

## INTER-RELIGIOUS EDUCATION IN THE QUR'AN: THE VALUES ANALYSIS OF INTER-RELIGIOUS EDUCATION IN THE QUR'AN

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### ABSTRACT

According to the Qur'an, this study concludes that inter-religious education is education with *an anthropocentric* orientation based on equality, togetherness, and justice in a democratic world with a pluralistic society. Humans are expected to carry out their functions with the values of tolerance, dialogue, cooperation, and brotherhood. This is in line with what is commanded by God in the Qur'an. Research and data analysis in this study uses qualitative-exploratory methods. In contrast, the approach used is philosophical-normative, meaning that it tries to dive to obtain actual activities that are rarely known and discussed. As a result, the Qur'an contains the values of inter-religious education, namely: musyawarah (QS 3: 159), al-musawah (QS 4: 58), al-'adl (QS 5: 8, QS 16: 90), al-ta'aruf (QS 49: 13), al-ta'awun (QS 5: 2), hablum min an-nās (QS 4: 36), tasāmuh (QS 2: 256, QS 10: 99, QS 5: 48) and rahmatan lil 'ālamīn (QS 21: 107).

**Keyword:** Inter-religious education, Anthropocentric, Democratic

### INTRODUCTION

In the last five years, the number of human rights violations related to freedom of religion and belief in Indonesia is still high. The SETARA Institute reported 180 violations of religious freedom in 2020. This is lower than in 2019, with 200 violations. However, acts related to religious liberty increased from 327 breaches in 2019 to 422 breaches. Even the United States also highlighted the problem in a 2020 report. All these events show that mutual respect for differences has yet to be implemented in Indonesia's pluralistic society.

Education as a socialization agent should be a means to break the circle of SARA conflict from the student environment from an early age. Religious education is one of the lessons of great responsibility in this context. The irony is that the condition of religious education generally cannot be an example of pluralist character-building. Still, it also cannot be said to lead to an extreme attitude. Although there may still be educators who consciously or unconsciously plant seeds of hatred in students.

People who follow various religions should receive a solid religious education emphasizing moral and ethical values as the first positive step towards better mutual understanding and cooperation among all believers. All religious communities must unite and help each other to promote and establish appropriate and systematic religious education regarding a particular religion and the points of all religious teachings that will provide insight and insight into the nature of higher spiritual values in life, especially moral-ethical values.

Such measures are expected to help reduce or eliminate violent religious fanaticism and hereditary prejudice, the culprits of religious strife. The jargon of grace for all nature no longer shows its significant role. This may be because various political, economic, cultural, and other interests have contaminated the spiritual understanding. One of the efforts to reconstruct this religious

understanding is to preserve inclusive, pluralist theological values in religious education. This makes formulating inter-religious education important in grounding pluralist ideology in the current learning system.

The paradigm of religious education, which is still limited *to knowing, doing, and being*, must be directed to *live together*. Religious education is expected to be a strategic vehicle to form intellectual, moral, presentative, and noble personalities so that education in the future is momentum in building and developing the quality of human resources based on the strength of faith and piety. Humans, with their function as social beings, must be able to create Islamic human values in the life of their society (Abdul Munir Mulkhan, 1993). These values include brotherhood (*ukhuwah Islamiyah*), peace (*Islah*), compassion (*Rahmat*), kindness (*ihsan*), tolerance (*tasamuh*), and forgiveness (*afwan*).

Inter-religious education is not intended to replace existing religious education but as enrichment. Enrichment, in this case, is not only in learning methods that lead to students' openness but in a framework that is very useful for realizing educational goals that further strengthen human aspects more consistently. Research on inter-religious education is expected to be one of Indonesia's cultural strategies for maintaining a diverse life together. As an artistic strategy, among others, it can be seen from the basic idea of humanity, formulated from treasures familiar to all citizens. It has been studied seriously to produce fundamental formulations for developing religious education oriented toward the nation's maturation.

## RESULTS OF DISCUSSION

Education is a process of maturing humans into whole people. The entire person encompasses all dimensions of human life: physical, psychic, mental/moral, spiritual, and religious. Education can occur formally in schools, informally in educational and training institutions, and non-formally in families. Religious education in schools is one of the efforts to mature humans in the spiritual-religious dimension. The emergence of this inter-religious education model is an effort to create welfare in the life of the nation and state. This is because the education model can answer the needs of a religious education model open to changes and diversity of society with sources of ideas from Indonesia's religious and cultural treasures.

