

## Religious Tolerance: The Creation of Society Harmonious

**Siti Syarah**

Universitas Islam Negeri Sumatera Utara

Email: [syarahsiti063@gmail.com](mailto:syarahsiti063@gmail.com)

### Abstract

The importance of building harmony and interfaith dialogue in a multicultural society with a focus on the Indonesian context. A society consisting of various religions and beliefs offers opportunities to enrich understanding, increase tolerance, and build mutually beneficial cooperation. However, religious differences can also be a source of tension and conflict. This article highlights the importance of religious pluralism, intercultural communication, religious tolerance, and interfaith dialogue as a means to achieve understanding, mutual respect, and cooperation in a multicultural society. It is important to understand that multiculturalism is not just a discourse, but also an ideology that must be fought for to create an inclusive, harmonious society that is rich in religious and cultural diversity. Activities to empower awareness and understanding of religious tolerance life are very important activities to be provided to the community. The goal is to develop broad knowledge and understanding, form tolerant behavior that is demonstrated through real actions that support the creation of a safe, peaceful, and harmonious life in an integrative society based on multicultural values. This tolerant life empowerment activity is a real effort to overcome various forms of conflict due to intolerance in society.

**Keywords:** *Interfaith Dialogue; Multicultural Society; Tolerance*

**Abstrak:** Pentingnya membangun harmoni dan dialog antar agama dalam masyarakat multikultural, dengan fokus pada konteks Indonesia. Masyarakat yang terdiri dari berbagai agama dan kepercayaan menawarkan peluang untuk memperkaya pemahaman, meningkatkan toleransi, dan membangun kerjasama yang saling menguntungkan. Namun, perbedaan agama juga dapat menjadi sumber ketegangan dan konflik. Artikel ini menyoroti pentingnya pluralisme agama, komunikasi antar budaya, toleransi agama, dan dialog antar agama sebagai sarana untuk mencapai pemahaman, saling menghormati, dan kerjasama di tengah masyarakat multikultural. Penting untuk memahami bahwa multikulturalisme bukan hanya wacana, tetapi juga ideologi yang harus diperjuangkan untuk menciptakan masyarakat yang inklusif, harmonis, dan kaya akan keragaman agama dan budaya. Kegiatan pemberdayaan kesadaran dan pemaknaan kehidupan toleransi beragama merupakan kegiatan yang sangat penting untuk diberikan kepada umat/masyarakat. Tujuannya adalah mengembangkan wawasan pengetahuan dan pemahaman yang luas, membentuk perilaku yang toleran yang ditunjukkan melalui aksi nyata yang mendukung terciptanya kehidupan yang aman, damai, dan harmonis dalam masyarakat yang integratif berbasis nilai-nilai multikulturalisme. Kegiatan pemberdayaan kehidupan yang toleran ini merupakan upaya nyata untuk mengatasi berbagai bentuk konflik akibat sikap intoleransi di masyarakat.

**Kata Kunci:** *Dialog Antaragama; Masyarakat Multikultural; Toleransi*

## **INTRODUCTION**

In an increasingly connected and multicultural world, societies often consist of individuals who adhere to different religions and beliefs. Interactions between adherents of different religions offer opportunities to enrich understanding, increase tolerance, and build mutually beneficial cooperation. Indonesia is a multicultural country. Cultural diversity is a result of its unique geographical condition as the largest archipelagic country in the world. Diversity. culture that includes various ethnic groups, religions, languages, customs, and traditions. To strengthen this cultural diversity, Indonesia as a multicultural country needs good management in order to make a positive contribution to the country. This diversity will run well if there is an attitude of tolerance that is preserved (Lestari, 2020).

Religious tolerance is a form of tolerance that includes issues of belief in individuals related to the beliefs or divinity that is believed in. Everyone should be given the freedom to believe in and practice the religion (have beliefs) of their own choice, and receive appreciation in the practice of the teachings that are embraced or believed in. Tolerance is the result of close social interaction in society. In religious social life, it cannot be ignored that humans will interact, both with their own groups and with other groups that may have different religions or beliefs. Therefore, as religious people, we strive to create peace and tranquility within the framework of tolerance, so that social stability and ideological friction between different religious communities do not occur (ABROR, 2020).

