

# Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society

Franklin Hutabarat 

## ABSTRACT

This paper explores the intricate dynamics of religious pluralism and social harmony in Indonesian society. With its diverse religious landscape and multicultural population, Indonesia serves as a fascinating case study to investigate how different religious communities coexist and contribute to societal cohesion. Through a mixed methods approach and an extensive literature review, this study examines the historical, cultural, and socio-political factors that shape religious pluralism in Indonesia. It analyzes the interactions among religious communities, the influence of government policies and regulations, and the role of interfaith dialogue and initiatives. Additionally, the research explores manifestations of social harmony, including successful case studies of interfaith cooperation, social programs fostering unity, and the impact of religious leaders in promoting tolerance. Furthermore, the study critically examines the challenges and conflicts that arise in a religiously diverse society, considering factors such as political and economic influences and legal and policy issues pertaining to religious freedom and minority rights. The findings of this study provide insights and recommendations for policymakers, religious leaders, and society to cultivate understanding, cooperation, and peace amidst diversity.

Submitted: October 04, 2023

Published: November 18, 2023

 10.24018/ejtheology.2023.3.6.125

Asia-Pacific International University,  
Thailand.

\*Corresponding Author:  
email: fhutabarat@apiu.edu

**Keywords:** Diversity, harmony, Indonesia, pluralism.

## 1. INTRODUCTION

Indonesia, the world's largest archipelago nation, is known for its rich religious diversity (Mavridis, 2015). The country has a population of over 270 million people, making it the fourth most populous country in the world. Indonesia recognizes six official religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Mavridis, 2015). Islam is the dominant religion in Indonesia, with approximately 87% of the population identifying as Muslims (Hasyim, 2015). Most Indonesian Muslims practice a moderate form of Islam known as Islam Nusantara, which incorporates local cultural traditions and values. The country has the largest Muslim population in the world (Hasyim, 2015). Christianity is the second-largest religion in Indonesia, comprising around 10% of the population (Sulistiyani *et al.*, 2020).

The majority of Indonesian Christians are Protestants, followed by Catholics. Christianity in Indonesia has a long history, dating back to the arrival of European missionaries during the colonial period (Sulistiyani *et al.*, 2020). The religious diversity in Indonesia has contributed to a vibrant cultural tapestry, with various religious traditions influencing art, architecture, music, and cuisine. However, the country has also faced challenges related to interreligious tensions and occasional outbreaks of violence (Suwartiningsih & Samiyono, 2017). Over the years, efforts have been made to promote religious tolerance, interfaith dialogue, and peaceful coexistence among different religious communities (Suwartiningsih & Samiyono, 2017).



Studying religious pluralism and social harmony is of significant importance for several reasons:

- a) Promoting peaceful coexistence: Understanding religious pluralism and social harmony is crucial for fostering peaceful coexistence among diverse religious communities. By studying the factors that contribute to social harmony, such as interfaith dialogue, cooperation, and mutual respect, it becomes possible to develop strategies and initiatives that promote understanding and reduce conflicts (Arifianto & Santo, 2020).
- b) Protecting human rights: Religious pluralism and social harmony are closely linked to the protection of human rights, including religious freedom and minority rights. By examining the challenges and conflicts that arise in religiously diverse societies, researchers can identify ways to safeguard the rights of individuals belonging to different religious backgrounds and ensure their equal participation in society (Akhmadi, 2019).
- c) Enhancing cultural understanding: Religious diversity often goes hand in hand with cultural diversity. Studying religious pluralism provides insights into different cultural traditions, beliefs, and practices. This understanding helps in fostering cultural empathy, appreciation, and respect among individuals from different religious backgrounds, leading to a more inclusive and tolerant society (Anwar, 2021).
- d) Strengthening social cohesion: Social harmony is essential for building strong and cohesive communities. Research on religious pluralism and social harmony contributes to identifying the factors that facilitate cooperation and unity among diverse religious groups. This knowledge can inform the development of policies, educational programs, and interfaith initiatives that promote social cohesion and create harmonious societal environments (Arifianto & Santo, 2020).
- e) Global relevance: Religious pluralism and social harmony are not limited to specific regions or countries. These topics have global significance as societies around the world become increasingly diverse due to migration, globalization, and the interconnectedness of cultures (Akhmadi, 2019).

