revealed that the tolerance that can grow in Indonesia is an illiberal tolerance (Kaptein, 2016).

This study was designed to identify the tolerance level of high school students in the city of Bogor. The results of this study will be used as the basis for compiling teaching materials to increase student tolerance so that the life of tolerance in Indonesia is increasingly maintained.

STATE OF THE ART IN TOLERANCE RESEARCH

John Christian Laursen (Talib and Gill, 2012) states that tolerance is a mental attitude in dealing with something that is not approved by indirectly being rejected. This mental attitude is built solely for the sake of humanity so that they can have good relations with others.

Colin Gunton (Talib and Gill, 2012) reveals that in essence, tolerance is accepting wrong opinions or beliefs for the sake of humanity. Vogt (Doorn, 2012) states that tolerance is doing something you don't like in order to be on good terms with other people.

Vogt (Doorn, 2012) reveals three classifications of tolerance, namely: first, tolerance in words, such as respecting something that is not approved or disliked. Second, tolerance in the moral aspect, namely respecting the personal realm of different individuals. In a modern context, respecting other people's choices to do pornography, abortion and others. Third, social tolerance, namely respecting human characteristics that are brought from birth or developed in their communities, such as skin color, language and others.

According to Mummendey and Wenzel (1999) tolerance and intolerance are not only characteristics of social relations between citizens but also characteristics of society or the regime as a whole. Tolerance is associated with democracy and democratic norms such as minority rights and social equality.

From another perspective, tolerance is understood as an attitude of mutual respect and appreciation between groups or between individuals in society or in other spheres. The term tolerance covers many fields. One of them is religion. Religious tolerance is an attitude of mutual respect and respect for adherents of other religions. Among them are: a. Not forcing others to follow the religion they follow; b. Not criticizing/insulting other religions for any reason; and c. Do not prohibit or interfere with other religious people to worship according to their religion/belief. In line with this statement, Ulumuddin (2005) revealed: "Religious tolerance means mutual respect and mercy towards followers of other religions, not forcing them to follow their religion and not interfering in their respective religious affairs.

Incidents of intolerance, especially in the field of religion, have always received great attention. Especially if it is done by students who are considered as one of the groups that are important sub-elements of society because they have great potential in creating a certain form of order. Students are human beings who are filled with idealism. Students are considered new shoots who will replace the role of leaders in the future. In the hands of the students the future of this nation will depend. This leadership baton will be passed on by students. In addition to students as the successors of this nation's leadership, it turns out that students have a bigger role as agents of change (Bahari, 2010).

The potential that is owned cannot be separated from the level of education that is classified as high in the community. Some sociologists of education, such as Halsey and Psacharopoulos state that education plays an important part in the determinants of status and income. Higher education will affect the perspective, insight and critical power that allows students to think about the future of the society in which they live. Because of this high level of education, in the end, from among students, community leaders will appear who will play a dominant role in community development, including in terms of inter-religious relations (Kusumadewi, 1999).

Alimron (199) explains, broadly speaking, the causes of intolerance are divided into two factors, namely religious factors and non-religious factors. Religious factors include narrow fanaticism and the implementation of religious missions or da'wah. Narrow fanaticism refers to imposing subjective absolutes on others. The implication of this phenomenon is the birth of an exclusive attitude that is closed, authoritarian, self-righteous, and intolerant of differences. In this case, there are categories of positive and negative fanaticism. Positive fanaticism is a fanatical attitude that departs from the understanding and appreciation of religious teachings, so that a person is formed who is firm in holding his religious teachings, but at the same time, also wants to understand the religious experiences of others. While negative fanaticism is a fanatical

attitude that is not based on understanding and appreciation of true religious teachings or only based on taqlid alone. On a practical level, this fanaticism often gives birth to religious attitudes that are exclusive, intolerant, defensive, and reactive, and tend to prioritize confrontation with other parties.

The non-religious factor is that intolerance can arise due to the influence of other factors, such as politics, economy, and other socio-cultural factors. For example, various riots and conflicts involving inter-religious people in Indonesia. In this case, the religious factor is actually only attached to these factors, in other words, religious sentiment has been used as a tool or trigger to arouse people's emotions so that they are mobilized to carry out destructive and violent actions (Alimron, 1999).

