

## Peace as a Form of Unity of Interfaith Communities in Indonesia

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### Abstract

Peace is a condition in which there is balance and harmony in life, both between individuals and between community groups. Peace can be realized when there is awareness and concrete actions to build harmonious relationships and mutual respect between people of different religions. Unity of people of different religions is one of the keys to realizing peace. To build unity of people of different religions, a deep understanding of the values of different religions and the similarities of values that exist between them is needed. This understanding can be realized through dialogue and interaction between religious groups, which can open up space to understand each other's views and beliefs. In addition to dialogue and interaction, there are also real efforts that can be made to build unity of people of different religions, such as cooperation in social, cultural, and development activities. By working together in these activities, people of different religions can build trust and eliminate negative prejudices that may exist between them. In this study, the author uses qualitative research with a library research approach, *namely* the author takes from various sources, namely books, journals, articles. And descriptive, where the author wants to explain how to realize unity in religious communities and what efforts must be made to find that unity. Through these efforts, peace can be realized as a manifestation of interfaith unity. In a state of peace, individuals and community groups can live safely, peacefully, and prosperously, without conflict or violence that harms all parties. Therefore, it is important for every individual and community group to play an active role in building interfaith unity and realizing peace in the midst of society.

**Keywords** : Peace, Religion, Unity

### Introduction

Talking about peace, we will know that peace is a life where every society can live peacefully, without any hostility in the community, whether

between races, skins, cultures, or even religious differences. Conflicts that often occur in Indonesia are about religious diversity or religious sects. The vulnerability of conflicts that often occur certainly deserves to be the center of attention for all parties so that diversity in this country of Indonesia is maintained. If we look back at the diversity of religions in Indonesia, there are not a few, officially there are 6 religions, namely: Islam, Catholicism, Buddhism, Confucianism, and Hinduism. This is what we need to learn again as conflicts often occur, namely because there are individuals who are intolerant of these religious differences, which then this intolerant attitude spreads to various levels of society and causes inter-religious conflicts to increase.

Therefore, in this article, the author would like to discuss the causes of the conflict and how we should respond to it so that the conflict that has occurred does not happen again and of course harmony and tolerance between religious communities are maintained so that they unite the nation, therefore this diversity must be managed properly and correctly.

Through this article, it is expected to answer the problems of religious diversity that often occur so that in carrying out life, of course, extreme and inappropriate attitudes regarding religion can be eliminated, and the realization of peace is not just a fantasy. By including the opinions of experts and mentioning the causes that make this religious diversity a problem for some individuals who then spread to various circles so that everyone has the same thoughts. Therefore, this study is more focused on the causes and what are our attitudes to overcome the existing problems because we as citizens of Indonesia as a unitary state, which means that our country will not be formed if we do not want to unite and eliminate the terms "we" or "they" all are one even though there are differences, but this does not make a division, instead we make this difference a strength to become stronger and realize the peace we dream of.

Several writings that discuss the problems that the author is researching in order to help progress the research in the form of journals, articles, books or other sources that at least contain content related to the discussion taken, such as one of the literatures that the author took such as Harmony and Tolerance Between Religious Communities in Realizing Social Welfare, Model of Inter-Religious Conflict Prevention Based on Community Activities and others which contain information as a topic of discussion and as a reference for the author.

The first article, namely the Journal "Harmony and Tolerance Between Religious Communities in Realizing Social Welfare" written by Derry Ahmad Rizal1 and Ahmad Kharis, where this journal uses Discourse in this study using library research along with direct research in the field that focuses on religious

harmony and tolerance. This journal discusses tolerance and harmony between religious communities in realizing social welfare, where the discussion includes how to instill the values of tolerance that exist in each individual and can be poured into community life.

In the discussion of the journal above, there are similarities with the author, namely regarding how to realize peace or harmony in religion and regarding tolerance, each of them discusses the same thing. The differences that exist such as in the research method in the journal above using literature studies and field searches while the author is more focused on literature studies only and in the discussion that the author wrote includes obstacles and efforts to realize religious harmony while in the journal above it is more about instilling values to realize this harmony.