## 2. RESEARCH OBJECTIVES

The research objectives of this article are to examine the religious landscape in Indonesia and the coexistence of multiple religions, to analyze the dynamics of religious pluralism and its impact on social harmony in Indonesian society, to identify the challenges and conflicts that arise in navigating religious diversity and their implications for social cohesion, to explore the role of interfaith dialogue, cooperation, and initiatives in promoting social harmony among different religious communities, and to propose strategies and recommendations for fostering religious pluralism and social harmony in Indonesian society.

The central research question for this study is: How does religious pluralism influence social harmony in Indonesian society, and what factors contribute to the successful navigation of religious diversity for fostering social cohesion? By investigating the interplay between religious pluralism and social harmony, the study aims to provide insights into the mechanisms and dynamics that contribute to the harmonious coexistence of diverse religious communities in Indonesia. Additionally, the research seeks to identify the strategies and initiatives that can effectively promote social harmony and peaceful coexistence while addressing the challenges and conflicts that may arise in navigating religious diversity.

## 3. LITERATURE REVIEW

Religious pluralism is a concept that recognizes and acknowledges the coexistence of multiple religious traditions within a society (Lestari, 2020). It emphasizes the acceptance and respect for diverse religious beliefs, practices, and worldviews. In a religiously pluralistic society, individuals have the freedom to choose and practice their religion, and there is a commitment to promoting tolerance, understanding, and peaceful interactions among different religious communities (Lestari, 2020).

There are several theories that seek to explain and interpret religious pluralism. Inclusivism posits that while one particular religion may hold the ultimate truth, other religions contain partial truths or are valid in their own ways. It allows for the possibility of salvation or spiritual fulfillment for adherents of other religions through their connection to the ultimate truth found in their own religious tradition (Supriadi & Malik, 2022). Exclusivism, on the other hand, asserts that only one religion possesses the absolute truth and provides the sole path to salvation or enlightenment. Pluralistic universalism proposes that all religions share common spiritual insights and truths, forming a universal foundation of wisdom (Manese, 2021). It highlights the interconnectedness of different religious traditions and seeks to reconcile their differences by focusing on shared values and commonalities.

Dialogue theory emphasizes the importance of interreligious dialogue and engagement as a means of fostering understanding, respect, and cooperation among different religious communities. It recognizes the value of open and constructive conversations that allow individuals to share their beliefs, learn from one another, and find common ground while respecting their differences. These theories provide frameworks for understanding and navigating religious diversity, shaping discussions on religious tolerance, coexistence, and the promotion of social harmony within pluralistic contexts (Manese, 2021).

The historical context of religious diversity in Indonesia is complex and diverse. The archipelago that is now Indonesia has been a crossroads of various civilizations, trade routes, and cultural interactions for centuries. These historical factors have contributed to the religious diversity that characterizes the country today.

Prior to the arrival of Islam, which became the dominant religion in Indonesia, the region was home to various indigenous beliefs and practices, including animism, ancestor worship, and local polytheistic religions. Hindu and Buddhist influences from Indian traders and travelers began to permeate the archipelago around the first century CE, leaving lasting impacts on art, architecture, and religious practices, particularly on the island of Java (Arifin, 2021). In the 13th century, the spread of Islam to the region, predominantly through trade networks, brought a significant transformation to the religious landscape. Islam gradually gained prominence, particularly in coastal areas, and eventually became the dominant religion across much of the archipelago. However, it adapted and assimilated local customs, beliefs, and traditions, giving rise to a unique form of Islam known as Islam Nusantara or Indonesian Islam (Hasyim, 2015).

European colonialism, which began in the 16th century, further shaped the religious diversity in Indonesia. The Dutch colonization introduced Christianity, primarily in the form of Protestantism and Catholicism, as well as syncretic movements that blended indigenous beliefs with Christian elements (Akhmadi, 2019). The Chinese community, which has played a significant role in Indonesian society, brought Confucianism, Buddhism, and Taoism. Post-independence, Indonesia adopted a principle of religious freedom enshrined in the national constitution. The state recognizes six official religions, ensuring legal protection and rights for followers of these faiths. This policy aims to foster religious pluralism and peaceful coexistence among diverse religious communities (Akhmadi, 2019).

Understanding the historical context of religious diversity in Indonesia provides insights into the complexities and interactions among different religious traditions, contributing to the unique religious landscape that exists in the country today.

Previous studies on religious pluralism and social harmony in Indonesia have explored various dimensions of this complex topic. Scholars and researchers have conducted studies to understand the dynamics, challenges, and factors contributing to religious pluralism and social harmony in Indonesian society.

