# Islamic Doctrines on How To Live Tolerance in a Pluralistic Society

**Rifki Rosyad**
UIN Sunan Gunung Djati Bandung
rifkirosyad@uinsgd.ac.id

**Abstract**:

This study focuses on the functionalization of religion as a source of development motivation, namely creating a conducive atmosphere for increasing understanding, appreciation, and practice of religious values. All faiths teach mutual respect and gratitude; therefore, reviving religious dialogue is necessary for the unitary state's sustainability. Islam is a religion that teaches tolerance for all faiths. The research method used in this research is a qualitative approach with a descriptive way because this research discusses a phenomenon that exists in society. This research is illustrative because it tries to describe a visible phenomenon. The data collection technique used in this research is a literature study. The data used in this study are primary and secondary data sources taken from books related to research. According to Miles and Huberman, the analytical method's data analysis is broadly divided into three stages, namely data collection, data presentation, and conclusion. The result of this study is that the recommendation of Islam is interpreted as a whole, namely belief and equality and accountability for public behavior and politics in the lap of God.

**Keywords:** Islamic teaching; religious moderation; religion and peace; House of worship; social harmony

*Abstrak*:

*Kajian ini menitikberatkan pada fungsionalisasi agama sebagai sumber motivasi pembangunan, yaitu menciptakan suasana yang kondusif bagi peningkatan pemahaman, penghayatan, dan pengamalan nilai-nilai agama. Semua agama mengajarkan sikap saling menghormati dan menghargai, oleh karena itu menghidupkan kembali dialog keagamaan merupakan keniscayaan bagi keberlangsungan negara kesatuan. Islam adalah agama yang mengajarkan toleransi bagi semua agama. Metode penelitian yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan metode deskriptif karena metode penelitian ini membahas suatu fenomena yang ada di masyarakat dan penelitian ini bersifat deskriptif karena berusaha menggambarkan suatu fenomena yang tampak. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah studi pustaka. Data yang digunakan dalam penelitian ini adalah sumber data primer dan sekunder yang diambil dari buku-buku yang berhubungan dengan penelitian. Analisis data yang digunakan menggunakan metode analisis menurut Miles dan Huberman yang secara garis besar dibagi menjadi tiga tahap, yaitu pengumpulan data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini adalah anjuran agama Islam dimaknai secara menyeluruh, yaitu keyakinan dan merata serta pertanggungjawaban atas perilaku masyarakat dan berpolitiknya di pangkuan Tuhan.*

*Kata Kunci: ajaran Islam; moderasi agama; agama dan perdamaian; rumah ibadah; harmoni sosial*

## INTRODUCTION

Indonesia has millions of endemic characteristics in every corner with its various cultures. Indonesia is an example of the unity of all diversity, starting from multiple languages, cultures, religions, and beliefs (Kohler, 2019)(Ika, 2015). That is the vision contained in the "Bhinneka Tunggal Ika" which is tied to the feet of the Garuda. It is common knowledge that social life amid Indonesia's pluralism does not always run smoothly (Abdullah, 2018; M. T. Rahman, 2018). There are always conflicts that arise because of sentiments between groups. The utopia of peace amid diversity that Pancasila dreams of is getting further away if you look at the conditions of intolerance among religious believers in Indonesia. Indonesia is a country with six recognized religions and many local beliefs spread across its territory. The largest religious population in Indonesia is Muslims with many more than 229 million people, or equivalent to 13% of the world's Muslim population. This diversity and inequality in the number of religious adherents are often the cause of religious conflicts in Indonesia (Adler, 2018).

Tolerance originates from a foreign language, *"tolerare"* which means being patient with particular objects. So tolerance is an act or human behavior that upholds the rules, where one can allow and maintain the behavior of others. The term tolerance in the socio-cultural and religious context means attitudes and actions that prohibit discrimination against different groups or groups in a society, such as tolerance in religion, where the majority religious group in an organization provides a place for other religious groups to live in the community. Having the sensitivity not to interfere in matters of worship if it is in the realm of religion, this is an attitude of tolerance. So that there will be no clash with the differences that exist and are also contained in the conditions of a multicultural society; therefore, each individual must be able to focus on their respective groups. Therefore tolerance as a principle still gets allusions from various groups regarding tolerance joints. Both liberals and conservatives still have doubts about the role of the principle of tolerance. Nevertheless, tolerance remains important in a multicultural society, especially among religious communities (Ghazali, 2004, p. 13).