Education is a reciprocal process of each person's adjustment to society, friends, and the universe (Suripto, 2017). Based on cognitive, affective, and attitudinal aspects of religious education, Mohamad Yusuf and Carl Sterkens distinguished religious education into mono-religious, multi-religious, and inter-religious (Carl Sterkens, 2001). According to Achmad Munjid, there are three models in studying religions, namely: a) Monoreligious is a model of religious studies that only studies the religion adhered to; b) Multireligious is a model of religious studies that not only studies religions adhered to; but also other religions; c) Inter-religious, which is a model of religious studies that emphasizes aspects of dialogue between religious people (Ahmad Munjid, 2014). Inter-religious education focuses on communication between adherents of different religions. This model seeks to reveal the uniqueness of each religious tradition and, at the same time, also to evaluate religious plurality in a positive context. Effectively, the Inter-religious model aims to establish effective communication between one religious tradition and another. Communication is the most crucial

element in the Inter-religious model. In terms of attitude, this model aims to foster an open attitude in accepting and dialoguing with other religions. In dialogue, each learner learns to adopt the perspective of their religious tradition. In constructed dialogues, students discuss their religion and other religions through multiple perspectives (Carl Sterkens).

Inter-religious education emphasizes aspects of dialogue between religious people by originating from good values that exist in various spiritual teachings and experiences. This education aims to foster and develop an attitude of acknowledging, accepting, and appreciating diversity with the principles of democracy, equality, and justice.

Multireligious and Inter-religious education is important, enlightening, essential, and fundamental for the continuity of socio-cultural association or human interaction. The vitality of socio-cultural sustainability can only run well, safely, beautifully, and creatively if the supporting community provides space and tolerance for pluralism (Mahathir Muhammad Iqbal, 2014).

Finally, inter-religious education is considered necessary for people in Indonesia because of the many SARA-based disputes and disputes that can threaten the integrity and unity of the nation. One of the efforts to create conducive conditions for the harmony of all Indonesian people is to educate students to be children who have an inclusive attitude and are open to each other regarding differences. It is time for all elements of the nation to design religious life based on inclusivity and humanity. It is in this context that inter-religious education becomes very strategically positioned because with inter-religious education, it is expected that there is a self-awareness of followers of certain religions who study seriously the traditions of other faiths, not in the spirit of proving the mistakes of other religions, but to empathically dive into those traditions from within and benefit from them.

### **Inter-Religious Concept in the Qur'an.**

Islam is *rahmatan lil alamin*, a religion that is *syamil-mutakamil* (complete and comprehensive), regulating human life in all its aspects, both personal affairs and society and state. Therefore, all aspects of life must have been discussed and sanctioned in it, both explicitly and implicitly. This concept consists of:

#### **1. Attitude of tolerance.**

Islam offers a conception of tolerance in response to the existence and diversity of cultures, tribes, nations, languages, and religions. Even tolerance is characteristic of Islam itself as *al-hanifiyah as-samhah*. This offer is a solution to the diversity that cannot be separated from human life. One part of human rights is the freedom to determine one's religion. Islam guarantees the freedom of everyone to choose their religion. One indicator of religious freedom is the recognition of all religions, binding its adherents in action (1998).

Etymologically, tolerance comes from the words *tolerance* and *toleration*. *Tolerance* means a person's readiness to accept the beliefs or habits of others different from him. At the same time, *toleration* is the acceptance of other people's religions that differ from theirs (Ashraf 'Abd al-Wahhab, 2006). Terminologically, tolerance is the attitude of allowing the beliefs, thoughts, and actions, even if they differ from their opinions, without coercion to change the views of others or attempts to hinder the implementation of other opinions. It is taken from the root word *tolerate*, meaning to allow something to happen or be done without objecting (Merriam Webster, 1976).