However, challenges and conflicts often arise due to differences in beliefs, worship practices, and different religious values. Religious differences have often been a source of tension and conflict in human history. In many cases, inter-religious conflicts have led to division, violence, and human suffering. Therefore, it is important to overcome these obstacles and promote harmony and constructive dialogue between religions in a multicultural society. This writing also reflects the fact that modern society is increasingly complex and diverse in terms of religion. There are adherents of religions such as Islam, Christianity, Hinduism, Buddhism, Confucianism and Belief religions. In addition, the phenomenon of global migration has also resulted in the arrival of adherents of various religions into one area, which in turn creates an increasingly complex multicultural society.

Because of the various beliefs so that causing the emergence of many cases in the name of religion. such as intolerance, closing of places of worship, forcing beliefs. (Ismail, 2012). The cessation of religious activities and discrimination that often occurs in the name of religion and ironically causes wars that are always in the name of God. The diversity of religious beliefs can be a source of conflict and tension in society. (Prasetiawati, 2017).

Some individuals or groups can use religious reasons to justify intolerant actions, such as closing other people's places of worship, forcing

others to follow their beliefs, or even discriminating against those who have different beliefs. Cases like this often misuse religion as a means to secure personal interests and this can lead to division and disharmony in society. It is important to remember that religion should be used as a source of inspiration to create peace, brotherhood, and understanding between individuals and groups of different beliefs. In a multicultural society, it is important to build understanding and mutual respect between existing religions. Interfaith dialogue can promote better understanding of each other's beliefs and practices, reduce negative prejudice, and build awareness of the common interests and universal values held by various religions (Agnes Regina Situmorang, 2022).

The implementation of Islamic Religious Education in developing an attitude of tolerance is inseparable from the challenges faced, such as a narrow understanding of religious teachings, ideological polarization, and identity conflicts. Therefore, the approach to Islamic Religious Education needs to be updated to be more reflective of social realities and strengthen messages of tolerance and harmony between religious communities. (Yunus, 2018). The integration of tolerance values in the Islamic Religious Education curriculum is an important key in ensuring that students not only have adequate religious knowledge, but are also able to apply these values in everyday life. Thus, the formation of the character of students who have a strong attitude of tolerance can be a significant contribution to maintaining diversity and social harmony in a pluralistic society (Qowaid; Lisa'diyah; Ma'rifatini, 2019).

In building harmony and dialogue between religions requires a better understanding of other religions, including beliefs, worship practices and values that are upheld. As a multicultural society that has religious diversity as a source of cultural and religious and spiritual wealth that can enrich each other. This wealth can be seen in the existing pluralism. Religious pluralism helps to have a humble awareness that an attitude of feeling superior has no benefit in trying to understand others better. This is because God loves all humans without exception, so it is necessary. to be equal or be friends to brothers and sisters who have different beliefs (Samiyono, 2017).

Religious pluralism in a multicultural society teaches not to feel superior to others, because God loves all humans without exception. This shows that in the view of religion, there is no discrimination based on belief or religion. Therefore, all religions are invited to establish equal relationships and be friends to brothers and sisters who have different beliefs. In building awareness, the most important thing needed is interfaith dialogue. There is an open and honest attitude in building dialogue between adherents of different religions to open up space for the exchange of thoughts and experiences. Dialogue as a means to resolve differences of opinion, avoid conflict, and build deeper understanding. Dialogue is a way to unite thoughts and deep wealth in the religions that are embraced. One way to carry out interfaith dialogue is to

respect the rights of every individual to practice their beliefs and share their understanding with others. In fact, according to Dadang Kahmad in Rohmatika and Hakiki, interfaith dialogue is a meeting of emotions and thoughts between adherents of religions that aims to achieve the truth and work together in facing common problems (Rohmatika, 2018).

