



**Book Chapter of Proceedings
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

**Implementation of Religious Moderation in Inter-Religious
Harmony and Tolerance in Indonesia**

***Implementasi Moderasi Beragama dalam Kerukunan dan
Toleransi antar Umat Beragama di Indonesia***

Riswan Hadi

Universitas Islam Negeri Sumatera Utara

Corresponding author: riswanhadi67@gmail.com

Abstract

This study uses a type of library research. Library research is research in which data is obtained from literature related to the research object, then the contents are analyzed. This discussion aims to deepen religious moderation in terms of harmony and tolerance. This research uses qualitative research by describing moderation in religious harmony, because this will create harmony between religions or beliefs. This study also discusses Islamic moderation among Indonesian people and religious tolerance in dealing with religious diversity in Indonesia. This research aims to provide an understanding of the importance of religious moderation to Indonesian society so that harmony can be created and they can respect and appreciate each other's uniqueness and strengths without any misunderstandings between religious communities.

Keywords: Implementation, Harmony, Moderation of Religion, Tolerance.

Abstrak

Study ini merupakan penelitian kepustakaan atau library research, penelitian kepustakaan ini adalah penelitian yang datanya diperoleh dari literatur-literatur yang berkaitan dengan objek penelitian, lalu muatannya dianalisis. Diskusi ini bertujuan untuk memperdalam tentang moderasi beragama dalam hal kerukunan dan toleransi. Jenis metode yang digunakan dalam penelitian ini yaitu penelitian kualitatif dengan menjelaskan dan mendeskripsikan moderasi dalam kerukunan umat beragama, karena dengan hal tersebut akan tercipta kerukunan antar agama atau kepercayaan. Kajian ini juga membahas tentang moderasi islam dikalangan masyarakat Indonesia dan toleransi beragama untuk berhadapan dengan keberagaman agama di Indonesia. Penelitian ini bertujuan untuk memberikan pemahaman tentang pentingnya moderasi beragama kepada masyarakat Indonesia agar terciptanya kerukunan dan dapat saling menghormati dan menghargai keunikan dan kelebihan masing-masing tanpa adanya kesalah pahaman antar umat beragama.

Kata kunci : Implementasi, Kerukunan, Moderasi Beragama, Toleransi.

INTRODUCTION

The society of the Unitary State of the Republic of Indonesia is very diverse, including various races, ethnicities, religions, languages, cultures and social positions. Diversity can be a "unifying force" that can unite society, but it can also give rise to conflicts between races, ethnicities, cultures, religions, nationalities and values. Likewise, cultural diversity (multiculturalism) is an event that results from the meeting of various cultures, the interaction of different individuals and groups with different and special ways of life due to cultural behavior. For example, differences include various family, cultural, ethnic and religious backgrounds, which influence each other in Indonesian society.

Difference and diversity are Sunatullah which cannot change and cannot be rejected or denied. Everyone will experience differences, wherever they are. Diversity of ethnicity, culture, language and religion allows for harmony in society and the absence of conflict. In fact, it should be a treasure, a treasure for all religious communities, because the differences and diversity that we have used as an arena for conflict, should actually be a gift that we should be grateful for in order to strengthen the solidarity of the unity and unity of multicultural Indonesian society.

These various religions and cultures influence each person or the way a person communicates, interacts and chats with other people who have similar ethnic-cultural beliefs and the religious beliefs they adhere to. Basically, religion plays an important role in human life because religion has norms and regulates human behavioral factors, both in personal life and in social life, therefore in this case religion plays a role as a direction in life, and also provides a way out of problems that arise. in this life.

(Agus Akhmadi, 2019.) Conflicts often occur due to the diversity of ethnicity, culture, race, language differences and life values in Indonesia, social conflicts that arise due to violence between groups in various regions of Indonesia, which shows how the fragility of the unity and unity of Indonesian society caused by inter-groups.