In addition to the above factors, the Research and Development Agency and Training of the Ministry of Religion found other variables (Bahari, 2010). The results showed that the variables of personality, organizational involvement, learning outcomes and educational environment had a direct influence on religious tolerance. The educational environment variable has the greatest direct influence on religious tolerance. Therefore, it can be concluded that the educational environment variable is the most dominant variable that directly influences the religious tolerance of students in higher education. In other words, religious tolerance among university students can increase if it is supported or fostered by a conducive educational environment.

METHODOLOGY

The method used in this research is a survey method (Gall, Gall and Borg, 2003). The population in this study were students at a public high school in the city of Bogor which consisted of 14 schools. The sample taken from each school is 150 people so that the total sample is 2,100 people. Samples were taken randomly. In terms of sample quantity, the number taken is very adequate (more than what is required according to the Krejkie Table).

The main data collection technique is a questionnaire consisting of 10 question items using a Likert scale, namely from the scale of strongly agree, agree, disagree and strongly disagree (Likert, 1932). The ten question items are:

1. I am willing to be neighbors with followers of other religions.
2. I am willing to hang out (greet, chat, etc.) with followers of other religions.
3. I am willing to invite followers of other religions in the activities I do (eg thanksgiving activities, parties, and so on).
4. I am willing to attend invitations from followers of other religions.
5. I am willing to make friends with followers of other religions.
6. I am willing to have a working relationship with followers of other religions.
7. I am willing to make donations to followers of other religions who need it.
8. In doing social relations, I never discriminate against someone based on their religion.
9. I don't mind if followers of other religions build their places of worship in the neighborhood where I live.
10. I am willing to negotiate/make peace with followers of other religions if there is a dispute.

The validity test for the 10 question items is as follows:

Table 1. Results of instrument validation analysis

| No. | Corrected Item-Total Correlation | Cronbach's Alpha if Item Deleted | Ket. |
|-----|----------------------------------|----------------------------------|------|
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| | | | |
|----|------|------|-------|
| 1 | .561 | .592 | Valid |
| 2 | .756 | .587 | Valid |
| 3 | .672 | .569 | Valid |
| 4 | .654 | .579 | Valid |
| 5 | .553 | .584 | Valid |
| 6 | .464 | .611 | Valid |
| 7 | .321 | .629 | Valid |
| 8 | .385 | .623 | Valid |
| 9 | .443 | .603 | Valid |
| 10 | .442 | .620 | Valid |

The results of the study were processed using qualitative and percentage analysis. To facilitate the analysis of the results of the percentage study, the ten question items were divided into 3 (three) groups, namely: first, tolerance in social interaction, second, tolerance in socio-economics, and thirdly tolerance in social religion. The first group consists of 5 (five) questions from questions number 1 to number 5. The second group consists of 2 (two) questions, namely questions number 6 and 7. While the third group consists of questions number 8 to number 10.

RESULTS AND DISCUSSION

Tolerance in Social Interaction

The results obtained from the questionnaire distributed to 2100 high school students about tolerance in social interaction can be seen in Figure 1.

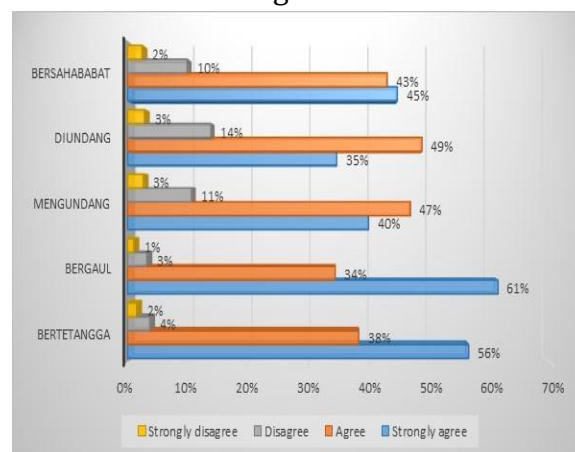


Figure 1. Tolerance in social interaction

In Figure 1. it can be seen that high school students in Bogor City have a high tolerance in social interaction. That is, they do not experience obstacles in social interaction even though they are of different religions. This can be seen from the average who answered agree and strongly agreed to be friendly, invited, invited, socialized and neighbors reached 89%, while 11% answered disagree and strongly disagree.