Conducting interfaith dialogue is done by respecting the rights of every individual to practice their beliefs and share their understanding with others. This means providing space for each individual to express and practice their religion without oppression or discrimination. In interfaith dialogue, mutual understanding and respect for the beliefs of others are important foundations. In interfaith dialogue as a meeting of emotions and thoughts between adherents of different religions. The purpose of this dialogue is to achieve the truth and work together in facing the problems faced together. This underlines the importance of collaboration and cooperation between adherents of religions to solve challenges and build common understanding (Kewuta, 2017).

## **METHOD**

The approach used is qualitative descriptive with a phenomenological method, namely describing the phenomena that develop among religious adherents that lead to acts of intolerance and violence by blaming and negating each other. The development of the Truth claim attitude *samuha- yasmuhu-samhan, wa simaahan, wa samaahatan*, meaning an attitude of allowing and being open-minded, generous, and likes to give charity (Masykuri Abdillah, 2007:129).

Meanwhile, according to the terminology, Indrawan WS. explains that the meaning of tolerance is respecting beliefs that are different from those one holds; Willingness to respect beliefs that are different from those one holds. Meanwhile, in the General Dictionary of the Indonesian Language, W.J.S Poerwadarminta defines tolerance as "the nature or attitude of tolerating (respecting, allowing, permitting) other or conflicting positions (opinions, views, beliefs, habits, behaviors and so on) with one's own, for example tolerance of religion, ideology, race and so on.

## **RESULTS AND DISCUSSION**

The Concept of Tolerance Between Religious Communities in the Qur'an

In the General Dictionary of the Indonesian Language, tolerance in terms of language (etymology) comes from the word "tolerance" (English: tolerance; Arabic: *tasamuh*, Dutch: *tolerantie*) Tolerance means "to keep quiet". Tolerance is an attitude of tolerance, a limit of measure for additions or reductions that are still allowed, patience, emotional resilience, and broad-mindedness, the nature of tolerating (appreciating, allowing, permitting) positions (opinions, views, beliefs, habits, behavior, and so on) that are different or contradictory to one's own positions. In Arabic, as explained by

Ahmad Warson Munawwir, tolerance is usually called *tasamuh* which has the root word *samuha-yasmuhu-samhan*, *wa simaahan*, *wa samaahatan*, meaning an attitude of allowing and being broad-minded, generous, and likes to give charity (Mukzizatin, 2019).

Meanwhile, according to the terminology, Indrawan WS. Explains that the meaning of tolerance is respecting different views from the understanding that he himself adheres to; Willingness to respect the understanding that different from the understanding that he himself adheres to. In the General Dictionary In Indonesian, W.J.S Poerwadarminta defines tolerance as "the nature or attitude of tolerating (appreciating, allowing, permitting) the stance (opinion, view, belief, habit, behavior and so on) of others or contrary to one's own stance, for example religious tolerance (ideology, race, and so on) (Mukzizatin, 2019).

Meanwhile, according to the terminology, Indrawan WS. explains that the meaning of tolerance is respecting a different understanding from one's own; Willingness to respect an understanding that is different from one's own understanding. Meanwhile, in the General Dictionary of the Indonesian Language, W.J.S Poerwadarminta defines tolerance as "the nature or attitude of tolerating (appreciating, allowing, permitting) the stance (opinion, view, belief, habit, behavior and so on) of others or contrary to one's own stance, for example religious tolerance (ideology, race, and so on) (Mukzizatin, 2019).

Meanwhile, according to the terminology, Indrawan WS. explains that the meaning of tolerance is respecting an understanding that is different from one's own understanding; Willingness to respect an understanding that is different from one's own understanding. Meanwhile, in the General Dictionary of the Indonesian Language, W.J.S Poerwadarminta defines tolerance as "the nature or attitude of tolerating (appreciating, allowing, permitting) the stance (opinion, view, belief, habit, behavior and so on) of others or contrary to one's own stance, for example religious tolerance (ideology, race, and so on)" (Mukzizatin, 2019).

