

Revitalization of religious education based on dialogue, tolerance and harmony of religious people in Indonesia

Yazida Ichsan ^{a,1,*}, Sangkot Sirait ^{b,2}, Mahmud Arif ^{b,3}

^a Department of Islamic Education, Universitas Ahmad Dahlan, Yogyakarta, Indonesia

^b Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

¹ yazida.ichsan@pai.uad.ac.id; ² sangkot.sirait@uin-suka.ac.id; ³ drmahmud.arif@uin-suka.ac.id

*Correspondent Author

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ABSTRACT

From a sociological perspective, religion is considered to have a dual function. On the one hand, it is constructive by embodying the values of love and peace. On the other hand, it is destructive which results in massive damage. One of the efforts to overcome conflicts between multi-religious communities is the effort of dialogue, mitsaq and tolerance. Islamic religious education is one of the mediums in realizing this aspect. By internalizing the awareness of plurality, dialogue efforts by seeking universal religious values, explaining the concept of mitsaq and internalizing the values of tolerance in education, reconciliation efforts against religious conflicts are expected to run effectively so that harmony between religious communities in Indonesia is realized.

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Introduction

Viewed from the normative aspect, religion is a system of values and norms that govern personal and social life. In other words, religion functions as *way of life* which is a guideline for human life and a solution to human life problems. In Islamic theology, the term *rahmatan lil'alam* which is pinned to the Prophet Muhammad PBUH as a blessing for the universe, shows that Islam is a religion that always upholds the value of brotherhood with egalitarian principles (*musaawah*) Tolerance (*tasamuh*), and justice ('*is*), in the life of the community (Husna, 2021). In Christian theology, there is a term *Credenta* and *agenda*. *Believer* itself is the concept of faith and belief that is manifested in the confession of faith and confession. While *agenda* is a moral behavior and ethical attitude that is carried out based on credenta. In other words, faith and convention must be manifested in concrete action (Ismail, 2010). In the manuscript of the Book of Sutasoma, Mpu Tantular reveals the term *Siwa Buddha Vinek Tunggal Ika Tan Hana Dharma Mangrava* which means Shiva and Buddha Different but one, there is no two-faced truth. (Rispatiningsih, 2019). Normatively, all religious teachings teach the values of peace, love, tolerance and harmony between religious people.

However, from a sociological perspective, religion is considered to have a dual function and role. On the one hand, it is constructive with the realization of community and society *equilibrium* (balanced) with the realization of living in harmony, peace, tolerance and unity in religious and blood ties. On the other hand, it is destructive due to conflicts in the name of religion which results in damage, disintegration and death (Jamrah, 2015). Viewed from a historical perspective, the reality of religious conflicts has occurred in various regions of the world such as Islamic-Christian conflicts with the emergence of the Crusades I-VIII (1095-1270 AD), the American invasion of the Middle East, Israel's occupation of Palestine, Catholic and Protestant conflicts in Northern Ireland and Rohingya (Muslims) and Rakhine (Buddhist) conflicts. The phenomenon of conflict behind religious issues is usually potentially difficult to resolve (intractable conflict/unnegotiable conflict) and prolonged. It is increasingly complex by involving the ethnicity of religious groups that are difficult to find common ground for reconciliation (Raharjo, 2015).

There are at least three main factors related to religion and conflict. *First*, socio-psychological perspective, where diverse identities lead to the emergence of identities and escalations between groups. As a result, there is a tendency to privilege certain groups that have the potential to be violent with other groups. *Second*, religious teachings in the form of values, norms and ideas are transcendental so as to create absolute-absolute truth from God. The consequences appear *truth claim* and it is difficult to realize dialogue and compromise between religious communities. In fact, some groups that feel right commit violence against other groups. *Third*, religion is considered as a medium in mobilizing conflicts which are substantially social, economic and political problems (Raharjo, 2015). In addition, the emergence of stereotypes against other religious groups as hard, uncivilized, intolerant and radical religions causes conflicts to become more massive (Yunus, 2014). This phenomenon is like a time bomb that gradually explodes if there is no anticipatory effort. In other words, there will be a very disruptive and prolonged conflict if it cannot be anticipated.