The incidence of religious intolerance is not new and has become an old homework. Cases of religious divisions such as the conflict between Christians and Muslims in Poso in the late 90s, the Ambon conflict in 1999 which began with the bullying of Muslim youths against Christians which then spread and sparked anger, the Tolikara conflict which occurred because members of the Indonesian Gospel Church attacked people from the Christian community (van Klinken, 2018). Islam held Eid prayers at the Korem Headquarters in Tolikara and the security forces were powerless against Gidi's mobs, until the Situbondo conflict in 1996 when residents were dissatisfied with the punishment given to religious blasphemers (Sukamto & Pramono, 2020). Several cases identified throughout 2020 were the Protestant Batak Christian Huria Congregation (HKBP) of Serang Baru City who were harassed during worship on September 13, a group of residents of Graha Prima Jonggol refused to worship at the Bogor Pentecostal Church on September 20, Christians in Ngastemi Village were prohibited from worshiping as a group on September 21, and a ban on congregational worship at the GSJA Kanaan Church Prayer House, Nganjuk Regency on October 2. Not only is it forbidden to worship, there is also a circular from the Education Office of the Bangka Belitung Islands Province which gives instructions to all high school / vocational students to be obliged to read the book of Muhammad Al-Fatih 1453 by Felix Siauw. Although in the end, the circular was canceled a day later.

Whereas freedom of religion has been enshrined in many articles, one of which is Article 29 of the 1945 Constitution of the Republic of Indonesia which states that the state guarantees the independence of every citizen to embrace their religion and worship according to their religion. However, in practice, contradictory facts were found on the ground. In the last ten years, at least 200 churches have been sealed and rejected by residents (Lumintang, 2021).

The democratic framework is in tune with the understanding of diversity that equalizes the social status of all citizens in the legal environment, without blocking places of origin, ethnicity, certain beliefs, gender, and natural language. Meanwhile, belief must be the spearhead of tolerance, a sense of understanding, and mutual respect between adherents of different religions in areas with significant differences. Comparative Religion has a known narrative: agree on differences of opinion and agree on differences related to the concept of *Lakum dînukum walîa din*. To you is your religion and to me is mine. It is not allowed to insult and make fun of each other so that peace will be realized in society or the country (Naz et al., 2018).

The culmination of an established human civilization can be created in a democratic state atmosphere. KH. Abdurrahman Wahid explained that everywhere religious struggles actively encourage efforts to uphold democracy. That is, all beliefs actually teach the spirit of democracy. So, in simple terms, Bahtiar Effendi said that when there is violence in a country or society, a question mark appears: What about religion's function? For Gus Dur, religion as an exclusive space for other belief groups became the trigger for the emergence of religious chaos, from its social and political content. The presence of religions in the world shows violent clashes between those who wish

to manipulate people's lives from the initial stages of religion, and those who perpetuate the status quo with all their might (Wahid, 1981: 63).

Likewise, the integration of humans with adherents of other religions also constructs how they express their expressions and emotions in living their religion. It will always be relevant to discuss religion with political events and its role in world peace to fulfill the Creator's appreciation that He created humans as the best creatures and capable of achieving a mature civilization. Here is a contrast that the role of religion aims to build a political climate with a feeling of peace to do things that do not reproach, openness to strengthen truth and justice. The discourse of peace and tolerance shows its significance if humans are to think that the existence of humanity is impossible if they live alone. Peace is a necessity in a pluralistic society. Human existence cannot be separated from society, whether in terms of culture, sociology, politics, or particular religions. The way people get along with their groups will encourage the way they show off and relate to others.

## METHOD

This research approach is qualitative (Mustari & Rahman, 2012). The data is taken from library research following the main issues discussed (Silverman, 2015). The research method used is textual analysis (Fairclough, 2003; Mustaqim, 2017). The data analyzed are Islamic teachings in the form of verses from the Qur'an and Hadith of the Prophet Muhammad (p.b.u.h.) (Denny, 2015). The novelty of this research is the selection of these verses and their composition in response to the issue of tolerance (Barlas, 2019; Dinata, 2012; Ilman, 2020). The translation was taken from the Indonesian version, then translated into English.