Others or contrary to one's own position, for example religious tolerance (ideology, race, and so on) (Mukzizatin, 2019). By considering the definitions of the experts above, religious tolerance is an attitude of patience and restraint from disturbing and not harassing the religion or belief system and worship of adherents of other religions. Positive tolerance is tolerance that is fostered by an awareness that is free from all kinds of pressure or influence, and free from hypocrisy. Therefore, the definition of religious tolerance is the recognition of the freedom of every citizen to embrace a religion that maintains their beliefs and freedom to practice their worship. Religious tolerance demands honesty, greatness of soul, wisdom and responsibility so as to foster a sense of solidarity and eliminate group egoism. Religious tolerance is not something that can be mixed up, but rather creates peace, mutual respect, and in fact more than that, between adherents of religions must be

fostered for mutual cooperation in building our own society and for the sake of common happiness (Thalibi, 2006).

Tolerance in social interaction between religious communities stems from the appreciation of the teachings of each religion. In order to maintain religious harmony, an attitude of tolerance needs to be developed in order to avoid conflict. And usually conflicts between religious communities arise due to the attitude of feeling the most correct (truth claim) by eliminating the truth of others. Every religion has truth, the belief about what is right is based on God as the only source of truth. In the sociological level, the claim of truth turns into a religious symbol that is understood subjectively, personally by each religious adherent. It is no longer whole and absolute. The plurality of humans causes the face of truth to appear different when there is a linguistic meaning. Because this difference cannot be separated from the various references and backgrounds taken by people who believe in it from the ideal conception down into normative forms that are cultural in nature (Zakiyuddin Baidhaw, 1972).

The Qur'an never mentions the word tolerance (*tasamuh*) explicitly so that we will never find the word contained in it. However, implicitly the Qur'an explains the concept of tolerance with all its limitations clearly and explicitly. Therefore, verses that explain the concept of tolerance can be used as a reference in implementing tolerance in life (Mukzizatin, 2019). Tolerance in this sense leads to an open attitude and willingness to acknowledge the existence of various differences, both in terms of ethnicity, skin color, language, customs, culture, language, and religion. All of this is the nature and *sunnatullah* which has become God's decree.

The basic foundation for this thought is the word of Allah in QS. Al-Hujurat  
أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ

O Allah, the Most Merciful "O mankind, indeed, We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the most devout among you. Verily Allah is All-Knowing, All-Knowing."

No human being is able to reject this *sunnatullah*. Thus, it is fitting for humans to follow God's guidance in dealing with these differences. Tolerance between different religious communities is included in one of the important treatises in the Islamic theological system. Because God always reminds us of human diversity, whether seen from the perspective of religion, ethnicity, skin color, customs, and so on. A person (community) must be guaranteed and recognized for its human essence. Likewise, a person who lives in a nation must not be castrated.

Its human values. One of the essences of humanity is the recognition of plurality and diversity, if denied, it has actually negated its existence as part of society. In essence, this heterogeneous condition actually encourages human life to always innovate creatively and competitively (Umat et al., n.d.).

All religions encourage their followers to do good, maintain harmony (Ukhwah) and justice, but along with changes in space and time there have been deviations in the name of religion. One group of religious people often places people of different religions as other people or out groups, while those who are part of their group are called in groups. This polarization, if it develops into distancing from each other or even escalates into hostility that gives rise to acts of violence, means that historically-empirically religions have "failed" to invite their followers to do good (Mukzizatin, 2019).

In fact, normative "religion" cannot be involved in problems of conflict and violence, but in the historical-empirical sense that is formed on the basis of interactions between various visible aspects with meanings produced from understanding revelations or holy book texts clearly has a role. For this reason, religious adherents must be responsible for behavior that is based on an understanding that is less humanistic and tends to be discriminatory against adherents of other religions. Relationships of brotherhood and tolerance between religious communities are in no way prohibited by Islam, as long as they are still on a humanitarian level and both parties can respect each other's rights.

### **Understanding Harmonious Society**

In general, society is defined as a group of people who live side by side and work together to achieve common goals and who follow norms, customs, and systems of order. life that is bound by the environment. The Latin word *societas* which means friend which comes from the word *society* in English, which refers to society. Next is society in Arabic is *musyaraq*. In a broad sense, society is defined as all relationships in which people live together without being limited by the environment, country, or other factors. A simple society consists of individuals who have the same interests and interact or get along well with each other (Ahmad, 2016).

