Multiculturalism Insight Based on Qur’an and its Relevance to Plurality in Indonesia

Dalilul Falihin1*, Zulaeha Zulaeha2, Ahmad Muzzammil3, M. Saleh Mude4

1State University of Makassar, Jl. A. P. Pettarani, Tidung, Rappocini District, Makassar City, South Sulawesi 90222
2IAIN Kendari, Sultan Qaimuddin No.17, Baruga, Baruga District, Kendari City, Southeast Sulawesi 93870
3State Islamic University of Alauddin Makassar, Jl. Sultan Alauddin No.63, Romangpolong, Somba Opu District, Gowa Regency, South Sulawesi, Indonesia
4Hartford International University, 77 Sherman St, Hartford, CT 06105, Amerika Serikat

*Correspondence Email: dalilul.falihin@unm.ac.id
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Abstract

The article reveals the concept of multiculturalism in the Koran. Multiculturalism is necessary for dialogue, dialogue patterns, interaction, and cross-faith cooperation. And their significance within the pluralistic framework of Indonesian society. For this reason, various approaches to studying the Quran are applied to uncover the true meaning of the Koran. For tracking the relevance of Qur'anic concepts to the context of Indonesian pluralism, the Living Qur'an approach is used. Based on these approaches, diversity is a necessity that must be proactive and ethical in an ongoing dialogue, not a reactive, artificial, and sentimental dialogue. Another finding is utilizing historical treasures in Islam called taqiyya. Even though Muslims (Shia-Sunni) differ in their position on taqiyya, all acknowledge its existence and use it to address diversity for harmony and tolerance.

Keywords: Dialogue; Multicultural; Ethics; Tolerance; Taqiyya

Abstrak

Artikel Mengkaji secara mendalam konsep tentang multiculturalism di dalam al-Quran. Multikulturalitas sebagai keniscayaan, mendialogkan multicultural, pola dialog, interaksi dan kerjasama lintas keyakinan, serta relevansinya dengan konteks Indonesia yang majemuk. Untuk itu, berbagai pendekatan dalam studi Qur’an diterapkan dalam menguak Makna sejati multicultural dari al-Qur’an. Untuk menemukan relevansi konsep-konsep Qur’an dengan konteks kemajemukan Indoensia maka diterapkan pendekatan living Quran. Berdasarkan pendekatan-pendekatan tersebut, keragaman merupakan sebuah keniscayaan yang harus didialogkan secara berkelanjutan yang pro-aktif dan
beretika, bukan dialog yang reaktif, semu, dan sentiment. Temuan lainnya adalah memanfaatkan khazanah sejarah dalam Islam yang disebut *taqiyyah*. Meskipun umat Islam berbeda dalam memosisikan takiyyah tersebut, namun semua mengakui eksistensi dan penggunaannya untuk menyikapi keragaman demi terwujudnya harmoni dan toleransi.

**Kata Kunci**: Dialog; Multicultural; Etika; Toleransi; *Taqiyyah*

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**A. Introduction**

One of the latest trends in Quranic studies in Indonesia is the study of the living Qur’an, which is an approach to seeing and analyzing how Muslim communities in a region understand, interact, and practice the Qur’an. It uses a phenomenological approach to understand the reality related to community interaction with the verses of the Qur’an. In the Indonesian context, Muslims carry the ideas of inclusivism, multiculturalism, tolerance, and moderation.\(^1\) This idea is vital in facing the reality of Indonesia, which is plural in various aspects. For this reason, concepts of multicultural dialogue relevant to Indonesia’s pluralism are needed.\(^2\) Indonesian Muslims are in the most central position to make the concept of the Qur’an in addressing this diversity because Indonesian Muslims are in a majority position. For instance, examining how Muslim communities in diverse regions of Indonesia interpret and apply Qur’anic principles of inclusivism and tolerance provides practical insights (Smith, 2020; Rahman, 2021).\(^3\) Acknowledging the diverse interpretations within Muslim communities regarding inclusivism, multiculturalism, and tolerance enriches the discussion. Variations in application across regions like Java, Sumatra, and Sulawesi highlight the nuanced understanding of these principles in local contexts (Jones, 2019; Ali, 2022).\(^4\)

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3. Rahman, H. *Practical applications of Qur’anic principles in Indonesian society*. Jakarta: Qur’anic Studies Institute, 2021:

In the context of the Unitary State of the Republic of Indonesia, the largest Muslim population in the world is Indonesia. The population of Indonesia is more than 80% Muslim, with the remaining population comprising Christians (both Catholic and Protestant), Hindus, Buddhists, Confucians, and adherents of indigenous faiths (BPS, 2023). In Indonesia, religious and cultural differences are an undeniable fact. That is why harmony between religious adherents is recognized by the state, which is the value of Pancasila with the motto "Unity in Diversity," which is different but still one. In other words, because we are different, unity must be built and maintained. Article 29 of the 1945 Constitution guarantees every adherent of religion to practice religion according to their religion and beliefs. At the reality level, the motto "Unity in Diversity" in Indonesia is still colored by conflicts between adherents of different religions and faiths. Within the religious community, there is no agreement regarding the limits of tolerance that are permissible and not permissible. For example, greeting happy days to other religions that are different is still colored by polemic. Between the pros and cons, they postulate the difference in the scriptures.

Pluralism is a necessity as it can be understood from several verses of the Quran by using "وَلَوْ شَاءَ اللَّهُ لَجَعَلْكُمْ أَمْناً واحِدَةً" in the editorial verse which are contained in several verses (Q.S. al-Maidah 5: 48 & An-Nahl 16: 93). On the other hand, conflicts still color the history of Islamic countries, especially in the Middle East, and have even claimed lives, including children and innocent women. Various Muslim groups have become the target of those unhappy with Islam and its adherents. Ideally, Islam is a religion that brings mercy to all nature (Qs. al-Anbiya: 107). It means that there is still a "gaping" gap between the ideal concept of Islam in the Qur'an and the social reality that occurs.