Tolerance, which comes from the Latin *tolerantia*, means leniency, meekness, lightness, and patience (Hornby AS, 1995). In comparison, the word tolerance in Arabic is called the word *tasamuh* (Osman Raliby, 1982). Etymologically, the word *tasamuh* originates from *samaha*, which means *jada* (doing excellent or easy sharing). The word *tasamuh* has the meaning of *al-tasahul* (giving ease). Terminologically, the word *tasamuh* means *qabul al-akhar* (an attitude of accepting the presence of others). So, it can be concluded that tolerance (*tasamuh*) is respecting and respecting the beliefs or beliefs or cultures and cultures of a person or other group patiently and consciously. Tolerance does not mean justifying the opinions or views of others but rather respecting and respecting the human rights that exist in others, even if they differ from their ideas.

The mission of Islam is to spread love to all corners of nature (Abu Yasid, 2004). Indeed, several verses of the Qur'an explicitly explain that differences are *inevitable* and are the will of Allah. God is not incapable of uniting different people, but God does not want it. It is intended that humans compete for goodness. The denial of coercion and coercion is evidence of the recognition of freedom of choice.

Therefore, Muslims can't be forced to eliminate such differences. Islam presents and teaches togetherness in otherness and upholds brotherhood (*al-ukhuwah*) among others. Then, there is no reason to live hostile to each other. But what exists is an attitude of affection between human beings to form a community order that works together and helps each other based on love; then, there will be a sense of security on the face of the earth. The concept of *ta'aruf* can be realized by developing an attitude of tolerance between human beings, mutual respect, and respect. With patience, brotherhood, unity, and togetherness will be learned.

The application of the values of tolerance has been exemplified by the Prophet Muhammad SAW. History has recorded how the Prophet has shown patience by promoting peace to several religious, tribal, and racial communities in Medina and outside Medina, even towards non-Muslims, even though the Prophet still invited them to be responsible for guarding the city of Medina. This event is known as the Hudaibiyah agreement, which was encouraged by the spirit of tolerance. This happened when the Prophet was about to perform Hajj but was always hindered by the polytheists.

The shahabat also follows this. Umar, for example, once saw a blind Jew begging, then Umar drove him to Baitul Mal and told the Shahabat to meet his needs. Therefore, cultivating tolerance material in education is essential and must receive special attention. Because this material can directly impact students when interacting in the environment and community life.

## 2. Dialogue comes first.

Islam is one of the religions with the most followers in Indonesia and even the world. Suppose it is associated with this country's changing times of plurality or diversity. In that case, Islam highly upholds plurality because plurality is Sunnatullah, and we must respect its existence. But not many people think that diversity is Sunnatullah; some religious groups only consider their group the most right and blame others. For this reason, Islam provides a place to be managed and studied correctly so there are no divisions and unwanted things, namely by dialogue.

Interreligious dialogue and communication are necessary, not to mention the needs that all religious communities must carry out to eliminate suspicion *suudzan*, and establish harmonious relations between fellow religious people. The religion of Islam is very open and

always open to dialogue with fellow religious people, as exemplified by the Prophet Muhammad in the Madinah period; the dialogue built by the Prophet Muhammad with the people of Medina then gave birth to a very famous agreement, namely the "Medina Charter."

If there is a dispute between one another, Islam does not necessarily call for a struggle of forces to solve a problem, but it offers a path of peace through dialogue (M. Quraish Shihab, 2017). The principal capital of Indonesian society in knitting tolerance in religious life is *the sentence of saw*, namely Pancasila, especially the first precept. Wahbah Az-Zuhaili said *the sawa sentence* is fair, middle, and equal, not disputed between many parties. So, the invitation to turn to *the sawa sentence* is fair. Because it is an impartial invitation to one particular religion or teaching; instead, it is an invitation that all parties can accept. Herein lies the justice *of the sentence sawa*'.

Regarding the ethics of dialogue, Husayn al-'Assal gave the rules of the game of conversation. It can't be perfunctory, and strategies and methods exist. With a good strategy, the dialogue will bring someone to a point of togetherness and beautiful understanding. Among the strategies of good dialogue are: *first*, there should be no sense of wanting to win alone; *second*, not to consider oneself superior and others inferior; *Third*, always pay attention to ethics and norms of manners.