Humans use their emotions, desires, and thoughts to respond to their environment, leading to the development of society. Human life is both social and collective. Human achievements, needs, joys, and activities are all social because they are all related to certain habits, routines, and arrangements for work, benefits, and fulfillment of needs. Society unites a certain group of individuals because of prevailing beliefs and practices. In other words, society can be defined as a group of individuals united by common needs and the impact of certain ideas, beliefs, and goals (Muliani et al., 2023).

In order for relationships to be positive despite variations in language, cultural practices, religion, race, ethnicity, social class, economic status, and other factors, harmony in interactions within society must be found. A calm, harmonious, and harmonious social environment can only be created by preserving and enhancing excellent relationships within society. Anything that relates to or occurs harmoniously is what is meant by harmony. Meanwhile, harmonization is defined as the act of harmonizing or as an effort to

harmonize. We cannot separate social harmony from social life, and social harmony plays an important role in efforts to develop the character of everyone who interacts with social institutions directly. Harmonization in society is influenced by a number of elements, including people who are aware of their ability to help society, as well as traits such as responsibility, trust, tolerance, love, and friendship. Meanwhile, community-based social activities that foster a sense of belonging, sharing, caring, helping, and others are external elements that have an impact on the process of harmonization in society. The ability of society to create harmony, unity, and harmony in life will be supported by the two aspects mentioned previously (Muliani et al., 2023). The following is an explanation of what is meant by a harmonious society.

- 1). **Harmony and Balance:** A harmonious society is a society in which each component works well and complements each other, thus creating harmony and balance in the social, cultural, and economic fields.
- 2). **Harmony and Tolerance:** Despite social and cultural diversity, a harmonious society has harmony among its members. As a result, there is no confrontation based on differences of opinion and a peaceful environment.
- 3). **Social Cohesion:** People coming together and working together is another way to characterize social harmony. The principles of social inclusion, social cohesion, and social integration shape societal harmony by fostering individual rights, respect, and trust.
- 4). **Awareness of Unity and Oneness:** Tolerance is recognized in a harmonious community, and cooperation is desired to maintain unity. To maintain diversity, it is important to raise awareness of tolerance. A harmonious society is a society that values tolerance, unity, and oneness, and coexists peacefully with socio-cultural variations (Masyarakat et al., 2023).

#### **Creating Harmonious Characteristics in Society**

(Ahmad, 2016) Says Social institution theory states that the quality of social harmony is closely related to social life, and that everyone who is directly involved in social institutions develops their character as a result of social harmony. Various factors are taken into account by the theory of social institutions, namely:

- 1). **The family institution** is the primary one. The family is the smallest social unit, with each member having specific responsibilities within the family. One learns how to treat others well within the family, and the family unit itself serves as a shield, with each member feeling responsible for the well-being of others. The family serves as a supervisory unit, overseeing the actions of each member.
- 2). **Religious Institutions.** Religion functions as a guide for every person and encompasses all the implications of following his teachings, including obeying all of God's prohibitions and complying with all of His demands. However, in reality, there are people in society who do not adhere to any religion and are

referred to as atheists. Religious organizations serve as a set of rules for each person in their interactions with God, others, and the environment. Religion provides meaning to life and life skills. Along with maintaining the integrity of the social structure and guiding the development of moral values in society, religion has the power to

connecting everyone symbolically and physically (Hikmah & Chudzaifah, 2022).

3). Economic institutions. Economic institutions place greater emphasis on material and welfare, especially in distributing all goods and services to all segments of society.

4). Educational institutions. Because this institution has many ideal qualities that society aspires to, educational institutions are one of the most important institutions in society.

5). Political institutions. The political life of a society is a type of social structure with norms established for the delegation of authority and power.

6). Social institutions. Social institutions can be distinguished from a set of rules that are not social institutions based on their unique qualities or characteristics.