Indonesia as a multicultural, multiethnic and multireligious country is a country that accommodates clucular flows from various places such as China, the Middle East, India and Europe. This is evidenced by the existence of communities in certain places such as Hindu communities in Bali, Chinese in various regions in Semarang, Surabaya and Jakarta, Muslim communities in Makassar, Aceh and Padang and Catholicism in the Flores area (Iqbal, 2014). Diversity as a reality, is not only limited geographically, but is socio-cultural which includes multi-cultural, multi-ethnic, multi-racial and multi-religious. In the context of religion, there are six religions that are officially recognized by the state consisting of Islam, Hinduism, Buddhism, Christianity, Catholicism and Confucianism. Religious diversity is actually a source

of strength in realizing harmony and peace if managed properly (Mayasaroh, 2020). However, in reality there are various conflicts that are destructive in Indonesia such as the Ambon, Poso, Sampit and Banyuwangi conflicts involving various religious groups. However, religious conflicts are not only motivated by religious teachings, but are also ridden by economic, political, governmental, tribal, and economic aspects. (Rumagit, 2013).

One of the efforts to reconcile religious conflicts is through Islamic religious education. As a process, lesson and perspective, Islamic religious education should have a central function in realizing people who are tolerant, full of peace, and love in realizing religious harmony. However, when viewed from the historical aspect, Islamic religious education has not contributed significantly enough to instilling spiritual and moral aspects. This is because the learning process is more emphasized on mastery of the material only, not on the meaning of the material. In addition, *truth claims* in religious doctrine do not consider the context of society, so they impose the truth on people of different religions with "horse glasses" in the midst of the multuklultural current. Based on the background of the problems that have been presented, the researcher is interested in conducting a study with the theme of Actualization of Islamic Religious Education Based on Dialogue, Tolerance and Religious Harmony in Indonesia.

Method

Research with the title Revitalization of Religious Education Based on Dialogue, Tolerance and Religious Harmony in Indonesia is a library research. The steps used in this study are carried out by writing, clarifying, reducing and presenting data from various documents (Noeng Muhajir, 1989). The data collection process is carried out by the documentation method, namely by collecting information from both primary and secondary sources and then processing and finding data according to the formulation of the problem. As for the data that has been obtained, it is classified into three substantial things. *First*, describing the phenomenon of plurality. *Second*, describing the concept of dialogue-based Islamic religious education and *mitsaq*. *Third*, describing tolerance-based Islamic education. The data analysis method related to research uses content analysis used to analyze the content of a writing to obtain sharper, deeper and more comprehensive data related to research (Burhan Bungin, 2001).

Results and Discussion

The Reality of Religious Plurality in the Life of the Nation

Phenomenon *plural society* (multiple societies), showing that diversity in aspects of religion, belief, ethnicity and culture is a necessity and is *taken for granted*. In other words,

these differences are part of God's decrees given to his creatures. Consequently, a pluralistic society is required to maintain plurality in life to realize peace (Ibrahim, 2008). The term plurality is an absorption of the word *plural* which is interpreted as something that is many or various in number. Plurality is the existence and condition of something more than one, multiple and varied. In the context of religion, plurality is the reality of pluralism, binness, and diversity of ideologies and ideas of thought in religion (Tahir, 2016). In Islamic teachings, plurality is actually hinted at in Surah Al-Maidah verse 48

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ

If Allah had willed, He would have made you all one people, but Allah should test all of you against what has been bestowed.

The verse emphasizes that human heterogeneity is part of the *sunatullah*. The phenomenon of diversity is not only based on skin color, ethnicity, language, and culture, but also includes differences in ideology, beliefs and religions. In the context of religion, the terms plurality and pluralism have different terminology even though they both have a pluralistic meaning. Religious plurality is interpreted as "religious diversity" while pluralism is "religious uniformity". In substance, religious plurality is the reality of religious diversity in a society. Meanwhile, the term religious pluralism emphasizes two terminology of meaning, namely the reality of different religious groups in society and respect for different religious groups. However, the second definition is closer where pluralism is the philosophical basis in dealing with religious differences (Purnomo, 2013).