The second article, namely the *Harmoni Journal* "Model of Interfaith Conflict Prevention Based on Community Activities" written by Engkizar et al., The research was conducted using a qualitative approach. Primary data was collected through in-depth interviews with 12 informants with details of 3 Muslims, 2 Catholics, 2 Protestants, 2 Hindus, 3 Buddhists from various regions in Indonesia using the Snowballing technique. Secondary data was collected through literature analysis of various books, religious scriptures, and scientific articles related to this study. Data was analyzed qualitatively (thematically) assisted by NVivo software. This journal discusses the prevention of interfaith conflict based on community activities and offers a new reality for the progress of living together in religious pluralism because there has been a dynamic process in understanding religion and its application.

In the discussion in the journal used as a source of literature, there are similarities with the author, including discussing the obstacles to harmony between religious communities and also explaining how to overcome these obstacles so that harmony between religious communities can be realized. The differences may be quite a lot, in the journal the use of research methods is more extensive and in-depth than the methods used by the author, such as in the journal there are qualitative methods in the form of observation and interviews. The journal also includes tables of interview results with the community with each table having a different discussion theme.

In the third article, namely the *Journal of Islamic Education* "The Significance of Indonesian Muslims in the Context of World Peace" written by Zaedun Na'im and Siswanto. In this journal research, the author uses qualitative research with a library research approach and is descriptive, where in writing this journal the author wants to reveal more deeply that the position of Muslims in Indonesia has a significant influence and efforts to realize world peace. The

author obtained the data for this journal by exploring reference sources in the form of books, journals or other sources that are still related to the significance of Muslims or Indonesian Muslims in the context of world peace. This journal discusses how the position of Indonesian Muslims in the global or world perspective contributes to creating world peace in general and especially in countries that are in conflict with fellow Islamic countries.

In the discussion of the literature this time in the form of journals has similarities with the author, namely in the research method in the literature and the third writing both use the same method and the same type of sources. In addition, it also has similarities in the topic of discussion, both discussing efforts to realize peace through unity in religion. The differences that exist are in the literature mentioned about real examples of the results of religious communities fighting each other and in the literature discussing the contribution of Islam in realizing peace in the scope of the country of Indonesia and in the perspective of the world, especially in fellow Islamic countries that are in conflict. While in the writing that the author is writing, it is more about the scope of the country of Indonesia and does not mention many and more in-depth cases like in the literature.

## **Discussion**

### **Interfaith Peace**

Peace means living without conflict, but rather united and agreed to act in order to realize common welfare . In peace or harmony everyone can live together without suspicion, where mutual respect and willingness to work together for the sake of common life grow. <sup>1</sup>This harmony can also be interpreted as an atmosphere of brotherhood and togetherness between all people even with the differences that are the background of each but there is an attitude to interact with each other as human beings without pressure from any party.<sup>2</sup>

Indonesia is a country that has a lot of diversity, one of which is diversity regarding religion where in Indonesia there are 6 officially recognized religions, namely: Islam, Christianity, Protestantism, Catholicism, Buddhism, Confucianism, and Hinduism. In addition, it is also equipped with various local beliefs that are spread from Sabang to Merauke.<sup>3</sup>

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<sup>1</sup>Faisal Ismail, *Dynamics of Interfaith Harmony*, ( Bandung, PT Remaja Rosdakarya, 2014), 1

<sup>2</sup>H. Said Agil Husain Al Munawar, *Jurisprudence of Inter-Religious Relations* (Jakarta, Ciputat Press, 2003), 4

<sup>3</sup> Thaufiq Hidayat, *From Intolerance to Interfaith Cooperation*, Al-Adyan Journal of Religious Studies, Volume 2, Number 1, June (2021)