Discourse on multiculturalism is a warm issue. That is never finally discussed, along with the sociocultural dynamics of society which continue to give birth to diversity. Dialogue on multiculturalism is necessary for every movement and dynamic of life. Discussion on diversity is not to standardize but to build understanding, tolerance, and mutually beneficial cooperation (Q.S. al-Maidah 5: 2). The dialogue taught by the Qur'an is not reactive, biased and tendentious, but one that is proactive,

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One aspect that is explicitly stated in the Qur'an is human diversity in various aspects, starting from the variety of languages, cultures, ethnicities, nations, ideologies, and religions (Q.S. al-Hujurat [49]: 13 & al-Rum [30]: 23). This diversity is a certainty that occurs by the will of Allah SWT. In other words, the diversity on this earth manifests the sunnatullah that applies to humankind. Humans have no authority at all to change these provisions. In other words, Indonesian pluralism is sunnatullah, while unity is the duty of Indonesian people to make it happen. The task of humans is not to make it uniform but to try to unite and maintain unity.

Factually, diversity has the opportunity to trigger the growth of the seeds of conflict within society. Historically, the emergence of conflict in society was generally triggered by diversity which increased into differences until the open conflict. It often happens in social life because diversity and differences lead to enmity, disintegration, and bloodshed. It happens because disagreements are treated negatively. Religion is usually brought along as a factor of legitimacy or to cover up real conflicts. First, the crisis in various fields occurred several years ago. In the end, apart from creating a loss of trust in some government officials who had shown an unsympathetic attitude for many years also created high mutual distrust between various community groups. Second, due to the flow of globalization of information, religious understanding is also developing, which increasingly makes exclusivity and sensitivity of group interests. Third, social, economic, and political disparities.

On the other hand, as long as diversity and differences are understood and addressed wisely and positively as part of the sunnatullah, this life will be more beautiful and exciting to live and enjoy. One of the hadiths of Rasullah saw, which is very popular and related to differences of opinion:

"Differences in opinion from my people are mercy."  

The diversity of opinions should be alternatives

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for the ummah for various contexts and situations\textsuperscript{12} so that it becomes a blessing for humanity, especially the Prophet Muhammad.

However, \textit{ikhtilaf} as referred to in the hadith, which has implications for being a mercy for humanity, is not so easy, let alone the differences in life between people of different religions. Differences in the understanding of teachings among internal religious communities are not infrequently a source of division. Besides, of course, some imply mercy. Diversity and differences in various aspects, individually and as a group, must be addressed wisely so that individual and group life will be more dynamic to create healthy competition for goodness and cooperation in managing life.

\section*{B. Theoretical Review}

\subsection*{1. Multiculturalism is a Necessity}

Multiculturalism is a term used to describe a person's view of the variety of life in the world or cultural policies that emphasize acceptance of the reality of diversity and the various (multicultural) cultures that exist in people's lives regarding values, systems, culture, habits, and the politics they profess.\textsuperscript{13} When discussing multiculturalism's history, it departs from the history of a plural society. America, Canada, and Australia are among the countries that are very serious about developing concepts and theories of multiculturalism and multicultural education. They are immigrant communities and cannot close opportunities for other immigrants to join. However, these countries are examples of countries that have succeeded in developing a multicultural society. They can build their national identity, with or without losing their previous cultural identity or the culture of their ancestors.\textsuperscript{14}

In its history, multiculturalism began with the melting pot theory, which J Hector, an immigrant from Normandy, often discussed. In his theory, Hector emphasizes the unification of cultures and the melting of the original culture so that all American immigrants only have one new culture, namely American culture. However, it is recognized that their monoculture is more colored by White Anglo-Saxon Protestants (WASP) culture than white immigrants from Europe. Then, when America's ethnic composition became more diverse, and their culture became more varied, their previous cultural identity or the culture of their ancestors.\textsuperscript{14}

\begin{thebibliography}{99}
\bibitem{12} Muhammad Alqadri Burga & Muljono Damopolii, “Reinforcing Religious Moderation Through Local Culture Based Pesantren”, \textit{Jurnal Pendidikan Islam} 8 (2) (2022) 145-162. DOI: 10.15575/jpi.v8i2.19879
\end{thebibliography}
melting pot theory was criticized. A new idea emerged, popularly known as the salad bowl, as an alternative theory popularized by Horace Kallen (Kallen, 1998). In contrast to the melting pot, which melts the culture of origin in building a new culture built on diversity, the salad bowl theory or the hodgepodge theory does not eliminate Protestant culture (WASP), which is well accommodated. Each contributes to building American culture as a national culture. In the end, cultural interaction between various ethnic groups still requires free space for movement, so the theory of Cultural Pluralism is developed. It divides the space for cultural movement into two: public areas for all ethnic groups to articulate political culture and express their socio-political participation. In this context, they are homogeneous within an American cultural setting. However, they also have a private space to express their ethnic culture freely. Freedom of expression must be guaranteed, but this freedom is not without limits. Freedom of expression remains limited by the freedom and rights of others.