#### The Role of Religious Figures in Creating a Harmonious Society

According to KBBI (2000), a role is a person's behavior or participation in an event. According to Soejono Soekamto (1990), a role is a means to achieve goals and is a function. Special attention is given to roles that support individual functions in pursuing certain goals. In addition, a role is described as a set of behaviors that are expected to be possessed by people who have a position in society and religion. This position develops as a result of formal (direct) and informal (indirect) counseling processes. Basically, there are two main elements that influence a person's attitude towards diversity: internal causes and external influences. Internal elements are related to heredity; a person may become religious because of religious upbringing or family heritage. In contrast, external variables include the impact of respected individuals or communication channels that shape a person's religious beliefs and perspectives.

Addressing misunderstandings between religious communities and overcoming prejudices that can hinder the achievement of unity is promoting communication and mutual understanding between religious communities. There is a possibility to strengthen the foundation of diversity by reducing the knowledge gap and creating an environment conducive to honest conversation. In addition, religious leaders working together can have the opportunity to develop collaborative projects that uphold and promote peaceful religious life. This opportunity can be used to increase awareness and respect for diversity in society by placing a strong emphasis on diversity education (Pokhrel, 2024).

In general, religious leaders provide important and strategic positions and roles in human life, especially as a source of spirituality, morality, and ethics. Religious leaders become role models or authority figures in society. have a significant role and impact in all levels of society because of their benefits, both in general, religious leaders provide important and strategic positions and roles in human life, especially as a source of spirituality, morality, and ethics. In society, religious leaders become role models. have a significant role and impact throughout society because of their multiple benefits (Umami, 2018).

A religious figure is a person or role model in society who enjoys extraordinary respect and influence in his community because of his excellence in honesty, knowledge, and other fields. In addition to their role as community leaders, religious figures also act as state agents in government initiatives, imams in matters of faith and society, and promote harmony in community life. However, in practice, religious leaders often play a substandard role in promoting harmony and morality in society. As a result, there is a severe lack of internalization of moral principles, faith, and piety (Imtaq), all of which are greatly needed by society. In order for emotional effects to cover up the concept of intellectuality that is solely based on self-interest and rational calculations, people's behavior tends to be very intelligent people who are not followed by balanced personal maturity and emotional maturity (Akhmadi, 2019).

Such a situation will certainly make it difficult to create harmony in community life. The function of spiritual leaders in fostering harmony between religious communities. Religious leaders are people who have knowledge and experience in the field of religion, and they are significant figures or role models in society. Religious leadership is characterized by a number of key characteristics, including leadership positions in various community contexts, strong influence, and expertise in the field of religion. These religious figures usually have an example in Islam, namely Ustad, Ulama, Habib, Kyai. In Catholic Christianity there are Romo, Bishop, Pope, Biawaran / Nun. In Protestant Christianity there are Pastors, Bishops, Monks / Nun. In Hinduism there are Pedanda, Pandita, Sulinggih. In Buddhism there are Bhiksu / Bhiksuni, Pandita, Bente. These religious figures play an important role in helping to maintain harmony between religious communities. (Dakhi, 2023).

## **CONCLUSIONS**

Based on the description above, several conclusions can be drawn. First, positive tolerance is tolerance that is fostered by an awareness that is free from all kinds of pressure or influence, and free from hypocrisy. Tolerance between religious communities should be interpreted as an attitude to be able to live together with people of other religions, by having the freedom to practice their respective religious principles (worship), without coercion and pressure. An attitude of tolerance begins by building togetherness or harmony and realizing differences.

Second, the biggest cause of conflict between religious communities arises due to the attitude of feeling the most correct (truth claim) by eliminating the truth of others. Third, believers are brothers, and are ordered to carry out ishlah (improvement of relations) if there is a misunderstanding between two people or groups of Muslims.

In addition to being advised to avoid prejudice and not to find fault with others. A harmonious society of various religions can live together in peace and respect each other, appreciating the differences and similarities that exist. Tolerance and respect for religious freedom are principles in society. Respecting the right of every individual to have their own religious beliefs, without any form of discrimination or coercion of beliefs is an important step towards harmony between religions.