Until now, we often encounter groups of people who support various kinds of violence in the name of religion, and religious symbols are displayed as an excuse to carry out their actions, often the image of religion as a symbol is bad. We already know that basically the religion of society in Indonesia teaches how influential harmony, peace, harmony and non-tolerance of violence in any custom can be. Individuals who carry religious symbols to carry out acts of violence mean that they have distorted their religion, which is also no longer in accordance with religious teachings and will most likely be the beginning of a source of conflict, so the thoughts of these individuals must be fostered, corrected and their understanding must also be straightened out. Because, the diversity of religions, ethnicities and cultures in Indonesia is God's will and gift, for this reason we should be grateful for this diversity. However, sometimes we still find individuals who are trapped in extreme understanding and do not realize that there is truth that can still be aspired to. Someone who views diversity as a gift from God always chooses the middle path in everything.

In differences and diversity there is always confusion and misunderstanding, and this can occur in any form, diversity will also give rise to feuds and conflicts. If this matter cannot be resolved properly, there will be a chance of giving rise to extreme attitudes that will become justification for the steps taken which are actually wrong and deviated. So, there

must be a solution to deal with such a situation so that we can find a way out, which way out creates harmony and tolerance in society. Regarding religious principles, moderation in religious beliefs will be very necessary as well as in the life of a multicultural society. Based on moderation, it is hoped that it will be able to protect us from extremism, intolerance and acts of violence.

As stated (Dzulqarnain M. Sanusi, 2011: 17), in Islam it is clear that you cannot be too extreme because it can lead to someone being arrogant and thinking that they are the best, but don't underestimate the laws of Islamic Sharia which are a guide to life so as not to lead us astray in life. so that we don't take the wrong steps. Therefore, a central nature is needed in Islam, there needs to be a balance so that we do not go too far and be dangerous, because the central nature in Islam does not only regulate religious life but also influences all aspects of life. including worship, government, mu'amalah, economy and so on. Then, Ahmad Darmadji (2011: 236) emphasized that in other countries and in Indonesia, acts of terrorism and acts of radicalism still often occur, causing Muslims throughout the world to be seen as the main source of accusations, also considering Islam as the party to blame for the acts of violence that occur. so that Islam is accused and seen as a source of violence based on jihad carried out in the name of religion.

In terms of language, culture, race and religion, Indonesian society is multicultural. It should be a source of strength to create a harmonious and peaceful social life if the management is professional and good. A harmonious and peaceful life is the desire and need of all audiences which cannot be avoided because of existing differences.

Apart from the idealism that religion fulfills, some people think that religion is not as beautiful as originally imagined, when implemented by religious people in real life, which shows the occurrence of various kinds of violence, disputes, misunderstandings and bloodshed and this often happens for religious reasons. . Several inter-religious conflicts include the massacre of Rohingya Muslims in Myanmar (Buddhism and Islam). Meanwhile, there are several conflicts between religious communities in Indonesia, such as what happened recently in Indonesia, cases of religious blasphemy committed by several public figures in society. And also the Poso case between Muslims and Christians occurred many times in 1992, 1995, 1998, 2000 and 2001. And there are many others such as Ambon, Situondo, the burning of Ahmadiyah places of worship and Gafatar.

(Ministry of Religion of the Republic of Indonesia, 2019) explains that the meaning of moderation comes from the Latin word *moderatio*, which means middle or moderate (neither too little nor too much). The word moderate is also interpreted as defense and self-control from actions that are too excessive or too deficient. In the Big Indonesian Dictionary (KBBI), moderation has two meanings, namely not being extreme and reducing all forms of violence. If someone says, "that person behaves moderately," it means that the person behaves appropriately, not extreme. (Darlis, 2017) Believing in the true religion of Islam does not mean having to offend other religions adhered to by other people, but an attitude of acceptance towards diversity needs to be built so that there is a sense of tolerance, brotherhood and harmony between religious communities. From an Islamic perspective, moderation is the involvement of tolerance as a priority, as well as diversity and openness in accepting differences, both sectarian and religious. Differences are not an obstacle to establishing cooperation based on humanitarian principles.

From the explanation above, researchers can conclude that the meaning of moderation or wasathiyyah is behavior that is not extreme in the sense of being in the middle (neutral), not leaning to the right and not leaning too much to the left, another definition of moderation means justice, equality, in the middle and not exaggerating.