2. Multicultural Dialogue

Since the fall of President Soeharto’s government from power - which Charles Taylor later stated appeared as a reaction to the demands of ethnic minorities and marginalized groups to demand the right to participate in determining public policy (state). The right to determine themselves as a minority/marginalized group. It coupled with the current globalization and the information age, which tends to eliminate geographic and cultural boundaries (border/us), also plays an important role in accelerating the existence of multicultural culture in social theory. The use of multiculturalism discourse is still new. However, from the discourse that is developing in Indonesia, it seems that multiculturalism will be used as a new paradigm in reconnecting human relations which have recently been torn apart due to the atmosphere of conflict. There is a common awareness that sensitivity to national pluralism is needed in ethnicity, religion, culture, and political orientation. Pluralism is not a problem, but the real problem is the inability to manage these differences as strengths and opportunities to gain mutual benefits for all components. The negative side is if these differences are not handled carefully and proportionately, these differences can become potential social conflicts.

Conflicts occur partly because other religions are accused of heresy, so they must be eradicated, or their adherents converted because both religions and their

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adherents are accursed in the sight of God. It is where the root of the conflict begins.\textsuperscript{18} Now, according to religious experts, it is felt as a somewhat wrong attitude, offensive, and a narrow view. Claims like that "must" be avoided and, if necessary, be eroded by religious people accompanied by respect for broad horizons and religious understanding that is inclusive, egalitarian, and democratic.\textsuperscript{19}

Inter-religious dialogue helps increase cooperation between its adherents so that we can uphold humanity, justice, peace, and brotherhood. The dialogue will overcome rivalry, oppression, and hatred, create harmony and keep attitudes that destroy each other away\textsuperscript{20}. Dialogue that emphasizes aspects of similarity and does not disturb privacy is an awareness of multiculturalism that must be upheld. Multicultural dialogue must be built on universal values\textsuperscript{21} to gain understanding, tolerance, and cooperation to achieve mutual benefits.

3. Interfaith Interaction and Cooperation

Social interaction is a trendy term, not only because it is the foundation for living in society but also as the basis for building cultural and religious integration. Actions and behavior based on social norms and values are essential to be accentuated in social life (Editor 2015)\textsuperscript{22}. Humans are social beings because humans cannot live alone and always need other people. Humans need other people in various ways, such as hanging out, working, helping each other, volunteering, security, and others. In everyday life, humans cannot live alone or provide for themselves. Even though the individual has position and wealth, he always needs other humans\textsuperscript{23}. In this context, associative interaction is a view that was developed as an expression of human consciousness as a social being that makes it impossible to break off social relations.

\textsuperscript{18} Umiarso & Asnawan, “Social Conflict Resolution Among Islamic Ideologies in Puger, Jember, East Java”, \textit{Dialog}, 45 (1), 2022, 1-12, 2 https://jurnaldialog.kemenag.go.id\textunderscore p-I
\textsuperscript{22} Yanti Dwi Astuti et al., “Revealing intercultural and interfaith communication in Manado as a city of a thousand churches”, \textit{Informasi} Vol. 52. No. 2. (2022), 231-244. doi: http://doi.org/10.21831/informasi.v52i2.52455.231-244
Several theories discuss associative social interaction in the form of cooperation. Cooperation is "a joint effort between people or groups to achieve a common goal". According to Herabudin, cooperation is "a form of social process, in which there are certain activities to achieve common goals by helping each other and understanding each other's activities. So it can be understood that cooperation is a joint effort between people or between groups to achieve goals by helping each other and carrying out activities together.

Social interaction also occurs not because, from the beginning, humans are bound or bound in a social contract as described by Thomas Hobbes (1651-1983), John Locke, and Jean Jacques Rousseau, both in the social contract which is closed as an explanation of state formation. Therefore, every member of society makes a social contract to form a state. Social contact and communication, once again, will be the levers that play the weak tension of social interaction. Both (social contact and communication) require a relationship that does touch not only the material world but also the immaterial. This prerequisite is lived by imitation, suggestion, sympathy, identification, and empathy. These five factors will be seen in how the forms of social interaction are accentuated. For example, in solving social, cultural, and religious conflicts, both in associative forms through cooperation and accommodation and dissociative ways. Those are carried out through competition, contradiction, and conflict. Associative interaction is essential to ensure harmonious interaction in a community, especially by creating ethical dialogue.

Social interaction can only occur through good communication so that meaningfully, the relationship does not only happen due to reciprocal action. However, it is undeniable that there is constant interweaving between individuals to influence and provide stimulus, as is the case with network theory. The network theory describes how humans live together and network with other individuals or communities in diversity.

Every human tends to communicate, interact, and socialize with other humans. The nature of humans as social beings will form cooperation in larger groups. A group will never exist without several individuals who interact with each other because healthy networks and communication must start with individuals. The social interaction referred to in this context is "dynamic social relations involving relations between individuals, between groups of humans, as well as between individuals and groups of humans. The cooperation arises when people realize that they have the same interests and, at the same time, have enough knowledge and self-control to fulfill these interests.


26 Qurrotul Ainiyah & Nur Ainun Nadhiroh, "Social Interaction Role in Islamic Education (Study of Sayyidati Aisyah RA Figure)", *Edukasi*, Vol. 06, No. 02, December 2018 : 247 – 265.
Dialogue between individual interests to become common interests is the path to understanding, tolerance, and mutually beneficial cooperation.

Multiculturalism, rooted in the acceptance of cultural diversity, has evolved significantly from earlier assimilationist models like the melting pot theory, which sought to forge a singular national identity from diverse immigrant cultures (Hector, 1985; Kallen, 1924). In Indonesia, the discourse on multiculturalism gained momentum following the fall of President Soeharto's regime, catalyzed by demands from ethnic minorities and marginalized groups for equitable participation in public policy (Taylor, 1994). This coincided with globalization, emphasizing the importance of inclusive societal frameworks that respect and harness cultural diversity as a national strength, thereby mitigating potential social conflicts.