## REFERENCES

- Abror, M. (2020). Moderasi Beragama Dalam Bingkai Toleransi. *RUSYDIAH: Jurnal Pemikiran Islam*, 1(2), 137–148. <https://doi.org/10.35961/rsd.v1i2.174>
- Ahmad, N. (2016). Pengembangan Masyarakat Menuju Harmonisasi Masyarakat Islam. *CommunityDevelopment*, 1, 24. <https://journal.iainkudus.ac.id/index.php/comdev/article/download/2573/pdf>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Dakhi, T. N. (2023). Peran Tokoh Agama Dalam Menciptakan Kerukunan Antara Umat Beragama Di Tengah Masyarakat Majemuk. *Jurnal Ilmiah Multidisiplin*, 1(1), 282–291. <https://doi.org/10.62017/merdeka>
- Hikmah, A. N., & Chudzaifah, I. (2022). Moderasi Beragama: Urgensi Dan Kondisi Keberagamaan Di Indonesia. *Al-Fikr: Jurnal Pendidikan Islam*, 8(1), 49–56. <https://doi.org/10.32489/alfikr.v8i1.272>
- Ismail, R. (2012). Psikologi Agama ( Tinjauan Kematangan Beragama ). *Religi*, VIII(1), 1–12. <http://ejournal.uin-suka.ac.id/ushuluddin/Religi/article/view/1007>
- Kewuta, M. S. (2017). Dialog:Tribute Untuk Paus Em. Benediktus Xvi. *Jurnal Ledalero*, 12(2), 271. <https://doi.org/10.31385/jl.v12i2.92.271-288>
- Lestari, D. T. (2020). Membangun Harmoni Sosial Melalui Musik dalam Ekspresi Budaya Orang Basudara di Maluku. *Panggung*, 30(3), 375–391. <https://doi.org/10.26742/panggung.v30i3.1267>
- Masyarakat, M., Harmonis, Y., Inklusif, D., Wahyudin, I., Puspitasari, D., Hatapayo, A. A., & Santoso, G. (2023). *Jurnal Pendidikan Transformatif ( JPT ) Pemahaman Mendalam Dalam Toleransi Keberagaman Nilai Untuk Jurnal Pendidikan Transformatif ( JPT )*. 02(03), 491–505.
- Mukzizatin, S. (2019). Relasi Harmonis Antar Umat Beragama dalam Al-Qur'an. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 7(1), 161–180. <https://doi.org/10.36052/andragogi.v7i1.75>
- Muliani, A., Lestari, A. D., Mulyani, T., Sitorus, E. H., & Zuherman, F. (2023). Moderasi Beragama Sebagai Landasan Dalam Membangun Masyarakat Harmonis: Analisis Kasus Pada Desa Simpang Empat. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(4), 8311–8319.
- Qowaid;Lisa'diyah;Ma'rifatini;, Y. P. F. (2019). Internalisasi Nilai Moderasi

- Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 110–124.
- Rohmatika, R. V. (2018). Fanatisme Beragama. *Al-Adyan, Volume 13, No. 1, Januari-Juni, 2018*, 13(1), 1–22.
- Samiyono, D. (2017). Membangun Harmoni Sosial: Kajian Sosiologi Agama tentang Kearifan Lokal sebagai Modal Dasar Harmoni Sosial. *JSW (Jurnal Sosiologi Walisongo)*, 1(2), 195–206. <https://doi.org/10.21580/jsw.2017.1.2.1994>
- Thalibi, A. A. Al. (2006). *Dakwah salafiyah dakwah bijak : Meluruskan sikap keras Dai Salafy* (p. 180). Jakarta Hujjah Press.
- Umami, I. (2018). Peran Tokoh Agama dalam Pembinaan Harmonisasi Kehidupan dan Akhlak Masyarakat di Kota Metro Lampung. *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya*, 3(1), 259. <https://doi.org/10.25217/jf.v3i1.220>
- Yunus, A. S. (2018). Eksistensi Moderasi Islam dalam Kurikulum Pembelajaran PAI di SMA | Yunus | Al-Tadzkiyyah: Jurnal Pendidikan Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 181–192. <http://www.ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/3622>
- Zakiyuddin Baidhawiy. (1972). *Pendidikan agama berwawasan multikultural - Zakiyuddin*