Seeing the conditions in this country of Indonesia with various cultural and religious cultures, where its people are required to uphold the values of tolerance and harmony between religions, So, this religious harmony is a state of interaction between religious communities that is based on tolerance, mutual understanding and mutual respect in the practice of teachings of belief and cooperation in community life. <sup>4</sup>This is stated in the third principle of Pancasila as the ideology of the Indonesian state. That the third principle has the meaning of unity , which states that differences in culture, ethnicity, religion, race are not a breaker of harmony between nations, but are a trigger for unity in differences. <sup>5</sup>In community life, people often view these religious differences as a problem because of the many issues related to this religious problem, besides that there are also many radical religious sentiments emerging among a handful of religious groups.<sup>6</sup>

Therefore, it is important for us to understand that every religion teaches goodness, so we will realize that those who are radical or extreme are people who do not practice their religion properly. By maintaining friendship with those of different religions from us, it will foster peace and eliminate our bad stigma towards the differences that exist, one way is to have a dialogue about their respective religions, then from there we will know the meeting point of each problem or improve our views on each religion and of course can make us have a greater sense of unity and increase cooperation, the most important thing is to create a sense of peace, security and peace.<sup>7</sup>

In Islam itself, multiculturalism is highly valued and Islam firmly acknowledges the differences of each individual to live together and respect each other. Allah created humans with various differences so that they can interact and get to know each other. As mentioned in the word of Allah SWT in QS Al-Hujurat verse 13:

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<sup>4</sup> Muh . Khoirul Rifa'i, " *Internalization of Multicultural-Based Religious Values in Forming Perfect Humans* ," Journal of Islamic Education Studies 4 , no.1 (2016): 116, <https://doi.org/10.15642/pai.2016.4.1, 116-133>.

<sup>5</sup> Sarah Nafisah, " *The Meaning of Pancasila as a Way of Life, Know the Contents of the Five Points* ," *Bpip.Go.Id* , 2015, <http://bpip.go.id/bpip/berita/1035/256/makna-pancasila-sebagai-pandangan-hid> upketahui-isi-dari-kelima-butirnya.html.

<sup>6</sup>"Religious Conflict Resolution on Ambon Island," National Resilience Journal, 2016, <https://doi.org/10.22146/jkn.22305>.

<sup>7</sup> Prosmala Hadisaputra, " *Implementation of Tolerance Education in Indonesia* ," Journal Dialogue , 2020,75, <https://doi.org/10.47655/dialog.v43i1.355>.

*“O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.”*<sup>8</sup>

In the repository of the University of Muhammadiyah Surabaya, the letter Al-Hujurat verse 13 does not use the call only to believers. This indicates that this verse shows the equality of human dignity without distinguishing one from another. Because the degree of humans before God is equalized, then are we worthy to be arrogant or to belittle each other. The purpose of this verse is for humans to know each other so that they can benefit others, although in every difference, the most important thing is that as long as there is no conflict, we as humans must respect each other, the differences they have are their choices, but to unite all so that we live in peace and harmony, we base it on the basis of humanity or fellow human beings, peace and unity will surely be realized.<sup>9</sup>

Discussing diversity in religion is not foreign to us to the word tolerance, regarding this religious tolerance we need to learn from the country of Albania where in this country between Muslims and Christians can live side by side without any conflict, this country is even called the most tolerant country in the world. Because of its tolerance we can find mosques and churches built on the same street. But of course in making something an example we also need to be selective in accepting it, maybe this country of Albania is a country full of the word tolerance in religion, but maybe because it is so tolerant this country also allows marriage even though it is of different religions and this has become a culture there. In Islam itself, interfaith marriage is prohibited, therefore we need to limit our tolerant attitude so that it does not go out of line with sharia law in religion.<sup>10</sup>

If we look at the country of Indonesia based on the report of the Ministry of Religion in 2021, the level of tolerance has tended to decline over the past few years. This decline can also be said to be the government's failure to guarantee equality between religious communities, this can be the biggest obstacle to tolerance. To measure the level of tolerance in Indonesia, the Ministry of Religion issued an index called Religious Harmony (KUB), which uses three indicators including tolerance, equality, and work. However, after