### 3. The Spirit of Mutual Cooperation

Humans are social beings who cannot live without the help of others; as social beings, we should be sensitive to everything that happens around us. Humans are part of society. Therefore, we must be able to be friendly with all community members. Not only that but social care attitudes must also be embedded in us.

Social care can give rise to an attitude of responsibility in a person. By having a sense of responsibility, it is hoped that it can be a provision in people's lives. Helping each other and developing a tolerant attitude can create harmony in society. Otherness is not the reason for division and hostility, but differentiation will reinforce each other if addressed wisely and wisely. Cultural diversity and customs must be used as the primary capital to build a solid community construction.

Similarly, in social life, if these differences are managed and arranged correctly, it will produce a society that has a substantial and resilient civilization. If not, it will become a source of conflict and a frightening scourge. Therefore, Islam offers a concept of mutual aid and help.

Help that can lead people, whether as individuals or groups, to a strong society within the framework of unity and togetherness is permissible to help. On the other hand, help that leads people into a divorced society and causes hostility is forbidden.

### 4. Establish Fraternity.

Islam has known the term *ukhuwah Islamiyah*, which also contains the meaning of *ukhuwah insaniyah* and *ukhuwah wathaniyah*. *Ukhuwah insaniyah* deals with the universal human brotherhood without prejudice to ethnicity, race, nation, religion, and other aspects of specificity. At the same time, *ukhuwah wathaniyah* relates to brotherhood bound by nationalism/nationality without distinguishing religion, race, customs, and other specificity elements (Wahyudin, 2008).

Indeed, the brotherhood that Islam wants is not only between fellow Muslims (*ukhuwah islamiyah*) but also between sects. Furthermore, Islam calls for universal brotherhood among

human beings (*ukhuwah insaniyah*) and *ukhuwah wathaniyah*. *Ukhuwah Islamiyah* ensures good relations between one believer and another without discrimination and betrayal. Regarding *ukhuwah Islamiyah*, Quraish Shihab explains that the use of the word *innama* in QS 49:10 is in the context of this explanation of "brotherhood between believers," implying that all parties have known for sure that believers are brothers so that there should not be things that disturb the brotherhood from any party. While the use of the word *ikhwah* in the verse means "the same." Equality in lineage results in brotherhood and equality in any nature or form, meaning that brotherly relations between Muslims must be as close as they are between brothers and sisters. This form of *ukhuwah* is not limited by region, nationality, or race because all Muslims worldwide are brothers and sisters.

*Ukhuwah insaniyah* is a brotherhood among humanity. *This ukhuwah* entrusts the existence of a harmonious relationship between one person and another regardless of ethnicity, race, class, belief, creed, skin color, and language. Human beings have the motivation to create a climate of true brotherhood and develop based on a universal sense of humanity. All people in the world are brothers.

Meanwhile, *ukhuwah wathaniyah* ensured the existence of good diplomatic relations between countries. Diplomatic ties that are built cover political and economic aspects and touch social, cultural, and security aspects. Fraternity is a universal value that all humanity always aspires to. A brotherhood that is sincerely established will foster mutual love and belonging. From there came concern and cooperation, giving birth to a solid unity.

### **Characteristics of Inter-Religious Education in the Qur'an**

The characteristics of Inter-Religious Education include education that is principled on democracy, equality, and justice. This characteristic seems to be in line with the government's program to realize the "independence" of education, especially for the nation's children, as stipulated in Law of the Republic of Indonesia Number 23 of 2002 concerning child protection, article 9 paragraph 1 which states "Every child has the right to receive education and instruction in the context of his personal development and level of intelligence per his interests and talents."

Education that is oriented towards humanity, togetherness, and peace to develop the principles of democracy, equality, and justice in community life, especially in heterogeneous Indonesian society, a universal life orientation is needed. Among the ubiquitous exposures of life are humanity, togetherness, and peace. This universal life orientation is an orientation point for multicultural education. Thus, Inter-Religious Education opposes the existence of life practices that tarnish human values, togetherness, and peace, such as violence, hostility, conflict, and individualism.

From the brief description of the characteristics of Inter-Religious Education above, Inter-Religious values are compatible with an Islamic perspective; in this case, it is sourced from the Qur'an.