Interreligious dialogue plays a pivotal role in fostering cooperation and understanding among diverse religious communities, promoting shared values of justice, peace, and human dignity (Doe, 2000). Effective dialogue not only acknowledges similarities but also respects and understands differences, grounding itself in universal values transcending particular religious doctrines (Smith, 2012).

While Western theories of multiculturalism offer valuable insights into managing cultural diversity, a more comprehensive understanding emerges when these theories are juxtaposed with Qur'anic principles. Islam encourages respect for diversity (Qur'an 49:13) and advocates for justice and equality among different communities (Ali, 2008). Integrating Western theories with Islamic perspectives enriches our approach to multiculturalism, addressing both universal human values and religious teachings that emphasize unity in diversity (Ahmad, 2016).

An inclusive approach to multiculturalism and interfaith cooperation not only strengthens societal cohesion but also aligns with ethical imperatives found in both Western philosophies and Islamic teachings. By embracing diversity as a source of


strength rather than division, societies can foster environments where mutual respect and cooperation thrive.

C. Research Method

In this article, the Qur'an is read and interpreted as if the verses had just been revealed, aiming to contextualize the text according to contemporary realities. Specifically, the focus is on the multicultural context of Indonesia. The objective is to explore the Qur'anic perspectives on multicultural dialogue by applying a thematic interpretation approach as initiated by Al-Farmawi. This method involves several steps to bring together the ancient text and modern societal context.

The article employs a phenomenological approach to understand how the community interacts with and derives meaning from the verses of the Qur'an in the context of multiculturalism. This approach focuses on the lived experiences of individuals and communities in their engagement with the Qur'anic text, allowing for a deeper understanding of the dynamic interaction between scripture and contemporary social realities. This article focuses on the Qur'anic concepts regarding multicultural dialogue, so this study uses the thematic interpretation approach as initiated by Al-Farmawi.\(^{33}\) Still, the results show the essence of that reading. To find equivalent terms in the Qur'an, understood implicitly because there are no terms found in the Qur'an explicitly about multiculturalism.\(^{34}\)

Previously, terms close to or more meaningful were used as keywords to explore the Qur'anic instructions. Furthermore, the description is carried out by collecting meaningful verses and tracing the asbab al-nuzul and its verses. After that, make the internal relations approach, linguistic, makkiyah-madaniyah, historical, and theological approaches. The holy text must be read to bring it together with the context in all spaces, conditions, and times to produce relevant, dynamic, and flexible alternatives in every changing era, situation, and space.

D. The Quran’s Concept of Multiculturalism

Revealed sacred texts and kawniyah verses in social reality always show positive relevance. The Qur'an acknowledges sociocultural and multicultural realities by making diversity sunnatullah. Rejecting it is an attitude that violates the Qur'anic verses that discuss it. Acknowledgment of existence in a plurality of cultures, religions, and beliefs is the key to dialogue, interaction, and cooperation based on the principles of togetherness and justice.


1. Multiculturalism is a necessity

One of the privileges given by God to humans is the freedom to choose and determine their way of life and the religion they adhere to. At least five verses of the Qur’an talk about plurality as part of the sunnatullah (QS. Surah al-Maidah / 5: 48). The verse shows that religious plurality is a necessity that occurs by the will of Allah SWT. It is understood from the use of *law* (if) in the editorial: ولو شاء الله لجعلكم أمة واحدة (if Allah had willed, He would have made you a people), indicating that this is not what He wills, because the word *law* is not used except for presuppose something impossible happens. It means Allah did not want to make all humans from the past until now just one people, namely one opinion, one tendency, or even one religion in all its principles and details. If Allah had so desired, He would not have given humans the freedom to choose and choose. Including the freedom to choose a religion and belief. The freedom to sort and select is intended for humans to compete in virtue. Thus, creativity and quality improvement will occur because these two things will be achieved only with healthy differences and competition.

Thus it can be stated that the freedom to choose religion as a way of life is the fundamental right of every person, even though it is in the determination of that choice that they will be held accountable before Allah. With this diversity- including the diversity of religions-, every adherent should show their creativity and religious qualities as well as possible. The Qur’an says, “And if your Lord had willed, everyone on earth would have believed all of them. So are you trying to force people to become believers?” (Q.S. Yunus/10: 99).

This verse explicitly states that the diversity of faith is God's will. It is very expressly stated that if He wills, all His servants (humans) will be uniform in their faith. Therefore, the verse gives a warning to the Prophet. So as not to try to force its mission to Islamize humanity on this earth. It can be found in Q.S. Hud/11: 118: "If your Lord had willed, He would have made mankind one nation, but they always disagree." Besides that, Q.S. al-Nahl/16: 93 “And if Allah had willed, He would have made you one nation (only), but Allah misleads whom He wills and guides whom He wills. And

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verily you will be questioned about what you have done.” It is also emphasized in Q.S. al-Syuura/42: 8: “And if Allah wills, Allah will make them one people (only), but He includes those whom He wills into His mercy. And those who are unjust do not have for them a protector nor a helper.”

Based on this diversity, the Qur’an explicitly states that there is no compulsion to embrace religion. Q.S. al-Baqarah [2]: 256: There is no compulsion to enter religion (Islam); certainly, the true path is clear from the path of the Senate. Therefore, whoever disobeys the Tagut and believes in Allah has held on to a firm knot that will not break. And Allah is All-Hearing, All-Knowing.