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<sup>8</sup>Kiki Mayasaroh, Nurhasanah Bakhtiar, *Strategies in Building Interfaith Harmony in Indonesia*, al-Afkar, Journal for Islamic Studies, Vol. 3, No. 1, January 2020

<sup>9</sup>Rahma Harbani, “*Surat Al Hujurat Verse 13 Becomes the Opening of the 2022 World Cup, What Does It Mean ?*”, accessed from <https://www.detik.com/hikmah/khazanah/d-6417241/surat-al-hujurat-ayat-13-jadi-pembuka-piala-dunia-2022-apa-artinya>, accessed on April 11, 2023 at 12.00.

<sup>10</sup>Quinn Hargitai, *Albania: A Country Where Adherents of Different Religions Hold Hands*, accessed from <https://www.bbc.com/indonesia/vert-tra-38032621>, accessed on April 19, 2023 at 14.11

being measured, Indonesia was at a low level considering the many discriminations, one of which was the case of a minority religious student who was forced to wear a hijab at a school in West Sumatra, and a resident of North Sumatra who was imprisoned for asking the mosque in the neighborhood where he lived to lower its loudspeaker, in addition, there was another incident that was also highlighted, namely the shooting of a pastor in Papua which was carried out by TNI personnel and there are still many more cases that have occurred, this is what we need to improve the level of tolerance between religious communities in Indonesia so that similar cases do not happen again.<sup>11</sup>

### **Inhibiting Factors in Peace between Religious Communities**

Religious harmony is a very important thing in the life of a multicultural society. However, it is not uncommon for this harmony to be faced with various obstacles and constraints. In this article, we will discuss some of the obstacles and constraints that often occur in religious harmony and how to overcome them.

#### **1. Lack of Multicultural Education and Awareness**

One of the main obstacles to religious harmony is the lack of multicultural education and awareness. Multicultural education is very important to open minds and appreciate differences. Unfortunately, in some places this education has not been a priority, even in some areas there are still conflicts between religious communities caused by a lack of understanding. As happened in the Cilegon area, the majority of local residents refused to establish a church, due to a lack of multicultural awareness.<sup>12</sup>

#### **2. Politicization of Religion**

Politics is often a factor that worsens relations between religious communities. Politicization of religion is one of the causes, when religion is used for political interests, this can trigger conflict between religious communities. Politicization of religion can also create negative stereotypes against certain religious communities. In addition, politicization of religion is used as a tool to seek support and votes.<sup>13</sup>

#### **3. Extremism**

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<sup>11</sup>Rangga Eka Sakti, *Decadence of Religious Tolerance in Indonesia in the Eyes of the World*, accessed from <https://www.kompas.id/baca/riset/2021/06/04/decadensi-toleransi-beragama-indonesia-di-mata-dunia>, accessed on April 19, 2023 at 14.15

<sup>12</sup>Astuti, R., & Nurrachman, MR (2021). *The Role of Multicultural Education in Building Interfaith Harmony in Indonesia*. Journal of Multicultural Education, vol. 4, no.1, 19-28.

<sup>13</sup>Hidayat, *Politicization of Religion and Threats to Interfaith Harmony in Indonesia*. Scientific Journal of Social Sciences, vol. 6, no.1, 2018, 33-45.