## RESULTS AND DISCUSSION
### Barometer of Islamic Tolerance

The Qur'an has explained that under any circumstances and conditions, mankind should not revoke tolerance. Even though non-believers perpetrate atrocities, Muslims should not act rashly, let alone retaliate in an equally cruel manner (M Taufiq Rahman, 2016). If that happens, all humans will be equally misguided, or in other words the Islam of the Muslims is meaningless. The Qur'an states which means "do not hate a people to encourage you to act unjustly, do justice because it is closer to piety" (Surah al-Maidah: 9). Barometer of tolerance and justice in Islam, which Islam recommends not to respond to low and despicable accusations from opponents because doing so will make Islam itself cruel.

On the other hand, forgiveness is a better action and even if it is necessary to retaliate, then reply with a note that it does not exceed the limits that have been set in Islam (M Taufiq Rahman, 2021). If they are helpless and give up, then don't overdo it. An extraordinary example of tolerance and forgiveness was seen by the Prophet Muhammad where he forgave all those who had wronged him and his companions during the time of Fattah al-Mecca. Past circumstances recorded that Ikrama was the greatest enemy of Islam, but the Messenger of Allah, at the request of Ikrama's wife, apologized, the Prophet also forgave her. After that, Ikrama suddenly appeared before the Messenger of Allah, and said to the Messenger of Allah arrogantly that "If you think, because of Your forgiveness I became a Muslim, then explain, that I did not become a Muslim. If you can forgive me while I stay true to my faith, then that's fine, but if not, I'm leaving." As Rasulullah (SAW) said: There is no doubt that you can stand firm in your faith. You are free in every way. In addition, thousands of Meccans at that time did not embrace Islam and even though they lost they still got the right to freedom of religion. So, this is the teaching of the Qur'an and the example given by the Prophet (Husna, 2006: 23).

The integralistic paradigm as the basis of political views encourages the birth of a bipolar scheme in the terminology of dâr al-harb and dâr al-Islam, producing a very powerful effect, for the good side or the bad side. In Muslim circles everywhere, there are feelings of inadequacy towards other religious groups, of course for various reasons and backgrounds, at the peak of which there were dark events such as the Genocide and Holocaust carried out by the Nazis in Germany, so that the feeling of being uncomfortable and wearing from among Muslims are meaningless because they are still within the walls of humane fairness. The establishment of prejudice and negative stereotypes is part of the reality of relations between groups (Nashori & Nurjannah, 2015; Truna & Zakaria, 2021). The division that arises on the surface is an impact of the lack of tolerance among people who do not realize that differences are a provision that must be treated. Because it is impossible to homogenize all groups to have the same and similar identity, however, not all groups can justify the existence of unfavorable accusations against other entities, because there are not a few people, at least those who construct their strategic political steps based on a paradigm of beneficial reciprocity or a society of substantialism that agrees to eradicate. Muslims, on how to

establish socio-religious relations with others, especially Jews and Christians, can be grouped as part of those who agree to destroy all negative views. This is based on the behavior after the Prophet SAW agreed to the Hudaibiyyah agreement (Sulh Al-Hudaibiyyah), which basically puts integrity in diversity, maintains dignity, and respects each other (Azra, 2009: 88).

Looking at the history of the journey, you will find several events explaining why classical scholars pushed for dual-polarity as a concept. On the other hand, there are historical references such as western imperialism plus Jewish Zionism in the modern era as well as before; There were two interesting events at the time of the Prophet SAW when he wanted to command his representatives to people in neighboring kingdoms who did not know Islam, or whose leaders had not accepted the reality of the emergence of a reforming religion and where injustice had to be a firm legal measure. First, when the Holy Prophet sent Harith ibn Umair to Rome, he was killed at the hands of Amr al-Ghassani, who was a leader of the Roman empire, which led to the fighting, it is important to note that neither the aim of the delegation nor the provisions for relations with the nations occurred. neighbor. The second incident occurred in a confrontation with the Persians when their leaders tore up the Qur'an in front of the Prophet's messengers and ordered some soldiers to go and instruct some troops to bring the Prophet Muhammad SAW alive to him. Second, this response is understood as the whistle of war. In most other cases, however, the Prophet's message was delivered without the slightest fight or tension (Ghahraman et al., 2021).