Some key findings from previous research include the significant role of interreligious dialogue and cooperation in promoting social harmony and fostering understanding among different religious communities (Arifianto & Santo, 2020). These initiatives have been found to build bridges, reduce tensions, and create shared spaces for collaboration and mutual respect. Moreover, studies have highlighted the influential role of religious leaders in promoting religious pluralism and social harmony. Their involvement and support in interfaith initiatives, peace-building efforts, and promoting tolerance have been instrumental in shaping positive attitudes and behaviors among their followers (Arifianto & Santo, 2020). Additionally, researchers have examined the impact of government policies and legal frameworks on religious pluralism and social harmony, assessing the promotion of religious freedom, protection of minority rights, and interfaith initiatives (Budiarta, 2020).

The exploration of social programs and grassroots initiatives aimed at fostering social harmony has revealed their positive contributions to increasing understanding, empathy, and cooperation among diverse religious communities (Suwartiningsih & Samiyono, 2017). Furthermore, studies have addressed the challenges and conflicts that arise in navigating religious diversity, such as interreligious tensions, social discrimination, and sporadic outbreaks of violence. Understanding the underlying factors contributing to such conflicts, including political, economic, and social influences, has guided the development of strategies for conflict resolution and prevention (Anwar, 2021). These previous studies have laid the groundwork for further research and have provided insights that contribute to the formulation of strategies and recommendations for promoting a harmonious and inclusive society in Indonesia.

#### 4. METHODOLOGY

The methodology used employs a literary research approach to investigate the research topic. This method involves conducting a comprehensive review and analysis of existing scholarly literature,

academic articles, books, reports, and other relevant sources related to religious pluralism and social harmony in the context of Indonesian society.

The researcher will begin by conducting a systematic search of academic databases, libraries, and online resources to identify relevant literature. Keywords related to religious pluralism, social harmony, Indonesia, and related terms will be used to ensure a comprehensive search. The identified literature will be carefully evaluated and selected based on its relevance, credibility, and scholarly rigor. The researcher will critically read and analyze the selected sources, extracting key concepts, arguments, and empirical findings related to the research topic.

Thematic analysis will be employed to organize and categorize the information obtained from the literature review. This analysis will identify common themes, patterns, and divergent viewpoints regarding religious pluralism and social harmony in Indonesian society. Throughout the literary research process, proper citation and referencing will be followed to ensure academic integrity and give credit to the authors whose work contributes to the study. By employing a literary research methodology, this study aims to synthesize and analyze existing knowledge, theories, and perspectives on religious pluralism and social harmony in Indonesia. This approach allows for a comprehensive understanding of the topic by drawing on the extensive body of literature available, providing a foundation for further analysis and the formulation of research insights and recommendations.

## 5. SOCIAL HARMONY IN INDONESIAN SOCIETY

Case studies illustrating successful interfaith cooperation in Indonesia showcase inspiring examples of communities coming together to promote understanding, respect, and unity among different religious groups. One notable case is the Friendship Church and Nurul Huda Mosque in Yogyakarta (Nuriz & Awang, 2018). In an unprecedented move, the church and mosque decided to share the same compound, demonstrating a powerful symbol of interfaith cooperation. The two communities hold joint worship services and religious activities, fostering relationships and breaking down barriers between Christians and Muslims. This initiative has not only built strong bonds among the congregants but has also become a model for interfaith collaboration in other parts of the country. Another remarkable case is the “Pondok Pesantren for All” program in West Java, which promotes inclusivity and interfaith understanding within Islamic boarding schools (pesantren). The program invites students from diverse religious backgrounds to study and live in the pesantren, promoting dialogue, tolerance, and respect among students of different faiths (Nuriz & Awang, 2018). Through these case studies, it is evident that successful interfaith cooperation in Indonesia serves as a beacon of hope, showcasing the power of shared values and collaboration in fostering social harmony.