## Characteristics of Inter-Religious Education in the Qur'an

No	Characteristic	Inter-Religious Values Islamic perspective	Surah and Verse
1	Principled on democracy, equality, and justice	<i>Musyawah, al-Musawah and al-'Adl</i>	82/ 3, 6/1, 6/70, 6/150, 6/152, 6/155, 4/3, 4/58, 4/129, 4/135, 5/8, 5/95, 5/106, 7/159, 7/181, 27/60, 2/48, 2/123, 2/282, 16/76, 16/90, 49/9, 65/2, 4/3, 60/8, 49/9, 5/42, 2/282, 72/14, 72/15, 33/5, 3/18, 3/21, 4/127, 4/135, 5/8, 6/152, 7/29, 10/4, 10/47, 10/54, 11/85, 21/47, 55/9, 57/25, 83/3, 17/35, 26/182, 18/105, 7/8, 55/7, 55/8, 55/9, 15/19, 6/152, 7/85, 11/84, 11/85, 42/17, 57/25, 7/9, 7/48, 23/102, 23/103, 21/47, 101/6, 101/8, 4/107, 4/109, 11/32, 11/74, 40/4, 40/5, 40/35, 40/56, 40/69, 22/3, 22/8, 22/68, 16/111, 16/125, 58/1, 29/46, 7/ 71, 18/54, 18/56, 31/20, 6/25, 6/121, 13/13, 42/35, 8/6, 43/58, 2/197, 2/76, 2/150, 2/158, 2/189, 2/196, 2/197, 2/258, 3/20, 3/61, 3/66, 3/73, 3/97, 6/80, 6/83, 6/149, 42/15, 42/16, 9/3, 9/19, 22/28, 28/27, 4/165, 45/25
2	Oriented towards humanity and togetherness	<i>Al-Ta'aruf, Al-Ta'awun and Hablum Min An-Nas</i>	2/76, 2/150, 2/158, 2/189, 2/196, 2/197, 2/258, 3/20, 3/61, 3/66, 3/73, 3/97, 6/80, 6/83, 6/149, 42/15, 42/16, 9/3, 9/19, 22/28, 28/27, 4/165, 45/25
3	Develop an attitude acknowledging, accepting, and appreciating diversity	<i>tasamuh and rahmatan lil 'alamin</i>	2/256, 10/40, 10/41, 109/6, 109/99

From the table above, it can be said that Inter-Religious Education is a process of transformation and internalization of the fundamental values and ideals of Islamic teachings that seek to concentrate aspects of human differences and disparities in its broad context as a sunnatullah that must be accepted wisely and freely in human reality that is plural in all its dimensions to realize a just life order.

The characteristics of inter-religious education in the Qur'an include;

### **1. Education that Promotes Dialogue**

Different religions, creeds, and religious sects are an entity that cannot be separated from this country. Apart from being a plural nation, diversity is also a binder for different ethnic and religious nations within the frame of *Bhinneka Tunggal Ika*. But what needs to be realized together is that this diversity is not a problem that must be tolerated but needs to be maintained and cared for because if there is no awareness between religious believers, it can cause sparks in the chaff that can ignite conflict. Of course, in this case, religion will hurt its adherents because of absurd disputes (Nurcholis Majid and A.W. Widjaya, 1986).

The government has conducted a study that the cause of insecurity between religious relations comes from various aspects, including (1) the nature of each religion that contains da'wah or mission duties, such as Islam, Christianity, and Buddhism. (2) The need for knowledge of the followers of their religion. (3) The blurring between upholding religious beliefs and tolerance in public life. (4) Suspicion of each party about the other party's honesty, internally religious, inter-religious, and between religious people and the government. (5) Significant social, economic, and educational status differences between religious denominations. (6) Lack of communication between leaders of each religious community. And (7) the tendency of excessive fanaticism that encourages the emergence of a lack of respect and even looks down on others.

To overcome the problem of inter-religious relations, several solutions can be proposed, namely: first, fostering pluralist attitudes, humanist attitudes, and inclusive attitudes accompanied by inter-religious dialogues that are carried out continuously not only at the elite level but also need to be developed at the grassroots level (Faisal Ismail, 2001).