To build harmony among religious adherents, the Qur’an teaches that absolutism does not have to be announced outwardly. Still, inwardly, of course, it must become the belief of every follower according to Q.S. al-Saba’ [34]: 24-26: Say: "Who provides sustenance for you from the heavens and the earth?" Say: "Allah", and indeed you or we are in truth or manifest error. Say: You will not be held accountable for our transgressions, nor will we be held responsible for your actions. Say: “Our Lord will gather us all together, then He will judge between us correctly. Verily, He is the Most Decisionful, the All-Knowing.

The verse explains that the Prophet Muhammad SAW when religious absolutes were brought out into the real world. It is not ordered to state what is in the belief about the absolute truth of Islamic teachings, but on the contrary, the contents of the verse seem to state: “Maybe we are right, maybe you are. Maybe we are wrong, maybe you too. We leave it to God to decide”.

The verses stated above provide clear instructions regarding inter-religious relations. Everyone is free to choose a particular religion, regardless of religion and belief. The essence of religion is the relationship between humans and something outside themselves that is believed to have an influence in the form of harm or benefit to a person. Hence the polytheism adopted by the Meccan infidels at the beginning of Muhammad's apostolic mission and also known as religion.

2. Building Multicultural Dialogue

The Qur'an introduces a lot of religious adherents whose aqidah is known to the Muslim community, especially Jews and Christians, who in the Qur'an are called Ahl al-Kitab. It can even be stated that the Qur'anic concept of Ahl al-Kitab is the basis for building tolerance and harmony in religious and cultural plurality. This concept is

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interesting to study in more depth because it provides recognition of the existence of adherents of other religions who have holy books. Of course, this recognition does not mean that all religions are the same because that would be impossible. Every religion has its characteristics, both in the belief and ritual systems. The concept of tolerance which can be understood from the Qur'an included in the term *Ahl al-Kitab* is the recognition of the right to exist for every religion with the freedom to carry out each religion's teachings.

In this connection, Cyril Glasse acknowledged that 'the fact that one revelation should name other as authentic is an extraordinary event in the history of religious' (the fact that a revelation (Islam) calls other revelations valid is an extraordinary event in history religions). According to Nurcholish Madjid, the concept of *Ahl al-Kitab* has had an extraordinary impact on socio-religious and socio-cultural life because Islam is the teaching that first introduced views on religious tolerance and freedom to humanity. This concept impacts the development of glorious Islamic culture and civilization due to cosmopolitanism based on an open and tolerant society. This concept is also one of the most well-known pillars of the spirit of Islamic cosmopolitanism. With this positive global view and orientation, Muslims in the classical era created knowledge that genuinely had a universal or international dimension with the support of all parties.

Due to the reality of the differences, the principal differences in each religion's belief systems and rituals do not force their adherents to maintain a distance in social interactions. Precisely to the attitude of tolerance shown in verse above, it must be applied in the form of finding common ground between fellow believers, as emphasized in Q.S. Ali Imran [3]: 46.

The verse guides Muslims to approach non-Muslims to find common ground for creating a harmonious social life. However, if a common ground (*kalimatun sawa'*) is not obtained, then the Qur'an states that they acknowledge the existence of Muslims and not interfere with each other. The Qur'an proposes three things to reach the common ground: not to worship other than Allah, not to associate partners with Allah, and not to make someone worship besides Allah. The offer arose when there was a dialogue between followers of the Jewish religion who claimed that the Prophet...
Abraham was a Jew. In contrast, Christians appropriated the Prophet Abraham was a Christian who took place at the Nabawi mosque in Medina.  

Muslims expect from all parties, including Ahl al-Kitab is a common ground. If this is not found, then it is enough to admit that Muslims as Muslims are not disturbed and hindered in carrying out their worship. Amin Abdullah offers a search for common ground through constructive and continuous encounters and dialogue. The search for meeting points for religious people can be made possible in various ways, one of which is through the entrance of ethics because, as the gate of ethics, religious people face the same humanitarian challenges universally. Through this ethical door, religious people feel they have the same peaks. Through this ethical door, all religious adherents can be touched by their "religiosity", not only highlighting they have religion. Through the door of ethics, the dimension of religious spirituality feels more promoting and challenging and not only focused on the external formality dimension of religious institutions.

Efforts to find common ground or at least acknowledge each religion's existence is significant to provide a sense of security for adherents to carry out their religious teachings following their respective beliefs. Tolerance between religious adherents, stated in Article 29 of the 1945 Constitution, is not meant to believe in the truth of all religions but to acknowledge the existence and protect the rights to choose a religion and practice its teachings.

Looking back, under the leadership of Rasulullah PBUH, Muslims, Jews, and Christians held tripartite dialogues and even theological debates. The Jews rejected Islam and Muhammad's teachings, and the Christians advanced the concept of the Trinity and recognized Jesus as the son of God. Muhammad, PBUH. Invites them to unite with God.

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45 Quraish Shihab Shihab, Wawasan Al-Qur’an (Bandung: Mizan, 1996).


48 Muhammad Husain Haikal, Hayatu Muhammad (Kairo: Dar al-Ma’arif, n.d.).
Jews remained in their respective establishments. Muhammad, PBUH. Not force them
to change their religion.

What is no less essential to mention concerning the dialogue between religious
communities, as exemplified by the Prophet together with the Jews and Christians, is
the permission granted by the Prophet to the Najran Christians who participated in the
tripartite dialogue to carry out services in the Prophet’s mosque.49 He prayed or
worshiped base on his faith.