Viewed from the historical aspect, the *Islam rahmatan li'alam* religious plurality is implemented through various means such as the Medina Charter where Jews receive compensation and help when there is no dispute and injustice, The Prophet's Ultimatum Against Actions *dhalim*, diminishing rights, and depriving them of their rights family *mu'ahad*, the Prophet's alms to *ahlul bait* from among the Jews (As-Sirjani, 2014), the Prophet Muhammad PBUH sent Hatib bin Balta'ah with five hundred dinars to the Quraysh who were starving (Mu'nis, 2019), and the Fathu Makkah incident where the conquest of the city of Makkah was carried out peacefully and all the Quraish were guaranteed safety with tolerance, peace, openness and laughter (Hasbullah, 2022). In the Indonesian context, the reality of plurality has actually been manifested in the motto *Bhineka Tunggal Ika* which hints that plurality is actually the strength of national unity that must be maintained. One of these pluralities is the plurality of religions embraced by the Indonesian population. This is confirmed by the first precept that this country is based on the One Godhead, where the divine aspect in the version of each religion is the main basis in realizing harmony, peace and

prosperity (Shah, 2023).

The reality of various religions in Indonesia such as Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism has two logical consequences. *First*, plurality is *grace* in socio-cultural treasures that give birth to social cohesion, civilization, and ideals of life in the midst of different religious societies (Iqbal, 2014). With a tolerant attitude, mutual respect, love, and love, peace and prosperity conditions will be realized in a place. *Second*, plurality has the potential to give birth to religious conflicts that cause massive damage and even cause casualties. The conflict is caused by a mistake in looking at the world (worldview) in *spiritual illness* in modern society. Aggravated by the view *absolute truth claims* between religious believers who gave birth to *doctrine of salvation* (the doctrine of salvation) where only followers of certain religions can be saved. (Thoha, 2005). In the life of the nation, to realize harmony between religious communities needs to be manifested *Akha-e-Islami, Akhah Vithania* and *Ukhuwah Basyaryah*. *Akha-e-Islami* emphasizing the form of brotherly commitment of Muslims even though they are different ethnicities, ethnicities, perspectives, madhhabs and organizations. As for *Ukhawah Wathaniya* It is a commitment of brotherhood by upholding peace and harmony. While *Akhah Bayaria* It is a fraternal bond between human beings regardless of religious, racial, cultural and tribal backgrounds (Matroni, 2022).

Islamic Religious Education Based on Dialogue and Mitsaq

The dimension of Islamic religious education as a process and subject, actually has a crucial role in realizing harmony between religious communities. As a process, The internalization and transformation of religious knowledge and teachings related to tolerance must be positioned proportionally on the basis of protecting the basic rights of the right: *To the huquq to the trash*. and the dignity of human dignity (*dignities: al-'irdh al-karamah al-insaniyyah*) (Abdullah, 2019). The mainstreaming of Islamic religious education which is doctrinal and prescriptive should shift to descriptive and contextual aspects so that students have an inclusive perspective related to plurality. As a subject matter, Islamic religious education needs to provide insight into the articulation of religious typologies consisting of substanceism, legalism and spiritualism. Substantialism emphasizes on content aspects compared to explicit labels and symbols and emphasizes on religious appreciation that is inclusive, tolerant and respectful of diversity. Formalism emphasizes the inherent exclusivity of every religion. Forms of religious obedience are formalized in the form of symbols and labels. As for spiritualism with an understanding that emphasizes more on the development of an inner attitude by participating in spiritual traditions, Sufism and tariqat (Azra, 1999). By knowing these typologies, students will have comprehensive religious insights related to religious plurality.

In Islamic religious education, one of the efforts to realize harmony between religious communities is through dialogue and *mitsaq*. The typology of the dialogue itself has two aspects. *First*, interfaith dialogue where religious adherents seek to understand and respect each other based on openness and honesty to reach a common agreement. *Second*, interfaith dialogue which is an interfaith dialogue with differences in beliefs that conduct studies and discussions motivated by daily problems (Setiyawan, 2018). Dialogue itself is an exchange of ideas with the aim of understanding the beliefs of each party and respecting other beliefs even though they are not in line. Dialogue is also a meeting of the minds and hearts of religious believers to achieve truth and cooperation together without squeezing and exalting other religions (Anwar, 2018). As for *mitsaq* interpreted as an agreement. As for lexical, it has several meanings such as an agreement with promises and oaths, staying or feeling calm, trust and reinforcement (Dinnillah, 2022). In this context, the term *mitsaq* It is an agreement between religious people to maintain harmony.