Political interactions between Muslims and non-Muslims, when looking at the behavior of the Prophet, radically, must be understood that Muslims adhere to the principle of peace, not war (Firdaus, 2019). In that situation, the Prophet SAW had no selfish intention to expedite individual needs when delivering information to followers and away from co-opting power. Historical buildings show that the Prophet continued to consistently fight against the rulers for killing, not pro-people, or dark in justice, the Prophet could not have suppressed the people because Islam as a guide was not accepted. The term *al-Harb* (war) connotes taking lives should not be ruled out. From a conceptual point of view, in the view of Islam, murder is not always synonymous with war. Holistic understanding suggests that once life exists, it must be protected and respected. The Prophet SAW never set an example to fight against all forms of differences which are divine absolutes. However, Islam will destroy every situation that is considered despotic and also exploitative, harming humans by other humans. Religion as a dogma that does not allow killing, as well as the idea that one of the major crimes is murder, cannot but mean that according to religion, life is intrinsically valuable and must be cared for. As for the form that leads to goodness, the instructions of the scriptures for helping fellow human beings, and the suggestion that the act is a great virtue (Thoha, 2003: 35).

Violence, ferocity, cruelty or threats (violence) in politics leads to an ignorant ideology. This rigid view of life is characterized by the implementation of neglected tolerance, the assumption that he knows everything. Just as the superpower and its colonies (the West) identify Muslims as intruders, this is blatant slander. It was explained upfront that, having good behavior and helping selflessly, there is no deviation from tolerance, especially when it ends in violence, Islam is a guide. Incidents of terrorist threats accused of being a Muslim should be reviewed by looking at the genealogy and guidelines that he adheres to from upstream to downstream. The philosophy of the Unitary State of the Republic of Indonesia The 1945 Constitution stipulates Pancasila as the "absolute" guideline for the nation and state. The existence of a fundamental religious-political group that prioritizes attributes and framing such as the "Islamic State" frame or Islam is used as a philosophy in the nation and state, resulting in a counterproductive phenomenon with political programs related to the bases of state, democracy, government structure, and law. Justice is also faith as a guideline for Islam and social and political accountability in the bosom of the creator. Therefore, its relationship with dichotomy is unacceptable, on the basis of dislike, this is a group and the other is a group that should not exist (Miichi & Kayane, 2020; Siagian, 2021). This is group A and this is area B, so it must be fought, eliminated, and the like.

Meanwhile, "terrorism" in the sense of violence was fully taken into account, namely the battles and bombings that led to humanitarian tragedies such as the US Twin Towers, the Bali bombings 1 and 2, and the case of the Jehovah's Witnesses. The Marriott 1 and 2 bombs and the Ritz-Carlton have uprooted many, innocent creatures. This is wrong if it boils down to Islamic guidance. The contents of Islamic teachings have a whole meaning. They are faith and justice and accountability to God for social and political actions (M. Rahman, 2021). So it has nothing to do with the hate-based dichotomy. This is the red group and this is their white. Because they are Western and Oriental, they have to fight or bomb different faiths. Islam has consistently worked for lasting peace in this hemisphere.

**The Peace Mission**

God Almighty presents creatures and their functions as servants of God, and continues world civilization, of course carrying out the mission of peace.on earth, humans condense or have injections, or a supply of divine bullets

that are inherent in themselves, so that humans have superior divine power and have the ability to regulate life in the world (government/state politics). Khalifatullaha group is to make up a civilization. The main wall of civilization is *al-akhlaq al-karimah*, for example the words of the prophet which show that the Prophet was sent to the world is to perfect morals. This morality is broadly divided into two: regulating human relationships vertically with the Almighty and horizontal human ties with human relatives and the world (Majid, 1993: 18).