Examples of social programs fostering unity among religious communities in Indonesia demonstrate the commitment to interfaith collaboration and the promotion of social harmony. One such program is the “Kampung Lentera” initiative in Jakarta (Manese, 2021). This program brings together residents from different religious backgrounds to participate in community development activities, such as improving infrastructure, creating green spaces, and organizing cultural events. Through joint efforts, individuals from various religious communities engage in dialogue, build relationships, and work towards common goals, fostering unity and understanding. Another notable example is the “Rumah Kita Bersama” (Our Shared Home) project, which aims to address the housing needs of families affected by natural disasters. The project constructs housing complexes where residents from different religious backgrounds are intentionally mixed, promoting interreligious coexistence and creating opportunities for dialogue and collaboration. By living together, sharing common spaces, and participating in community activities, residents develop bonds and cultivate a sense of shared responsibility and empathy (Manese, 2021). These social programs provide tangible examples of how collaboration and shared efforts can bridge religious divides and promote unity among diverse communities in Indonesia.

Religious leaders in Indonesia play a crucial role in promoting social harmony by advocating for tolerance, understanding, and peaceful coexistence among different religious communities (Supriadi & Malik, 2022). Their influence extends beyond their respective congregations, as they often serve as role models and trusted figures in society. Through their sermons, teachings, and public statements, religious leaders emphasize the importance of respecting and appreciating diversity, fostering empathy, and promoting dialogue. They actively engage in interfaith dialogue initiatives, participating in forums, conferences, and events where they share their perspectives and build relationships with leaders from other faith traditions (Supriadi & Malik, 2022). By actively promoting interreligious cooperation, religious leaders serve as catalysts for building bridges between communities, dispelling stereotypes, and addressing misconceptions. They also encourage their followers to actively contribute to the well-being of society through acts of kindness, community service, and cooperation across religious



boundaries. By utilizing their moral authority and influence, religious leaders in Indonesia inspire their communities to embrace religious tolerance, creating an environment where social harmony can thrive.

The impact of social media and technology on religious tolerance in Indonesia is multifaceted. On one hand, social media platforms and digital technology have provided opportunities for individuals from diverse religious backgrounds to connect, share experiences, and promote interfaith dialogue (Nurman *et al.*, 2022). Online communities and discussion groups allow people to engage in conversations that transcend physical boundaries, enabling them to learn about different faith traditions, challenge stereotypes, and foster understanding. Social media platforms can also be effective tools for disseminating messages of peace, tolerance, and religious harmony, amplifying the voices of religious leaders and organizations that advocate for interfaith cooperation (Nurman *et al.*, 2022).

However, the impact of social media and technology on religious tolerance is not without challenges. Online spaces can be breeding grounds for misinformation, hate speech, and the spread of extremist views (Akhmadi, 2019). The anonymity and echo chamber effect of social media can amplify divisive rhetoric, leading to the polarization of religious communities. False information, rumors, and biased narratives can easily spread, fueling mistrust and animosity among different religious groups (Akhmadi, 2019). Furthermore, social media algorithms that prioritize engaging content can contribute to the creation of echo chambers, where individuals are only exposed to like-minded perspectives, further entrenching existing biases and hindering dialogue.

To mitigate these challenges, it is crucial to promote responsible use of social media and technology. Media literacy programs can educate individuals on critically analyzing and evaluating information, encouraging them to seek diverse viewpoints and question sources. Interfaith organizations and religious leaders can actively engage in online discussions, sharing messages of tolerance, promoting respectful dialogue, and countering misinformation. Collaboration between social media platforms, civil society organizations, and religious communities can help develop guidelines and policies to address hate speech and extremist content and promote positive interactions.

## 6. CHALLENGES AND CONFLICTS

Religious tensions and conflicts have occasionally emerged in Indonesia due to a variety of factors. One significant factor is the diverse religious landscape of the country, where different religious communities coexist in close proximity (Sari & Ningtias, 2021). Differences in religious beliefs, practices, and cultural traditions can sometimes lead to misunderstandings and conflicts. Disputes over places of worship, conversion issues, and competing interpretations of religious teachings have been sources of tension (Dong *et al.*, 2019).

Another factor contributing to religious tensions is the politicization of religion. In some instances, politicians and interest groups exploit religious identity for political gain, exacerbating divisions and creating a climate of intolerance (Arifin, 2021). This manipulation of religion for political purposes can deepen mistrust and contribute to interreligious conflicts (Arifianto & Santo, 2020).

Additionally, socioeconomic disparities and unequal access to resources can intersect with religious identities, leading to tensions and conflicts. Economic competition, land disputes, and social inequalities can become intertwined with religious affiliations, amplifying existing tensions and creating fertile ground for conflict (Ulfaturrohmaturirin, 2021).