The context of dialogue in Islamic religious education is more emphasized on efforts to open the insight of universality that all religions teach peace and harmony between religious people. Some teachings such as *rahmatan lil'alam*, Buddhist Pancasila, Christian love, Yin and Yang are teachings that teach their followers to interact well with each other. In addition, to realize a dialectical education, Islamic religious education must respond to the dynamics of the development of the times by considering the plural Indonesian context. A dialogical learning processor should consider the process of religious education should revolve around two main dimensions. *First*, increasing piety to God as a form of understanding, appreciation of the religion embraced. *Second*, fostering a sense of humanity to others without looking at *background* religion, ethnicity, and race. To realize this aspect, Islamic religious education needs to equip students with life skills in a pluralistic society by providing lessons on various religions from the perspective of approach, history and comparison so that specific and universal aspects of religion can be found (Arif, 2012).

To borrow Kuntowijoyo's term, Islamic religious education should re-emphasize the decodification and demystification of Islamic teachings. Decodification is an effort to reinterpret Islamic teachings sourced from the Qur'an and Sunnah comprehensively so that common threads are found in the context of tolerance in the state, individuals in society, and the context of religious behavior (in accordance with their respective religions) so that there is no overlap in understanding the concept of tolerance. The demystification is an effort to eliminate aspects of something that is mythical. In this case, humans are faced with metaphysical mysticism (negative sufism), social mysticism, ethical mysticism (fatalism), mysticism of reasoning, and mysticism of reality (Kuntowijoyo, 2006). It is necessary to make

efforts so that students understand how the conditions should be for students to understand, view and behave with differences, ethnicities, races, religions and cultures. Students need to understand and practice that the values of tolerance by integrating knowledge (*knowledge*), attitude (*attitude*), and behavior (*practical behavior*) in order to be in harmony with religious values comprehensively and human values by respecting all differences in religion, race, ethnicity, language and culture in society. At least there are various materials related to dialogue materials between people that need to be taught in Islamic religious education to realize tolerance and harmony between religious communities in Indonesia. As for more details, it is in the Table 1.

Table 1. Dialogue Materials Between Religious Communities

<i>It</i>	<i>Dialogue Materials</i>	<i>Information</i>
1	Life Dialogue	Life dialogue is manifested by mutual respect, appreciation, and acceptance of other people's differences in daily life. PAI needs to instill a sense of plurality in community life by developing <i>ahdzaf ijtima'iyah</i>
2	Action Dialogue or Work	Action dialogue is a social effort by helping others regardless of religious background. In the context of PAI, there is a need for non-academic activities involving students to participate directly in social activities involving multireligious communities
3	Understanding Dialogue Religius	Religious understanding dialogue is an activity that involves multireligious communities to explain religious teachings. In the context of PAI, it is necessary to conduct field studies and comparative studies in schools of different religions
4	Theological Dialogue	Theological dialogue is emphasized on explanations related to the faith of each religion with the intention that religious people can understand and appreciate a difference. In this case, PAI provides space for students to share with each other through activities involving religious people.

In addition to the way of dialogue, efforts to realize harmony between religious communities are carried out through *mitsaq*. In the context of the state, Pancasila as the basis of the state is a form of consensus that has been agreed upon by all Indonesian people with various backgrounds. "The One Godhead" as the first precept indicates that this country is built on the basis of religion with the values of religiosity. The second precept which reads "Just and civilized humanity" indicates that morality and norms are always upheld and respect human dignity and dignity. The third precept of "Indonesian Unity" shows that differences in religion, ethnicity, culture and language are not a problem of being identified, but the power of unity as a unit of the Indonesian nation. The fourth precept "Democracy led by wisdom in representative deliberation" means that the management of a country must be based on the values of wisdom, benefit and consensus deliberation. Meanwhile, the fifth precept "Social justice for all Indonesian people" shows that on the basis of mutual agreement, the values of justice and welfare must be based on common interests (Priatmoko, 2018).