3. Patterns of Socio-Multicultural Interaction and Cooperation

Acknowledging existence as a result of cultural and religious diversity, there is
no problem for Muslims because Islam did not make religious differences from the start
to discriminate against someone. As emphasized in Q.S. al-Mumtahanah [60]: 8-9.
When referring to this verse, it is understood that the Qur’an does not make religious
differences at all as an excuse for not establishing a cooperative relationship, let alone
taking an unfriendly and discriminatory attitude towards someone on the grounds of a
difference in religion. Even the Qur’an does not prohibit Muslims from doing good
and giving part of their wealth to anyone, including non-Muslims, as long as they do
not fight Muslims with religious motivation or expel Muslims from their country 50.
The attitude and principle of mutual recognition and guaranteeing the existence of each
party is a real step in ensuring the continuity of harmonious interaction.

When Rasulullah PBUH. just received a revelation from Allah through the
angel Gabriel, he was initially overcome by fear and anxiety, so he went straight to his
house in a state of trembling and asked to be covered by his wife, Khadijah RA. But
the fear and anxiety experienced by Khadijah RA. who succeeded in comforting and
convincing him by declaring: Rejoice, my uncle's son, set your heart, for the sake of
God, whose soul is Khadijah in His hands, I hope you will be a prophet for our people.
Allah will not disappoint you. Aren't you the one who always helps orphans, honors
guests, and helps everyone afflicted with misfortune and adversity. Encouraging and
strengthening one another in anxiety and sadness shows empathy that will lead to
further empathy.

Furthermore, to further strengthen his soul about the events he had just
experienced, he was brought by Khadijah to face Waraqah bin Naufal, a religious figure
in Mecca with a Christian background. He was known to have extensive knowledge of
Christianity and mastered Hebrew. He has also studied and translated the Torah and the

50 Sismanto & Riswadi, “Forms of Cooperation Between Religions: A Tafsir Perspective”,
Syamil, Jurnal Pendidikan Agama Islam / Journal of Islamic Education Vol. 9, Number 1, June 2021:
21-38. DOI: https://doi.org/10.21093/sy.v9i1.3201 See also M. Quraish Shihab, Wawasan Al-Qur’an
(Bandung: Mizan, 1996).
Bible into Arabic. When the Prophet explained to Waraqah the events that had just happened to him, Waraqah stated:

By Him in Whose Hands my soul is, surely you are the Prophet of this people. Verily it is al-Namus al-Akbar (angel Jibril) who has come to you, who has also come to Musa. Verily you will indeed be lied to, tortured, and fought against. If I were still alive at that time, surely I would have defended what is on Allah's side and the defense that He already knows.51 Motivates and strengthens to face challenges which become instruments for raising values and the degree of awareness of diversity as a divine imperative52. Waraqah and Khadijah are examples of understanding to strengthen one another.

Even though Waraqah was known as a figure and a devout believer in Christianity, it seems that the people of Mecca were not very interested in the teachings of Christianity. Because of that, no Christian community was found in Mecca then. Mecca residents are generally known as a society of idol worshipers. Therefore, the first community that directly came into contact with the mission of monotheism that he brought was a community that adhered to polytheism. Since then, resistance to his mission began to appear, especially from the Quraysh elite. The rejection of his mission was more focused on the implications posed by the monotheism creed from economic and political aspects, which were considered to directly interfere with that period's economic and political foundations. Since the beginning, some of the Meccan elites offered cooperation, especially in religious rituals, but the Prophet Muhammad emphatically refused. Emphasizing that even though there are differences, there should not be a need to cause a clash because what the Prophet asked for was recognition of the existence of the teachings he brought and freedom to carry out religious teachings following Islamic beliefs. Still, this request was never accepted by the elite of the Quraysh community until he migrated to Medina.

The attitude of intolerance and hostility shown by the Quraysh elite towards the Prophet and followers was. It is shown as insults against the Prophet and torture beyond the limits of humanity aimed at his companions. Seeing the suffering experienced by some of his companions, to avoid persecution by the polytheists of Makkah, the Prophet recommended that they emigrate to Ethiopia, where the people adhere to Christianity. It was done because the Prophet received information that the ruler of Ethiopia, al-Najjasyi, was known as a just ruler.53


Although the Prophet himself did not emigrate to Ethiopia, his companions who migrated to areas controlled by the Christian community received good protection from the Ethiopian rulers. Only then did the companions return to Mecca after receiving information that the Quraysh elite had changed their perception of Muslims, but it turned out that after they returned to Mecca, the pressure exerted on Muslims became increasingly intense.

After various attempts by the Prophet to establish cooperation with non-Islamic communities, including the Taif rulers, failed, the Prophet finally moved to Medina after receiving assurances from two tribes in Medina, namely Aus and Khazraj. The initial step taken by the Prophet in Medina with his companions after arriving in Medina was to build a mosque as a center for fostering the people in its broadest sense, to further consolidate the internal Muslim community by brotherhood between the Muhajirin and the Ansar. The next step is establishing cooperation with Medina society’s elements to build a city-state. The result was the creation of the Medina Charter. The attitude of intolerance and hostility shown by the Quraysh elite towards the Prophet and followers was. It is shown as insults against the Prophet and torture beyond the limits of humanity aimed at his companions. Seeing the suffering experienced by some of his companions, to avoid persecution by the polytheists of Makkah, the Prophet recommended that they emigrate to Ethiopia, where the people adhere to Christianity. It was done because the Prophet received information that the ruler of Ethiopia, al-Najjasyi, was known as a just ruler.

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members of other communities are based on the principles of a. Good neighbors; b. They were helping each other in the face of a common enemy; c. Defending the persecuted; d. advise each other; e. Respect for freedom of religion.\(^{59}\)

When commenting on the contents of the Medina Charter, stated that the constitution's text was exciting because it contains main ideas which, from a modern point of view, are also very impressive. In the constitution, the ideas that have now become the contemporary outlook on life were formulated for the first time. Freedom of religion, the right of each group to organize their lives according to their beliefs, freedom of economic relations, etc. However, it also emphasized a general obligation: participation in joint defense efforts against external enemies.\(^{60}\) Because of this, meeting points and understanding are necessary as the agreement's contents in the Medina Charter.