WRITING METHOD

The author chose library research as a method, namely research carried out by reviewing and reading library sources, whether in the form of journals, books, magazines, and other data sources. Therefore, researchers collect data in libraries or other sources of books and data references. This research uses qualitative research, namely research that seeks and describes explanations, understandings and definitions related to a phenomenon on a certain basis, known as a naturalist approach. The analysis technique used in this research is descriptive analysis, namely research that provides a comprehensive, complete, in-depth and orderly picture of the research subject. (Soedarto, 1997:116). Compile and collect data, then analyze the data in relation to the values of tolerance, moderation and harmony taken both from the Al-Quran and literary studies or literature from related journals or books.

RESULTS AND DISCUSSION

The need for religious moderation in Indonesian society

Religious moderation is how we can practice the noble values and religious provisions that we believe in in the life of a pluralistic and complex society. With the aim of creating harmony between religious communities. The concept of religion that we must know and understand is not to impose our will and impose our understanding of religion on others. This is a misunderstanding that we must correct so that there are no misunderstandings in interpreting the concept of religious moderation.

Moderation can also be called "wasath" which is interpreted in two senses, first, interpreted etymologically, the word wasath is something that has two ends, namely comparable in size or something in between (in the middle). Second, in terms of terminology, the meaning of wasath is related to Islamic norms which are built on the basis of a straight and peaceful mind, without exaggeration in certain things (Ibnu Asyur, 1984: 17-18).

From the definition above, the author can conclude that the meaning of moderation or wasathiyyah is not extreme behavior, (Shihab, 2019) argues that the comprehensive concept of Islam is being able to accept differences, providing space for diversity, understanding, perceptions and thoughts of Muslims to realize behavior of tolerance towards differences, because truth is not only found in one group, but also exists in other groups. (Shihab A, 1999).

To be a Muslim who is wasarhiyyah, it is mandatory to be able to mix in two different directions; namely hablum minallah (God-centered space) and Hablum Min an-nas, these are not requirements of the times, but requirements of the Koran that we must respect. We must not make the knowledge of extremists the norm so that extremist groups often act in accordance with extremist actions and tend to act violently (ifrath) without compromise. Apart from that, we must also avoid understanding liberal groups who often interpret and

apply their religious teachings very loosely, liberally and even almost deviating from the line of religious truth. Therefore, the meaning of wasathiyah is not suitable for both groups to understand, giving rise to conditions for intolerance and apathy because one of the basic principles of moderation is to always maintain and maintain two things, namely the balance between revelation and reason, between matter and spirit, between obligations. and rights, between collective benefit and individual interests, between willingness and necessity, between religious texts and ijtiḥad, religious figures, between ideal ideas and reality, and the balance between past and future. (Jamaluddin, 2022)

As explained by (Mhd. Abror, 2020). Basically, moderation is taught by Islam and explained in the Koran. Al-Wasathiyah is a term frequently used in the Qur'an, but there is also debate about how to understand the term moderation in the current context. The word al-wasathiyah comes from the words al-wasṭh (with sin sukûn-kan) and al-wasath (with fathah-kan) sin, both of which are isim mashdâr of the verb wasatha. In simple terms, the term wasathiyah comes from an etymological connotation, namely a commendable quality that protects a person from extreme tendencies.

As explained in the Koran (Q.S. Al-Baqarah verse 143),

وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَسَطًا لِتَكُوْنُوْا شٰهَدًا عَلٰى النَّاسِ وَيَكُوْنَالرَّسُوْلُ عَلَیْكُمْ شٰهِيْدًا ؕ
 وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا اِلَّا لِنَعْلَمَ مَنِّيْتِيْنَ ۗ الْعٰلَمِيْنَ ۗ اِنَّكَ اَنْتَ الْكٰبِرُ ؕ اِلَّا عَلٰى الَّذِيْنَ هَدٰى اللّٰهُ ۗ وَمَا
 كٰنَاللّٰهُ لِيُضِلَّ عٰیْمٰتِكُمْ ؕ
 اِنَّا لَنَهَبْنَا النَّاسِلِرَ ۗ وَوَفَّرْنَا حِيْمًا

(Translated by the Ministry of Religion, 2019) "Likewise, We have made you (Muslims) a medieval people⁴⁰ so that you may be witnesses to human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses to your (deeds). We do not determine the Qibla (Baitulmaqdis) that you (formerly) turned to, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Gracious, Most Merciful to humans."