Pancasila is actually a witness that the establishment of the state of the Republic of Indonesia is based on *mitsaq founding fathers* Indonesian. If viewed from the historical aspect, in the history of Islam, the practice of covenant (*mitsaq*) was carried out by the prophet Muhammad PBUH which is known as the Medina Charter which consists of 47 articles. Medina itself at that time was very heterogeneous consisting of: Native Arabs, immigrants from Yemen; Aus and Khazraj, Jewish tribes expelled from Palestine by King Titus, paganists, Christians and Muslims (Muhajirin and Anshar) (Husna, 2021). This shows that *mitsaq* is the most important part as an interfaith agreement in realizing religious harmony. In the Indonesian context, a collective agreement in a country in NU's view is known as *Darus Salam* which means a country full of peace. As for the perspective of Muhammadiyah, it is known as *Darul 'Ahd wa Syahadah* which means a country built on agreement and testimony (Abdillah, 2020). To realize common awareness, Islamic religious education needs to open up insight to students that Indonesia is a country built on the basis of *mitsaq* (agreement) which consists of a multicultural and plural society. All recognized religions receive the same treatment, rights and obligations and have the freedom to carry out their teachings.

Islamic Religious Education Based on Religious Tolerance

The meaning of tolerance comes from the term, "tolerare" which means to endure, bear and be patient with something (Bakar, 2015). In addition, tolerance means meekness, leniency, patience, and leniency (Setiyawan, 2018). The term tolerance in Arabic lexical has the equivalent of the word 'tasamuh' which means mutually facilitating and permissive behavior. Meanwhile, in the General Indonesian dictionary, the term tolerance is synonymous with an open-minded attitude by not disturbing beliefs, freedom of thought, and respecting the stance and opinions of others (Dinata, 2012). The term tolerance in the context of socio-cultural and religious means attitudes and actions that eliminate discrimination against a different group or group in society, such as tolerance in religion, where the majority religious group provides a place for minority religious groups to live in their environment. (Bakar, 2015). In the context of religion, tolerance is manifested in three fundamental aspects. *First*, there is an attitude of mutual respect by carrying out worship in accordance with the religious teachings embraced. *Second*, there are efforts to cooperate and respect each other between religious believers to build the nation's civilization. *Third*, there is an attitude of not imposing religious teachings on followers of other religions. There are at least three types of religious tolerance attitudes contained in the Table 2.

As a continuous process, Islamic religious education has a central role in realizing a tolerant Muslim ummah. Through the learning process and teaching materials, the cultivation of a

tolerant attitude needs to be grown in a multicultural and plural society. To realize this aspect, it is necessary to develop religious tolerance-based education that accommodates differences both in terms of students, curriculum, and learning that boils down to positive energy to realize peace. Tolerance-based Islamic education itself has several goals. *First*, optimizing the role of educational institutions in initiating multicultural insights. *Second*, realizing a positive perspective on the diversity of religious groups. *Third*, preparing students to have skills in socio-community life in the midst of a pluralistic society. *Fourth*, fostering attitudes and actions to avoid violence against followers of other religions (Farhan, 2023).

To realize this aspect, it is necessary to develop steps to realize tolerance in Islamic religious education. *First*, realizing a tolerant, inclusive and moderate climate in educational institutions. *Second*, socializing tolerance through school activities, both intra and extracurricular. *Third*, building communication and interconnection between interfaith educational institutions to realize the spirit of tolerance. In addition, it is necessary to develop a curriculum with various approaches such as contributive, additive, transformative and social action approaches. With a contributive approach, the curriculum is expected to have a real contribution to instilling the value of tolerance in all educational activities. The additive approach is carried out to include the element of tolerance in education through an in-depth and comprehensive study. The transformative approach is oriented that tolerance education must have an impact on positive aspects. Meanwhile, the social action approach is used to determine social activities based on tolerance values. The curriculum of Islamic religious education must be inclusive that openly displays the reality of a pluralistic society.