The harmony of the two sets of human relationships in their interactions can be built when the developing rules such as ethics or morals called *al-akhlaq al-karimah* are activated. In other words, the realization of peace as a goal goes smoothly if ethics and goodness are prioritized. Religion must be positioned in its usefulness as an extension agent to improve social conditions. Especially in Islam, preaching is required to be careful, wise and use a melodic tone, using cultural methods, so that one's heart can be touched, so that those who hear are slashed to participate in fulfilling Allah's command for the truth. This attitude that does not corner must be maintained, the appearance of the adherents will be authoritative and spread peace. Not by coercion or blasphemy. Primarily if you use threats to reach the people's formalistic interests in the state, it is recorded in history that a stalemate will end (Irawan, 2014; A. R. Rahman, 2017).

In broadcasting its teachings, Islam has its peculiarities when carrying out its da'wah. There is continuity with the customs of the local community, adapted to the existing social environment, without forcing them to push into breaking existing boundaries. The issue of peace is crucial in managing human civilization because chaos and chaos make things difficult to have a high civilization value in a hot climate. The signal of the Islamic Scriptures is very clear that the descendants of Adam will continue to "fight" and there will be a conflict between them to overthrow each other. It is okay to be a leader, a human being, carrying out goals and carrying out the necessity of making peace, eliminating violence, and taking lives (war). To carry out the mission of peace, humans must always maintain faith based on polytheism. The polytheists deify power, the polytheists deify position, the polytheists deify property. Therefore, humans should not be greedy, pretentious, arrogant, and underestimate others. In this case, belief must be positioned as a messenger of grace, because of which Islam was revealed to this earth to carry out the mission of peace (Faiz, 2017; Firdaus, 2019). Enmity can destroy civilization, therefore the fight as much as possible needs to be managed or functioned, to receive a comparable channel. One way is to avoid bad label politics.

Disputes are a necessity if they are appropriately managed, besides that, they can be a source of reinforcements for the destruction of the peace order (Docherty, 2018). The feud was born since the existence of humans on the face of the earth, because Allah has bestowed His grace by using the presence of a fight, that is, if one can come out based on cases of battle and disparity, it can increase faith and piety. Tolerance and peace amid a multicultural society requires a mature view in seeing all the diversity of creatures. Because this diversity is created so that every human being is able to think about how His Almighty is incomparable. From verse 13 of Surah al-Hujurat, it is relatively clear that fighting is a *sunnatullah* (God's law of nature). Humans are not in harmony with opinions, not in harmony with thought patterns, not in harmony with ethnicity, race, skin tone, norms and beliefs indeed it is the will of the Almighty Creator who does not need to be denied but how our business uses this disparity can increase faith and piety.

## CONCLUSION

From the poetry of the Prophet Muhammad SAW and the historical experience based on the hadith, it is clear that Islam highly values tolerance. So in the teachings of Islam and perfect model of the Prophet Muhammad. The Islam that he spreads on this planet shows that he genuinely educates people to respect each other without hatred or grudges between fellow believers. This concept does not force you to follow any religion or belief. The contribution of Islam to world peace can be described as very important conceptually and practically. Everything comes from the essential content of Islam and the political practices of the Prophet Muhammad, then used by the Islamic government. It is believed that the core values applied to the development of political tools create a climate that promotes calm. if the teachings of Islam are practiced with sincerity, the earth and everything in it will be calm. Islam brings blessings to the whole world.

## REFERENCES

Abdullah. (2018). Wajah Toleransi dan Perdamaian dalam Konstestasi Historitas Islam. *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya*, 2, 107–126.

Adler, W. A. (2018). *True believers: Religious intolerance and instability in Indonesia*. NAVAL WAR COLLEGE NEWPORT RI.

Barlas, A. (2019). *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press.

Denny, F. (2015). *An introduction to Islam*. Routledge.

Dinata, M. R. (2012). Konsep Toleransi Beragama Dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, *13*(1), 85–108.

Docherty, B. (2018). A 'light for all humanity': The treaty on the prohibition of nuclear weapons and the progress of humanitarian disarmament. *Global Change, Peace & Security*, *30*(2), 163–186.

Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Psychology Press.

Faiz, M. (2017). Risalah Nur dan Gerakan Tarekat di Turki: Peran Said Nursi pada Awal Pemerintahan Republik. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, *XIV*(1), 23–46. https://doi.org/10.22515/ajpif.v14i1.588

Firdaus, Y. S. (2019). Understanding Terrorism, Peace, and Tolerance from the Institute for the Study of Islam and Civilizations (INSISTS) Activists in Indonesia. *2nd International Conference on Strategic and Global Studies (ICSGS 2018)*, 148–154.