While the majority of Indonesians embrace religious diversity and promote tolerance, there are instances where extremist ideologies and radical groups have emerged. These fringe elements can promote hatred, discrimination, and violence, posing a threat to social harmony and religious coexistence (Hasyim, 2015).

Addressing religious tensions and conflicts requires efforts from various stakeholders, including government institutions, religious leaders, civil society organizations, and communities. Promoting interfaith dialogue, fostering mutual understanding, and ensuring the protection of religious freedom and minority rights are crucial steps towards resolving religious conflicts (Ulfaturrohmaturirin, 2021). Building strong social networks, promoting inclusive education, and addressing socioeconomic disparities can also contribute to reducing religious tensions and promoting social cohesion.

Despite occasional tensions, the majority of Indonesians continue to value religious diversity and strive for peaceful coexistence. Efforts to foster understanding, promote dialogue, and address the root causes of conflicts are essential for maintaining social harmony and building a society that respects and celebrates religious diversity (Rezki *et al.*, 2022).

The Indonesian constitution guarantees freedom of religion in Article 29, which states that “the state guarantees all persons the freedom of worship, each according to his/her own religion or belief”. However, the implementation of these guarantees can be erratic and inconsistent. This is largely due to the controversial Blasphemy Law (Article 156a of the Indonesian Penal Code) and the 2008 Joint Ministerial Decree on Houses of Worship. The Blasphemy Law, under the pretext of maintaining

religious harmony, is often used to criminalize deviations from the central tenets of the six officially recognized religions, disproportionately affecting minority religious groups (Budiarta, 2020).

The 2008 Joint Ministerial Decree has added further complications. The Decree requires religious groups to obtain the signatures of at least 60 local residents and approval from the local religious affairs office to build a house of worship. In practice, this policy is often exploited by majority groups to block the construction of minority houses of worship, triggering interreligious tensions and conflicts (Budiarta, 2020).

Additionally, Ahmadiyya and Shia Muslims, unrecognized by the state, face systemic discrimination. In some regions, local regulations ban or severely restrict the practice of these sects, forcing them to practice their faith clandestinely and live in constant fear of persecution (Arifianto & Santo, 2020).

Indonesia also grapples with societal prejudices and violence against religious minorities, often exacerbated by political factors. Religious minority groups face mob violence, forced conversion, and social discrimination, with the state frequently failing to adequately protect their rights or punish perpetrators (Nurman *et al.*, 2022).

## 7. FACTORS PROMOTING SOCIAL HARMONY

Education and interfaith dialogue stand as essential tools for fostering understanding and tolerance among different religious communities in Indonesia, a diverse nation with a complex tapestry of beliefs (Sari & Ningtias, 2021).

Education, as a transformative tool, can play a pivotal role in dismantling prejudices and stereotypes about religious minorities. Schools should actively promote curriculums that highlight Indonesia's religious diversity and the value of mutual respect and understanding (Arifianto & Santo, 2020). This could involve educating students about the central tenets of all recognized religions and sects in Indonesia, including those outside the official six. The inclusion of diverse religious histories, practices, and contributions in the educational curriculum can significantly enhance mutual respect and reduce misconceptions. Educational institutions should also implement policies that protect students from religious discrimination, fostering a safe and inclusive environment for all (Arifianto & Santo, 2020).

Interfaith dialogue, on the other hand, serves as a platform for open and respectful conversation among different religious groups. These dialogues can facilitate the exchange of ideas, foster mutual understanding, and promote peaceful coexistence. In Indonesia, interfaith dialogues can be organized at various levels, from community-based interactions to national forums (Nurman *et al.*, 2022). They should encourage the participation of religious leaders, academics, and members of the community to represent the broad spectrum of religious life in the country.

In interfaith dialogues, it is crucial to promote a narrative of common citizenship and shared values rather than emphasizing differences. These dialogues can also address shared concerns, such as poverty, environmental sustainability, and social justice, highlighting that cooperation across religious lines can bring about societal progress (Suwartiningsih & Samiyono, 2017).

Moreover, engaging youth in these dialogues is crucial. Young people, being more open to new perspectives and ideas, can become ambassadors of tolerance and coexistence in their communities. Initiatives like interfaith youth camps, exchange programs, and collaborative social projects can provide them with experiences of constructive interfaith engagement (Nurman *et al.*, 2022).

Indonesia has undertaken several initiatives aimed at promoting religious tolerance and diversity. These initiatives are crucial for maintaining harmony in a country where religious conflicts have historically caused tension and violence.