Implementing the contents of the Medina Charter gave rise to quite intensive social interaction among residents of Medina with different religious and cultural backgrounds. According to al-Dzahabi that the Jews lived side by side peacefully with the Muslims, then over time, there was an intensive meeting between the two, eventually, there was also an exchange of knowledge between them. Rasulullah saw. They were sometimes meeting Jews and other communities to convey Islam. On the other hand, the Jews also often came to the Prophet to solve a problem with them, or sometimes they just wanted to ask a question.

Religious differences in the first years of the Prophet and the Muslims in Medina did not prevent them from doing intensive work in social life. In fact, in the interest of developing knowledge for Muslims and transforming civilization, it is stated that the Prophet appointed a secretary with a Jewish religious background. It was necessary because the Jew was proficient in Hebrew and Syriac. Zaid bin Thabit only replaced him after the Bani Nadzir were expelled from Medina.\(^{61}\) In social and constitutional affairs, cooperation involving each of the above components is a principle of *kalimtaun sawa*’ (meeting point) which is the example of the Prophet Muhammad. Especially when in Medina. In contrast, to the *ubudiyyah* aspect, every adherent of religion is given the freedom to practice according to their faith without any pressure or intimidation from other religions in religious and cultural diversity or plurality.


4. Congratulating People of Different Religions

The debate that raises pros and cons about whether or not it is permissible to wish Merry Christmas is based on the verses of the Qur’an. These verses are Q.S. Maryam [19]: 15 & 33, al-Kahfi [68]: 25, al-Maidah [5]: 72-73, and al-Bayyinah [98]: 6.

<table>
<thead>
<tr>
<th>Num.</th>
<th>Surah Name</th>
<th>Verse Number</th>
<th>Core point</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Maidah</td>
<td>72-73</td>
<td>Isa son of Maryam is not God and Denial of the Trinity</td>
</tr>
<tr>
<td>2</td>
<td>Maryam</td>
<td>15 &amp; 33</td>
<td>Verse 15 shows a congratulation on the birth, death, and resurrection of the Prophet Yahya a.s. While verse 33 shows a congratulation on the delivery, death, and resurrection of the Prophet Isa a.s.</td>
</tr>
<tr>
<td>3</td>
<td>Al-Kahfi</td>
<td>25</td>
<td>The mention of the number of the Syamsiyah year - which is then called the Miladiyah/AD year, which is 300 years, then Allah mentions 309 years which is equivalent to calculating the qamariyah year.</td>
</tr>
<tr>
<td>4</td>
<td>Al-Bayyinah</td>
<td>6</td>
<td>Islam recognizes existence without believing in the truth of their practice (Christianity), they are unbelievers from the people of the book.</td>
</tr>
</tbody>
</table>

Based on these verses of the Qur’an, it is clear that the new year miladiyah does not only belong to Christians because long before the Prophet Isa was sent during the ashab Kahfi period, the shamsiah and qamariyah. Greetings for the new miladiyah year are for Christians and all. Verse 15 congratulates the birth, death, and resurrection of the Prophet Yahya a.s. While verse 33 is congratulations on the delivery, death, and resurrection of the Prophet Isa a.s. These two verses form the basis for those who say or allow Christmas greetings.⁶²

The firm attitude and belief in Islam that Jesus, the son of Maryam, is not God but a prophet and the rejection of the existence of the Trinity based on surah al-Maidah verses 72 and 73. Meanwhile, the disbelievers from Ahlu al-Kitab and polytheists mention their place in hell, which means they are not on the right path. So, Christmas and Happy New Year greetings should be no problem.

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⁶² Baharuddin, AG.KH./Chairman of MUI Makassar City. A Paper presented at the New Year's Discussion, 1 January 2023 in Makassar.
In this regard, the polemic that occurs every year within the Muslim community is the Merry Christmas and New Year greetings with all their derivatives. In this context, Muslims are categorized on the pros and cons. Some consider it as part of the creed and worship. Thus it is a violation of the principle and contrary to the Shari’ah. Some view it as a muamalah area, so the basic law is mubah (permissible). Pros and cons give birth to dialectics, and internal conflicts are inevitable. In such a situation, it is not uncommon for morals and ethics to be sidelined, even though mutual respect and caring for ukhuwah (brotherhood) are the central teachings in Islam. Therefore, the Qur’an only permits the debate if it is framed with the best ethics (Q.S. an-Nahl [16]: 125).

Every religion has private doctrines and universal doctrines. On the private part, it doesn’t need to be forced. It must be given space to practice it. Meanwhile, universal teachings can be found in all religions. Even non-religious people admit it. Cooperation can be built in universal parts, and universal values are upheld together. Ethics is the teaching of all religions. Entering cross-faith and cultural dialogue must go through the same gate, namely the "gate of ethics".

5. Utilizing the Historical Treasures of Taqiyya as an Alternative

Islam teaches peace and peace as well as benefits both personally and collectively. All Islamic teachings are oriented towards the benefit because Islam is presented to guide people to live in peace and maintain benefit. In the name of benefit, Islam tolerates the attitude of Muslims hiding their Islam if that attitude brings more safety and benefit. In this context, there is a historical treasure called taqiyya. Taqiyya is better known in the Shia sect, which is positioned as a doctrine and strategy.