Table 2. Religious Tolerance

<i>It</i>	<i>Attitude of Tolerance</i>	<i>Explanation</i>
1	Negative	The attitude of neglect is caused by compulsion. This form of tolerance tends not to respect its teachings and adherents. For example, there is a communist ideology with the establishment of the PKI
2	Positive	An attitude of rejection of the content of the teachings of a religion, but accepting, respecting and respecting followers of other religions. For example, Muslims will reject religious teachings that are contrary to Islamic teachings, but still provide freedom, respect and respect for the teachings of the religion and its adherents.
3	Ekumenis	An attitude of respect for religious teachings and their adherents. This is motivated by the existence of an element of truth as a support for his religious teachings. For example, differences in sects in certain religions.

The learning process should be instilled with humanism, multiculturalism, inclusiveness, and democratic values. Humanist values are oriented towards effort Establish communication and personal relationships who are full of love, understanding and positive relationships

(Mumin, 2018). Multicultural values are oriented towards the concepts of appreciation, equality and respect for plurality and heterogeneity (Mashuri, 2020). The value of inclusivism is self-openness to elements from the outside and constructive appreciation and selection. Democratic values are oriented to the realm of discussion, open to criticism and provide space for freedom of thought (Arif, 2012). With these values, the inculturation of tolerance values will run well. In addition, the educational process must be directed at the method of *problem solving*, inquiry and discussion. Through *problem solving* Students are expected to have a multiperspective related to religious beliefs (*religious belief*), religious rites (*religious ritual*), religious experience (*religious experience*) and religious groups (*religious community*). The inquiry provides a stimulus to students to be able to find new knowledge and add new insights. Meanwhile, the discussion provides values to students so that they are able to appreciate the opinions and ideas of other parties. Educators and students must be able to inculcate the values of tolerance inside and outside the school. As an effort to realize tolerance-based Islamic religious education, it is necessary to reconstruct and develop teaching materials based on tolerance values contained in the Table 3.

Table 3. Development of Tolerance Materials

<i>It</i>	<i>Subject</i>	<i>Elements of Tolerance</i>
1	Creed	Reinterpretation of Islamic teachings that seem violent . Reconstruction of the concept of al-wala' and baro', re-strengthening the aspect of faith (the aspect of faith is not only theocentric but theoanthropocentric) and the aspect of ukhuwah
2	Morals	Re-emphasizing the material of manners towards fellow humans, re-elaborating the term rahmatan lil 'alamin, strengthening tolerance and multicultural aspects
3	Fiqh	Strengthening al-qiyam al-asasiyyah which is a universal principle that underlies Islamic law such as justice, equality, benefit, freedom, moral karimah, and ukhuwah and describes fiqh ikhtilaf in subject matter and the benefits of Islamic perspective. In addition, there is a need for fiqh for interreligious relations
4	History	Constructing date learning from descriptive to analytical, displaying aspects of historical Islam vis a vis with normative Islam, displaying mitsaq and dialogue between religious communities and the spirit of tolerance between religious communities

These materials can be contextualized through the learning process carried out in the classroom. With the development of material on creed, morals, fiqh and dates, students are expected to be able to understand the reality of plurality and multiculturalism. The material

conveyed is not only verbalistic and conservative through *text books*, but also related to phenomena and relativity faced by society. Educators are expected to have broad, moderate religious insight and be able to optimize teaching media effectively. In addition, education is expected to be a *role model* in implementing the values of dialogue and tolerance.

Conclusion

The phenomenon of plural society, shows that diversity in aspects of religion, belief, ethnicity and culture is inevitable and taken for granted. In other words, this reality has two opposite dimensions. On the one hand, it has the potential to cause conflicts between religious communities. On the other hand, it is a potential force in realizing peace, harmony and harmony. One of the efforts to realize religious harmony is through dialogue, mitsaq and tolerance. Islamic religious education as a process, perspective, and subject matter, has a significant contribution to realizing peace education. To realize these aspects, the development of an inclusive curriculum, the reinterpretation of religious teachings and the development of teacher competence need to be carried out so that educated people are realized.

Declarations

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