One such initiative is the establishment of the Ministry of Religious Affairs (MORA), which plays a key role in shaping policies related to religious affairs, promoting interfaith dialogues, and ensuring religious education in schools represents Indonesia's diverse religious landscape. MORA has worked extensively to provide a platform for discourse and to develop policy guidelines that foster a climate of religious acceptance and mutual respect (Tungkagi & Adlin Sila, 2022).

The Indonesian government has also launched the National Unity and Political Policy, overseen by the Ministry of Home Affairs. This policy focuses on strengthening harmony, unity, and the integrity of the nation across religious and ethnic lines. It includes efforts to manage potential conflicts and strives to ensure that all religious and ethnic communities have equal access to political, social, and economic opportunities (Nurman *et al.*, 2022).

In 2017, the government launched the "Indonesia's Religious Moderation" initiative, which aims to promote a more moderate and inclusive understanding of religion. This program focuses on encouraging tolerance and combating extremism through various mediums like seminars, dialogues, and public campaigns (Manese, 2021).

Furthermore, the Indonesian government has been increasingly involved in facilitating and endorsing interfaith dialogues at various levels. The President has often used public speeches to emphasize

the importance of religious tolerance and unity in diversity, encouraging citizens to respect all religions (Manese, 2021).

## 8. CONCLUSION

In conclusion, this paper has offered an in-depth exploration of the complex dynamics of religious pluralism and social harmony in Indonesia. The richness of Indonesia's religious and cultural diversity, juxtaposed with the challenges of religious intolerance and social conflict, presents a compelling context for this analysis.

We have observed that while the Indonesian constitution upholds the principles of religious freedom and diversity, implementation remains inconsistent due to certain policies and societal pressures, often leading to the marginalization of minority religious groups. However, it is also evident that the Indonesian government has undertaken a number of initiatives aimed at promoting religious tolerance and social harmony, even though more comprehensive efforts and legislative reforms are required for these initiatives to have a broader and more lasting impact.

This research has underscored the significant role played by education and interfaith dialogue in fostering mutual understanding and respect among Indonesia's diverse religious communities. By incorporating a more inclusive representation of religious beliefs in educational curricula and promoting platforms for open interfaith dialogue, a culture of acceptance and understanding can be nurtured.

Further, the study has illuminated the commendable work being done by grassroots initiatives, community engagements, and civil society organizations. Their efforts, despite facing resource limitations and social challenges, have been instrumental in promoting social harmony at local and national levels.

Indonesia, with its motto 'Bhinneka Tunggal Ika' (Unity in Diversity), has a rich tradition of pluralism. The findings from this paper suggest that embracing this spirit of unity in diversity through consistent policy actions, community engagement, and educational reforms is key to realizing a more harmonious, inclusive, and tolerant Indonesian society.

Navigating the landscape of religious pluralism and social harmony in Indonesia is indeed a complex task, requiring concerted efforts from all sections of society. This research concludes with a hopeful note that Indonesia's religious and cultural diversity if navigated with respect, understanding, and openness, can become a strength rather than a source of division. Future research could focus on exploring the potential of specific policy measures, educational reforms, and grassroots initiatives to further enhance religious tolerance and social harmony in the country.