Figure 1. also shows that the highest tolerance in the aspect of social interaction is neighbors and associating which reaches 95% and 96% agree and disagree. This proves that high school students in the city of Bogor are very open to neighbors and associating with people of different religions. The rather low tolerance is tolerance in inviting and being invited to various activities,

where those who disagree reach 13% and 17%. This is due to different cultures in some activities. For example, a Muslim student feels uncomfortable when attending a wedding of a person of a different religion because of the dishes, clothes worn and the venue. On the other hand, they are also less comfortable inviting friends from different religions to attend the wedding reception because of the above factors. In other words, the rather low tolerance in inviting and being invited is not caused by hatred but rather due to technical factors in the implementation.

The results of this study are also not too much different from the results of the Setara Institute research. This institution in 2008 surveyed 800 respondents who were systematically selected at random. The sample in this study is the young generation aged 17-22 years with multiple religious backgrounds. With a number of up to 800 people. The survey results show that as many as 87.1% of respondents do not make religious differences in making friends an obstacle. Thus, the social capital of youth tolerance is very strong.

On the other hand, this study is somewhat different from the results of a study conducted by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta in 2002, which revealed that most Indonesians (67%) expressed hatred and were therefore unwilling to coexist with social-social groups. political and other religions, especially communists, followed by Jews (7%) and Christians (3%).

Likewise, the reluctance of high school students to attend invitations from relatives of different religions. This reality is relevant to a survey conducted by the LIPI Team in three regions (Bogor, Surakarta and Cianjur) in 2006. The survey shows that some Indonesian Muslims still have problems regarding the process of consolidating democracy. In general, it can be said that the willingness of Indonesian Muslims to live on par with followers of other religions is still low, for example on the practice of congratulating followers of other religions who celebrate their religious holidays, only a small proportion of respondents (15.6%) support it, while the majority (72.2%) does not support. The proportion of respondents who allow greetings (assalamu'alaikum) to non-Muslims is very small (8.0%), while those who do not allow it to reach 85.7%, and the remaining 6.3% do not. The practice of friendship with non-Muslims on their religious holidays, the proportion of respondents' support is 38.9%. However, this proportion increased to 59.9% for the practice of silaturahmi outside of non-Muslim religious holidays.

Tolerance in Socio-Economic

The tolerance of Bogor City Senior High School students in socio-economic terms can be seen in Figure 2.

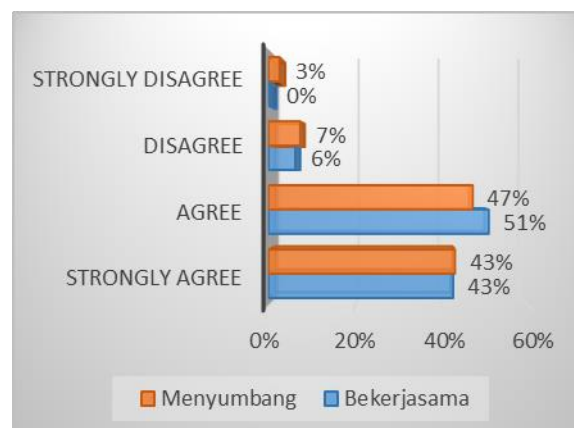


Figure 2. Tolerance in socio-economic

In Figure 2. It can be seen that the tolerance of high school students in socio-economic terms is very high. This is evidenced by the average number of students who answered agree and strongly agree reached 92% while those who answered disagree and strongly disagree reached 8%. Thus, the socioeconomic status of high school students is not disturbed by issues based on religious differences. However, it was found that 10% of students refused to make donations to followers of other religions. This is because donations given to followers of other religions are not for donations from poor people, so they prefer to only donate to followers of other religions who can't afford it.

The results of this study are also relevant to the research conducted by Rachmawati (2006). The study found: (1) the factors that influence the creation of tolerance between Muslims and Catholics in Dukuh Kasaran consist of internal factors, namely faith factors, religious experience factors, sense of responsibility, and knowledge factors. In addition, it is also influenced by external factors, namely family factors and community environmental factors; (2) that Muslims and Catholics in Dukuh Kasaran are well aware of inter-religious tolerance, the Dukuh Kasaran people can live side by side peacefully, and always prioritize the aspect of tolerance in all things. The tolerance that is formed in the Dukuh Kasaran community is in the form of positive practices and actions that are practiced in daily life to create inter-religious harmony.