The characteristics of Ummatan Wasathan Muslim society are fair, moderate and mediocre, an attitude that must be maintained so that it does not contradict religion. There are norms and rules of life to create harmony and peace. From the basic definition of wasathiyah in these Arabic dictionaries, it can be concluded that the concept of wasathiyah has two main meanings etymologically: the first is a name (ism) with a more specific zharf (hissi) pattern, namely as an intermediary or liaison (interface/al -bainiyah) between two things or two conditions or between two opposing parties. Second, it is more abstract (theoretical), meaning right, choice, preferred and best (superior/al-khiyar). Sheikh Raghīb al-Ashfahani (d. 502 H) has the meaning of the middle point, not too right (ifrâth) and not too wrong (tafrîth), in which there is the meaning of nobility, equality and justice (al-"adl)

The author can conclude based on the explanation above that we must continue to strive to maintain the integrity of brotherhood and maintain unity which we must

implement together to create a sense of security, peace and avoid detrimental conflicts. It is not easy to be influenced by certain groups, causing hostility and division which can lead to damage and rift in kinship relations which will divide our country. Always uphold an attitude of tolerance in religion and society in order to maintain a balance of different diversity in order to create a harmonious and peaceful life, avoiding extreme attitudes that only bring harm. loss. with yourself but also with others.

Harmony and tolerance between religious communities in Indonesia

The origin of the word harmony is Rukn (Arabic) meaning basis or foundation. KBBI defines the word rukun as; peace, no disagreement, good, agreement and unity. Harmony means life and feelings or emotions that are closely related to peace, goodness, non-competition and consensus. Harmony is a term that means goodness and peace. Namely living side by side, one heart and unity that does not give rise to feuds and fights.

From the explanation above, it can be concluded that the coexistence of religious communities in a social environment that does not give rise to conflict or quarrels and is good and peaceful. Humans are destined by Allah to be social creatures or An-Nas who need social relationships and interaction with fellow humans. As social creatures, humans need to collaborate with other people to fulfill their needs. Both physical and spiritual needs. Islamic teachings encourage humans to work together and help fellow humans with kindness. In multicultural social life, Muslims can empathize with anyone, regardless of race, ethnicity, nationality and religion.

Tolerance in English is called tolerance, tolerance and toleration. It means allowing, admitting, being able to refuse, being patient, being free and accepting. Tolerance also means the ability to recognize and respect a society's beliefs and practices or accept someone's ideas that differ from one's own.

However, what everyone must remember is that tolerance does not mean accepting, recognizing and ignoring everything that other people do, including criminal acts that can harm one's morals, life and ecology. Therefore, tolerance needs to be placed in a positive context and advocate for the establishment of peace, noble morality and human rights. To be tolerant, it is also necessary to distinguish between the teachings, values, religion or ideas that a person adheres to and the actions of the person who adheres to them. So that we can place tolerance wisely and appropriately.

For example, tolerance in religious matters is a very noble and commendable attitude, but if adherents of a particular religion commit crimes, terrorism or human rights violations, then tolerance towards them is not appropriate. Not only that, it also conflicts with religion, legal moral values and humanity. Such as cases of religious blasphemy committed by public figures, which become public spectacles. He deserves to be punished, not because he adheres to a particular religion, but because his behavior violates applicable law.

In principle, all religions have a doctrine of tolerance, for example Islam which was confirmed directly by Allah through His teachings in Q.S Al-Kafirun.

(Usman el-Qurtuby, Al-Quran and Cordoba Translation, 2012) Meaning "say Muhammad, O you who disbelieve! I will not worship what you worship. And you are not worshipers of what I worship. And I have never been a worshiper of what you worship. And

you have never been a worshiper of what I worship. For you your religion and to me mine".

The Koran even teaches that one should not provoke quarrels by insulting other people's "gods", even among polytheists. This prohibition does not mean theologically admitting that what they worship other than Allah (polytheism) is true.