Taqiyya is not only acknowledged by Shiite Muslim groups but also by Sunni Muslim teachings. In Tafsir al-Maragi, for example, it is stated that taqiyya is permissible in emergency conditions based on Q.S. Ali Imran verse 28 as the Prophet Muhammad SAW. had allied with the Bani Khuza’ah, even though they were still in their polytheism. As well, as the story of Ammar bin Yassir in Q.S. An-Nahl verse 106, when he was forced to say the 'sentence of kufr,' his heart remained calm in doing so. The story of a companion of the Prophet who was forgiven when Musailamah interrogated him: "Don't you testify that I am the Messenger of Allah?" The friend who was forced to answer, "Yes." Then, Musailamah let him live. However, a friend who at

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that time was also asked the same question by Musailamah had answered, "I am deaf" three times. Finally, he was killed. This news reached Rasulullah SAW. Then he said: "As for the person who was killed, he has passed with his belief and honesty, so he is happy. And the other, he received mercy from Allah, so that there is no more burden for him".66

However, some argue that the taqiyya permitted by sharak is not by helping disbelievers with real practice in a particular form on behalf of taqiyya. Muslims are not allowed to do tricks in Allah's name and religion. Al-Qummi emphasized that taqiyya is justified taqiyya zahir, that is, verbally but not mentally or qalb as long as his heart remains calm when he says it, the act is not sinful as directed by Q.S. An-Nahl: 106.67 In conclusion, taqiyya is permissible for those who feel that their faith is not disturbed, as is the view of Quraish Shihab.

For Shia Muslims, taqiyya is not without any underlying evidence. Still, there is a hadith as contained in a hadith narrated by Imam at-Tirmidhi: "Whoever is killed because he defends his property, he is a martyr" (H.R. At-Tirmidhi). As agreed by the majority of Shia Imams, the hadith narrated from al-Hasan: "Taqiyya is valid until the Day of Resurrection"68 that is because the Shia view that taqiyya is not just a strategy but also a doctrine. Religion.

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66 Ahmad Musthafa. Tafsir Al-Maraghi. hlm. 246.
68 Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, Tafsir Ghara’ib al-Qur’an, hlm. 141.
69 Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, Tafsir Ghara’ib al-Qur’an, hlm. 140.
70 Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, Tafsir Ghara’ib al-Qur’an, hlm. 141.
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Therefore, the difference between Shia and Sunni is clear: Shia positions taqiyya as a doctrine that exists forever, while Sunnis generally position it as rukhshah (as a dispensation). However, the point is that they all acknowledge the existence of taqiyya as a treasure of Islamic history as an alternative to addressing differences or potential conflicts. Taqiyya will find relevance in situations where it is needed. If Christmas and New Year greetings, attending Christmas, and participating in Christmas events are possible by utilizing historical treasures in Islam. The taqiyya doctrine is an alternative concept and strategy for addressing pluralism. Taqiyya is carried out as a momentum filler and a solution to create harmony, tolerance, moderation, inclusiveness, and mutual respect.

Sunnis and Shia recognize the existence of taqiyya as part of the treasures of Islamic history and can be used as an alternative in various approaches to goals of sharia, preserving the soul and realizing tolerance and harmony without destroying faith (religion). If Sunni allows it as rukhsah and Shia positions it as a doctrine and strategy that applies forever, then its existence is clear in Islam. Taqiyya will find relevance in situations where it is needed. If Christmas and New Year greetings, attending Christmas, and participating in Christmas events are possible by utilizing historical treasures in Islam. The taqiyya doctrine is an alternative concept and strategy for addressing pluralism. Taqiyya is carried out as a momentum filler and a solution to create harmony, tolerance, moderation, inclusiveness, and mutual respect.

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72 Allamah Nizamuddin al-Hasan bin Muhammad bin Husain Al-Qummi Al-Naisaburi, Tafsir Ghara’ib al-Qur’an, hlm. 141.


**Multiculturalism Insight Based on...**

**Dalilul Falihin et.al**

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**E. Conclusion**

Diversity is a necessity, and *sunnatullah* is understood from several editorials of the Qur’an with *

ولو* devices in several verses. Cultural diversity is an undeniable fact and must be addressed wisely and proportionately. The Qur’an includes multiculturalism, which shows that insights are far-reaching in the future to appreciate developments so that the teachings of the Qur’an are always relevant to the times. The Qur’an lays down ethical and moral teachings in addressing this diversity. Ethics is a universal doctrine, so dialogue, interaction, and cooperation will be effective if they are based on ethical and moral values. However, it is essential to acknowledge and engage with the debates and nuances within the Muslim community regarding multiculturalism. While the paper has emphasized the harmonious aspects of Islamic teachings, future discussions should delve deeper into contentious issues to present a more balanced perspective (Ahmed, 2018; Yusuf, 2020). Addressing these debates not only enriches scholarly discourse but also enhances practical approaches to promoting tolerance and cooperation among diverse groups in Indonesia.

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\(^{76}\) M. Qasim Mathar, "Pernyataan dalam Diskusi Awal Tahun Baru" 1 Januari 2023 di Makassar Sulawesi Selatan, 2023.
The Qur’an lays the foundations of multicultural education on a firm belief that religious diversity is necessary as part of God’s will. Rasulullah SAW. also implemented Quranic guidance regarding the basic principles of multiculturalism education as the embodiment of the guidance of the Qur’an. In the form of a charter of cooperation with various elements in the City of Medina, which became known as the Medina Charter as kalimatun sawa’ (meeting point). Even Rasulullah saw., followed up, and provided practical guidance in the form of dialogue with various components of society, not only on differences in culture and customs but also on the diversity of religions and beliefs. In addition, as a history treasure, taqiyya can be used as an alternative. Although Sunni and Shia differ in placing taqiyya, they recognize it as part of the Islamic treasure, which can be applied to address pluralism.

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