Tolerance in Social Religion

Tolerance of high school students in Bogor City in social religion can be seen in Figure 3.



Figure 3. Tolerance in social religion

In Figure 3. it can be seen that those who agree and strongly agree on religious social tolerance reach 87% while those who disagree and strongly disagree are 13%. Thus, the tolerance of high school students in socio-religious terms is still relatively good. However, in the aspect of tolerance for granting permits for the establishment of houses of worship of different religions, students who disagreed and strongly disagreed reached 28%. This is because the establishment of houses of worship is one of the issues that causes horizontal conflicts in the city of Bogor. As a result, some high school students did not give their approval for the construction of houses of worship.

The results of this study are not much different from the research conducted by Nurhayati (2005) which tries to see the relationship between Islam and other religions with a qualitative approach. Through this research, finally it is known the forms of tolerance among religious

people, especially Islam and Hinduism in the form of tolerance in terms of joy and sorrow, tolerance during holidays, and tolerance of the younger generation in association. The supporting factors for tolerance are the existence of a kinship system between Muslims and Hindus, the existence of teachings in Hinduism that strengthens them to be tolerant, and the existence of activities that involve Muslims and Hindus. Barriers to the existence of tolerance in the form of social jealousy that occurs between natives and immigrants and the existence of a crisis of adolescent morality. Meanwhile, the solution in dealing with these obstacles is the enactment of customary law or commonly referred to as awig-awig.

Based on the exposure in Figure 1, Figure 2 and Figure 3, the average can be seen as in Figure 4.

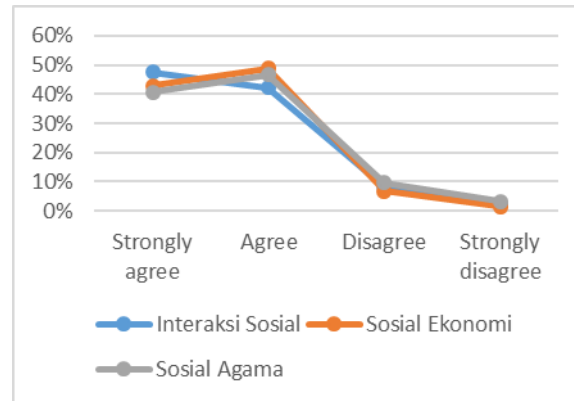


Figure 4. Average tolerance of high school students

In Figure 4, it can be seen that the distribution of tolerance for high school students is relatively uniform, where the average number of students who answered agree and strongly agree for socio-economics is 92%, social interaction is 90% and social religion is 87%. While high school students who answered disagree and strongly disagree were 8% socio-economic, 10% social interaction and social religion 13%.

Thus, the cumulative tolerance of high school students in Bogor City reached 90% who agreed and strongly agreed. While those who disagree and strongly disagree reach 10%. This figure is slightly different from the results of Kusumadewi's (1999) research among university students. Kusumadewi's research took samples from the University of Indonesia, the Syarif Hidayatullah State Islamic Institute (IAIN) and the Driyarkara College of Philosophy (STF). The results showed that the attitude of pluralism was the dominant attitude among students (55.8%). The other attitude category, namely non-pluralist consisting of inclusive and exclusive attitudes, scored 44.2%. The above findings relate to the variable of religious attitudes among students. As for the variable of religious tolerance among students, the research findings show that most students have a high tolerance of 61.7% and the remaining 38.3% of the 120 respondents who have a low level of tolerance.

From the various studies above, it can be seen that the tolerance of high school students in Bogor City is very high. Although there are still some things that must be a concern to continue to be developed.

CONCLUSION

The tolerance of high school students in Bogor City is very high, ie 90% agree and strongly agree with socio-cultural interaction, social interaction and being involved in economic activities

with people of different religions. Nevertheless, there are several things that must be developed, namely:

- a. Willingness of students to invite and attend the invitation of people of different religions;
- b. Willingness to donate to people of different religions;
- c. Willingness to give permission to build a house of worship.

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