Education does not condone intimidation, restraint, and restriction on the creativity of teachers and students. This can be realized by efforts to create an educational democracy characterized by an open teaching and learning process full of healthy and responsible dialogue. The humanist atmosphere in education will usher in achieving the goal of Islamic education, which is to shape human beings to follow the nature of their existence (M. N. Al-Attas, 1998).

### **2. Education that upholds the values of Humanism**

Education is a process of humanizing humans (humanization) originating from humanist thinking. This is in line with the basic meaning of humanism as human education (Tabrani ZA, 2015). In general, the purpose of education itself is to humanize humans (humanization). To achieve that goal, efforts are needed so that students become human beings who are responsible for their God, themselves, their families, nations, and countries (Sofyan S. Willis, 2013).

Humanism education is interpreted as a form of potential (strength) of individuals to measure and achieve the realm of *divinity (transcendence)* and be able to solve social problems (horizontal relations). Humanism in education is an educational process that pays more attention to aspects of human potential as divine beings and human beings and individuals whom God gives opportunities to develop their potential. This is where the urgency of education is a projection of humanity (*humanization*).

The insight of humanism in education carries the principle of empowering each human being as an individual who is free to develop his potential. Education is held to manage and develop humans according to their natural nature. Two main characteristics of the educational



orientation developed from the Middle Ages to the present. *First*, the direction of seeking the truth. That is, education is used to seek the actual truth. *Second*, the orientation of community service, namely the position of education, is used to improve the community's welfare. Community service can also mean that education is carried out only for the benefit of human beings; this is the root of the vision of humanism implicit in this educational paradigm.

Through education, human awareness to create harmony and peace increased because creating harmony and unity is not easy. This is due to the diversity (plurality) of society. The educational values of humanism can be applied through tolerance, pluralism, human rights, and social justice (Abdul Rouf, 2010).

### 3. Inclusive Religious Education

The factor causing religious conflicts in Indonesia is that the spiritual paradigm of society is still exclusive. This exclusive religious understanding cannot be underestimated because it can form an anti-certain person to followers of other religions. Such an understanding in this plural Indonesian society will easily trigger SARA-based conflicts (M. Ainul Yaqin, 2005).

Islam is a religion that is tolerant of followers of other faiths and not exclusive to other religions. Islamic teachings that hold a universal view will have implications for the attitude and behavior of a Muslim who has the right to express opinions, must be willing to listen and respect the opinions and views of others, do not understand absolutism (*absolutism*), and do not develop a cult system of individuals, blind fanaticism towards groups, because cults are directed only to Allah alone (Muhaimin, 2003).

One way to sustain the preservation of nationalism is to develop a culture of inclusivism in religion. Through this understanding, on the one hand, one is expected to believe that the religion one adheres to is the truest, and on the other hand, can simultaneously be tolerant and friendly with followers of other faiths.

Religious Education, as a medium of awareness for people, is faced with the problem of developing sacred patterns based on inclusivism, pluralism, and multiculturalism so that, ultimately, a tolerant, inclusive, and multicultural religious understanding grows in people's lives. This is important because, with the instillation of such awareness, it will produce a hanif sacred paradigm pattern to some extent. This must all be done at the level of bringing religious education within a tolerant and inclusive paradigm.

## CONCLUSION

Inter-religious education from the Qur'an perspective is oriented towards humanity and togetherness to develop the principles of democracy, equality, and justice in community life, especially in heterogeneous societies; a universal life orientation is needed, namely, humanity, togetherness, and peace. Humans, with their function as social beings, must be able to develop Islamic human values in the life of their society. These values include tolerance (*tasamuh*), prioritizing dialogue, the spirit of cooperation, and establishing brotherhood (*ukhuwah*). This is following the Islamic conception of living in a real society. If the conception is done well, humans who are created differently can live together and equally.

The above definition is based on Inter-Religious values in the Qur'an, namely: musyawarah

(Q.S. 3: 159), al-musawah (Q.S. 4: 58), al-'adl (Q.S. 5: 8, Q.S. 16: 90), al-ta'aruf (Q.S. 49: 13), al-ta'awun (Q.S. 5: 2), hablum min an-nas (Q.S. 4: 36), tasamuh (Q.S. 2: 256, Q.S. 10: 99, Q.S. 5: 48) and rahmatan lil 'alamin (Q.S. 21: 107).

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