## REFERENCES

- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia [Religious Moderation in Indonesia's Diversity]. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Anwar, K. (2021). Pancasila village, multicultural education and moderation of diversity in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 223–234. <https://doi.org/10.31538/nzh.v4i2.1238>.
- Arifianto, Y. A., & Santo, J. C. (2020). Tinjauan Trilogi Kerukunan Umat Beragama Berdasarkan Perspektif Iman Kristen [Review of the Trilogy of religious harmony based on the perspective of Christian faith]. *Angelion: Jurnal Teologi Dan Pendidikan Kristen*, 1(1), 1–14. <https://doi.org/10.38189/jan.v1i1.38>.
- Arifin, A. Z. (2021). Implementasi Toleransi Umat Beragama : Telaah Hubungan Islam dan Kristen di Durensewu Pasuruan Jawa Timur [Implementation of Religious Tolerance: Study of Islamic and Christian relations in Durensewu Pasuruan, East Java]. *Satya Widya: Jurnal Studi Agama*, 4(1), 81–95. <https://doi.org/10.33363/swjsa.v4i1.472>.
- Budiarta, I. N. P. (2020). The legal pluralism in law education in Indonesia. *Journal of Advanced Research in Law and Economics*, 11(3), 1–5. <https://doi.org/10.22225/scj.4.1.2635.1-5>.
- Dong, H., Zhang, J., & Cirillo, C. (2019). Exploring, understanding, and modeling the reciprocal relation between leisure and subjective well-being. *Transportation Research Part A: Policy and Practice*, 130(1), 813–824. <https://doi.org/10.1016/j.tra.2019.10.009>.
- Hasyim, S. (2015). Majelis Ulama Indonesia and pluralism in Indonesia [Indonesian Ulema Council and pluralism in Indonesia]. *Philosophy and Social Criticism*, 41(4–5), 487–495. <https://doi.org/10.1177/0191453714566547>.
- Lestari, J. (2020). Religious Pluralism in Indonesia: Challenges and opportunities for national unity. *Al-Adyan: Journal of Religious Studies*, 1(1), 12–35.
- Manese, R. M. (2021). Pembatasan Kebebasan Beragama Dan Berkeyakinan Di Indonesia Serta Implikasinya [Restrictions on freedom of religion and belief in Indonesia and their implications]. *Societas Dei: Jurnal Agama Dan Masyarakat*, 8(1), 1–23. <https://doi.org/10.33550/sd.v8i1.209>.
- Mavridis, D. (2015). Ethnic diversity and social capital in Indonesia. *World Development*, 67, 376–395. <https://doi.org/10.1016/j.worlddev.2014.10.028>.
- Nuriz, M. A. F., & Awang, J. (2018). The post of Pluralism: Religious Pluralism in the practical areas of Indonesia. *Kalimah*, 16(2), 231–250. <https://doi.org/10.21111/klm.v16i2.2868>.
- Nurman, Yusriadi, Y., & Hamim, S. (2022). Development of Pluralism education in Indonesia: A qualitative study. *Journal of Ethnic and Cultural Studies*, 9(3), 106–120. <https://doi.org/10.29333/ejecs/1207>.
- Rezkie, F., Abidin, S., & Muary, R. (2022). Analisis framing “Zero tolerance” Pada film Indonesia: Diversity under threat di youtube DW documentary. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 4(4), 2201–2211. <https://doi.org/10.34007/jehss.v4i4.1034>.

- Sari, E. S., & Ningtias, R. K. (2021). Konsep Pluralisme Pendidikan Islam di Indonesia dalam Perspektif Abdurrahman Wahid (Gus Dur) [The concept of Pluralism in Islamic education in Indonesia from the perspective of Abdurrahman Wahid (Gus Dur)]. *Awwaliyah: Jurnal PGMI*, 4(2), 21–39.
- Sulistiyani, H. D., Rahardjo, T., & Rahmijati, L. R. (2020). The social harmony of local religious groups. *Informasi*, 50(1), 85–96. <https://doi.org/10.21831/informasi.v50i1.30169>.
- Supriadi, M. N., & Malik, M. (2022). Perdamaian Dalam Konteks Pluralitas Indonesia: Sebuah Analisis Etis-Teologis [Peace in the context of Indonesian Plurality: An ethical-theological analysis]. *SESAT: Jurnal Teologi Dan Pendidikan Kristen*, 3(2), 161–173. <https://doi.org/10.53687/sjtpk.v3i2.78>.
- Suwartiningsih, S., & Samiyono, D. (2017). Kearifan Lokal Masyarakat Nias dalam Mempertahankan Harmoni Sosial [Local wisdom of the Nias community in maintaining social harmony]. *Societas Dei: Jurnal Agama Dan Masyarakat*, 1(1), 235–267. <https://doi.org/10.33550/sd.v1i1.53>.
- Tungkagi, D., & Adlin Sila, M. (2022). Baku tolong, torang samua basudara: modal sosial dan titik temu dalam mengelola keragaman etnoreligius di wilayah transmigrasi dumoga, sulawesi utara [Helping each other, we are all related: social capital and common ground in managing ethnoreligious diversity in the Dumoga transmigration area, North Sulawesi]. *Harmoni*, 21(1), 1–22. <https://doi.org/10.32488/harmoni.v21i1.608>.
- Ulfaturrohmatiririn, Z. (2021). Managing plurality to boost harmony among religious adherents in indonesia. *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, 21(2), 137–146. <https://doi.org/10.14421/aplikasia.v21i2.2550>.