The first goal is to purify Allah from the insults of people who do not understand Him well. This is done by not offending or degrading worship and things that are considered sacred by followers of other religions. Second, efforts to build social peace. Therefore, dialogue and tolerance are very important. (Komaruddin, 1995) Mutual respect will greatly improve good relations between religious communities. The essence of respecting other religions is that I recognize the right to exist of other religions and beliefs. I do not accept the truth of this belief, but I accept that a person and a nation can live in harmony according to their beliefs. If mutually respectful relations between religions can be established, then there is only a small step towards respect.

Religion must be able to play a balancing role in people's lives in terms of politics, society, economics and education, science, technology, etc. Religion must also be able to become the basis for human goals towards living in a good society and obeying existing norms or rules. Apart from that, religion can be a source of values, beliefs and patterns of behavior that can guide the nature of goals and stability of human life, because life requires absolute needs.

Problems and disputes between religions and internal religious disputes in Indonesia are very serious problems. The rise of disputes and feuds in the name of religion, both between religions and among other religions, often adorns the lives of Indonesian people. Many losses and victims, both material and spiritual, have occurred as a result of inter-religious conflict.

Religious differences in Indonesia's multicultural society are very important, so ideally Indonesian people must understand this and the consequences of living in a multicultural society, because both definitely have positive and negative sides. Likewise, the positive condition of multicultural Indonesian society is that it is a diverse Indonesian society, each component of which has its own characteristics. However, on the negative side, he is also sensitive to psychological differences and differences in people's life circumstances, which are influenced by religious background. Regional characteristics, there are minority and majority groups and claims. The origins of the formation of religious conflict can be traced to two factors. Internal factors and external factors. Internal factors are triggers that originate from religion itself, such as differences in viewpoints regarding religious teachings and excessive religious fanaticism. Meanwhile, external factors come from outside religion, but appear in the form of social, political and economic factors.

With these differences, Allah really wants to test humans on how to respond to diversity and differences so that they can realize the meaning of Islam which is Rahmatan lil'alamin. Meanwhile, many people who fall into division and hatred are people who do not carry out God's commands.

Implementation of Moderation and Tolerance in Indonesian Society

Many analytical studies examine the reasons that make people easily influenced by extreme ideological views, including one study which shows that they do not have a strong ideological background, strong knowledge and skills regarding nationality and religion. At

the same time, cyberspace is a place for them to get various information. Meanwhile, what we know is that cyberspace is now dominated by sites and content that contain elements of extremism. Apart from that, there are also those who think that today's young generation is very easily influenced, tempted, and even exposed. This is because moderation has not been used as a guideline for people's lives that must be followed and can also be used as a norm.

Therefore, it is important to formalize the concept of Moderasi so that it is applied and implemented by the community, both young and adults, by providing appropriate education and understanding as well as practicing and applying the Islamic teachings of "Rahmatanlilalamin" and of course Islamic teachings can be used as a basis and foundation for social relations. with other people by means of mutual respect and tolerance between religious communities.

The implementation of religious moderation in society, both for the younger generation and adults, must be carried out in an educational process, especially for the younger generation or for pupils and students who are placed in integrated educational services and institutions.

Constructive conflict resolution activities, school curriculum, negotiation and peer-to-peer communication are what unite Indonesia into a peaceful country. This must also be supported by educational institutions as institutions that have mature plans to stop all forms of violence in the name of religion. The role of community leaders, religious leaders and the people is very necessary for their contribution and contributions to create a sense of tolerance, peace and harmony within the scope of religious moderation, as well as as hope between religious communities, as we know the role of community leaders and religious leaders will provide a sense of security and peace among people with different beliefs and religions, guarantees of harmony between religious communities will be achieved and conditions will become conducive if religious moderation has become a lifestyle and culture. As religious communities we should be aware and concerned that we humans basically want a life that is peaceful, peaceful and harmonious, not only in the surrounding environment but also in the life of the nation and state.

It is hoped that understanding religious moderation can become a way of life for the millennial generation which has the potential to bring about extraordinary changes and have an impact on the lives of diverse communities in Indonesia. . Because if implemented it will bring great influence and benefits in the daily lives of the peace-loving Wasathan people. As the next generation of millennials, nations must understand that by being tolerant of self-religious moderation, they will always feel safe, secure, and actively participate in contributing to and maintaining national harmony and unity.