Ghahraman, M., Sadeghi, M., & Khosroshahi, P. N. (2021). Methods of Propagating the Qur'an in the Alawīte Sīrah (AS). *International Journal of Multicultural and Multireligious Understanding*, 7(8), 779–790.

Ghazali, A. M. (2004). Agama Dan Keberagamaan: Dalam Konteks Perbandingan Agama. In *Bandung: Pustaka Setia*.

Ika, L. G. B. T. (2015). Khasanah multikultural Indonesia di tengah kehidupan SARA. *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, *28*(1), 31–37.

Ilman, M. Z. (2020). Ayat Tentang Rezeki Dalam Perspektif Ruh Al-Ma'ani. *Madani*, *2*.

Irawan, D. (2014). *Islam dan Peace Building*. *X*(2), 158–171.

Kohler, M. (2019). Language education policy in Indonesia: A struggle for unity in diversity. *The Routledge International Handbook of Language Education Policy in Asia*, 268–297.

Lumintang, S. (2021). Lordship and Humanity Principles for the Peace of Indonesia: An Integrative Study of Theology and Ideology. *Analisa: Journal of Social Science and Religion*, *6*(02), 199–216.

Miichi, K., & Kayane, Y. (2020). The Politics of Religious Pluralism in Indonesia: The Shi'a Response to the Sampang Incidents of 2011–12. *TRaNS: Trans-Regional and-National Studies of Southeast Asia*, *8*(1), 51–64.

Mustaqim, A. (2017). The epistemology of Javanese Qur'anic exegesis: A study of Sālih Darat's Fayd al-Rahmān. *Al-Jami'ah*, *55*(2), 357–390. https://doi.org/10.14421/ajis.2017.552.357-390

Mustari, M., & Rahman, M. T. (2012). *Pengantar Metode Penelitian*. Laksbang Pressindo.

Nashori, F., & Nurjannah, N. (2015). Prasangka sosial terhadap umat kristiani pada muslim minoritas yang tinggal di Indonesia Timur. *Jurnal Ilmiah Psikologi Terapan*, *3*(2), 383–400.

Naz, M. Z., Qadri, A. R., & Ali, F. (2018). The Role of Religion in Establishing Peaceful Coexistence in Society. *Journal of Islamic Thought and Civilization*, *8*(2), 163–182.

Rahman, A. R. (2017). Perkembangan Islam Di Indonesia Masa Kemerdekaan (Suatu Kajian Historis). *Lensa Budaya*, *12*(2), 117–125.

Rahman, M. (2021). Pemikiran Sayyid Qutb tentang Prinsip Solidaritas dalam Ekonomi Islam. *Hanifiya: Jurnal Studi Agama-Agama*, *4*(1), 68–77.

Rahman, M. T. (2018). *Pengantar filsafat sosial*. Lekkas.

Rahman, M Taufiq. (2016). Islam As An Ideal Modern Social System: A Study of Ali Shariati's Thought. *JISPO: Jurnal Ilmu Sosial Dan Ilmu Politik*, *6*(1), 42–51.

Rahman, M Taufiq. (2021). *Sosiologi Islam*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

Siagian, Y. R. (2021). Beyond Pluralism: Pendekatan Open Integrity Gerardette Philips sebagai Sebuah Upaya Dialog Pluri-Religius dalam Berteologi Interreligius di Indonesia. *Aradha: Journal of Divinity, Peace and Conflict Studies*, *1*(1), 1–17.

Silverman, D. (2015). *Interpreting Qualitative Data*. Sage Publications.

Sukamto, A., & Pramono, R. (2020). The Roots of Conflicts between Muslims and Christians in Indonesia in 1995–1997. *Transformation*, *37*(3), 208–221.

Truna, D. S., & Zakaria, T. (2021). Prasangka Agama dan Etnik Sebagai Problem bagi Penciptaan Harmoni Sosial di Jawa Barat. *TEMALI : Jurnal Pembangunan Sosial*, *4*(2), 1–26. https://doi.org/https://doi.org/10.18510/jt.2021.xxx

van Klinken, G. (2018). Citizenship and local practices of rule in Indonesia. *Citizenship Studies*, *22*(2), 112–128.