Therefore, the role of figures, whether religious figures, educational institutions or community figures, is very much needed to contribute to realizing the understanding needed to create a harmonious and peaceful Indonesian society.

CONCLUSION

Indonesian National Unity has become a common theme for all Indonesian people, from Sabang to Merauke. The principle of unity is united and united by 4 (four) main pillars, namely: Pancasila, the 1945 Law, the Unitary State of the Republic of Indonesia (NKRI) and

Bhinneka Tunggal Ika. These four points can be implemented effectively if society applies the concepts and principles of religious moderation and justice in responding to every problem by giving everyone a fair and appropriate share without exaggeration. There must be moderation in the unity of religious communities, because this is how harmony between religions or beliefs can be created. To manage religious diversity in Indonesia, a vision and solution is needed that can create harmony and peace in carrying out religious life, including supporting religious situations, respecting diversity, and not being drawn into extremism, intolerance and violence. Religious tolerance does not mean merging each person's beliefs or merging religions or beliefs with other groups with different beliefs, but tolerance here is about mu'amalah relationships or relationships between people who have boundaries that want to be united. so that everyone can and is able to control themselves and can respect each other and maintain power and diversity without fear or anxiety in carrying out their beliefs, that is the most important thing in the context of religious moderation, namely patience.

REFERENCES

- Agus Akhmadi. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45-55.
- Al-Asfahani, A.-R. (2009). *Mufrodadal-Fazil AlQur'an*. Damaskus: Darul Qalam.
- Casram. (2016). "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural." *Wawasan*, 188.
- Cahyono, H., & Hamzah, A. R. (2018). Upaya Lembaga Pendidikan Islam dalam Menangkal Radikalisme. *At- Tajdid*, 2(1), 17-36. <https://doi.org/10.24127/att.v2i01.857>
- Cahyono, H., & Hamzah, A. R. (2018). Upaya Lembaga Pendidikan Islam dalam Menangkal Radikalisme. *At- Tajdid*, 2(1), 17-36. <https://doi.org/10.24127/att.v2i01.857>
- Darlis. (2017). Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikr*, Vol.13 No. 2 Desember, 225-255
- Departemen Agama RI. (2019). *Al Qur'an dan Terjemahannya*. Syamil Cipta Media.
- Graham C. Kinloch. (2005). *Sociological Theory: Development and Major Paradigma*. Pustaka Setia.
- J. Casanova. (2008). *Public Religions In The Modern World*. University Pres.
- Jamaluddin. (2022). Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia. *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1), 1-13.
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- M. Nur Ghufron. (2016). Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama. *Fikrah*, 4(1), 144.
- Mestika Zed. (2008). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.
- Mhd. Abror. (2020). Moderasi Beragama Dalam Bingkai Toleransi: Kajian Islam dan Keberagaman. *Rusydiah : Jurnal Pemikiran Islam*, 1(2), 143-155.
- Moh. Yamin, V. A. (2011). *Meretas Pendidikan Toleransi Pluralisme dan Multikulturalisme Keniscayaan Peradaban*. Madani Media.
- Nurkhoiron, M. (2020). Liberalisasi Sebagai Moderasi Islam dalam Masyarakat Paska Sekuler. , 6 (1):1. *Mimikri*, 6(1), 1.

- R. Amin. (2014). Prinsip dan fenomena Moderasi Islam Dalam Tradisi hukum Islam. *Jurnal Al-Qalam*, 20(1), 23.
- Raghib al-Ashfahani. (1992). *Mufradat Alfazh Al-Quran*. Daar Al Qolam.
- Said Agil Al Munawar. (2003). *Fiqih Hubungan Antar Agama*. Ciputat Press.
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 2(1), 1-26.
- Shihab, A. (1999). *Islam Inklusif*. Bandung: Mizan.
- Shihab, M. Quraish. 2019. *Wasathiyah Wawasan Islam tentang Moderasi Beragama*. Jakarta: Lentera Hati.
- Yakin, M. Ainul. 2005. *Pendidikan Multikultural : Cross-Cultural Understanding untuk Demokrasi dan Keadilan*. Yogyakarta : Pilar Media, Cet ke-1.