Extremism is a view that is very partial to one party without seeing other perspectives, because groups that adhere to extremism are closed-minded, anti-tolerance, anti-democracy and justify any means to achieve certain goals. This can cause conflict between religious communities. In addition, extremism can trigger acts that go beyond the limits, this can trigger acts of violence that threaten security and harmony between religious communities and also the sovereignty of the state.<sup>14</sup>

#### 4. Social and Economic Injustice

Social and economic injustice is an obstacle to religious harmony. There is a lot of discrimination against certain religious communities in terms of education and health. Even in the economy, discrimination sometimes occurs by a certain group providing job opportunities only to their group while those outside their group are not given job opportunities. This causes division and distrust between religious communities.<sup>15</sup>

#### 5. Lack of Communication and Dialogue

Communication and dialogue are key to maintaining harmony between religious communities. However, the lack of communication and dialogue between religious communities can trigger misunderstandings and negative prejudices that continue and deepen the gap between religious groups. Therefore, it is important for society to build bridges of communication and dialogue between religious communities, in order to create good bonds of togetherness.<sup>16</sup>

How to Overcome Obstacles and Constraints in Interfaith Harmony. To overcome obstacles and constraints in interfaith harmony, several efforts need to be made, including:

#### 1. Enhancing Multicultural Education and Awareness

Multicultural education must be improved so that people can understand differences and appreciate diversity. In addition, high

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<sup>14</sup>Husnul Abdi, *Extremism is the Act of Adhering to Extreme Beliefs, This is the Difference with Radicalism*, accessed from [https://www.liputan6.com/hot/read/4731451/ekstremisme-adalah-aksi-menganut-paham-ekstrem-ini-bedanya-dengan-radikalisme\\_](https://www.liputan6.com/hot/read/4731451/ekstremisme-adalah-aksi-menganut-paham-ekstrem-ini-bedanya-dengan-radikalisme_), accessed on April 30, 2023 at 10:00

<sup>15</sup>OECD. (2018). *Promoting Integration for Migrants and Their Children: A report on the state of the art in the OECD*. OECD Publishing. <https://doi.org/10.1787/9789264305354-en>

<sup>16</sup>Bahtiar, N. *Interfaith Communication in Realizing Religious Harmony in Indonesia*. Journal of Humanities, 9(1), (2018). 16-24.



multicultural awareness is needed so that people can live in harmony without having to feel afraid or anxious about other religious communities.<sup>17</sup>

## 2. Avoiding the Politicization of Religion

Politics must be separated from religion and not used for certain political interests. Political parties and leaders must respect religious freedom and not mix religion with politics. This can result in societal polarization, religious intolerance, and conflict that is detrimental to all parties.<sup>18</sup>

## 3. Rejecting Extremism

Society must reject extremism and fight against all forms of violence committed in the name of religion. In addition, it is also important to teach the values of tolerance, togetherness, and mutual respect between religious communities.

## 4. Fighting for Social and Economic Injustice

Social and economic injustice must be fought so that all religious communities have equal opportunities to obtain education, health, and decent work. In addition, measures need to be taken to prevent discrimination and intolerance against certain religious communities.<sup>19</sup>

## 5. Building Good Communication and Dialogue

Communication and dialogue between religious communities must be improved. Society must build good bridges of communication and dialogue to create better understanding between religious communities. This can be done through social and religious activities involving various religious communities.<sup>20</sup>

In conclusion, religious harmony is something that is very important to maintain in a multicultural society. However, there are several obstacles and constraints that must be faced, such as lack of multicultural education and awareness, politicization of religion, extremism, social and economic injustice, and lack of communication and dialogue. Therefore, efforts need to be made to overcome these obstacles and constraints in order to create harmonious and peaceful religious harmony.

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<sup>17</sup>Kumaidi, *Community Empowerment in Overcoming Inter-Religious Conflict*, Scientific Journal of Population, vol. 10, no. 1, 2019, 20-29.

<sup>18</sup>Jeremy Menchik, *Religion and Politics in Indonesia: Tolerance without Liberalism*. New York: Cambridge University press, 2016. 244 pp.

<sup>19</sup>United Nations. (2019). *The Sustainable Development Goals Report. United Nations*. <https://unstats.un.org/sdgs/report/2019/The-Sustainable-Development-Goals-Report-2019.pdf>

<sup>20</sup>Sari, *Interfaith Harmony: Efforts to Improve Communication and Tolerance Between Religious Communities*, Journal of Communication Science, vol. 15, no. 1, 2017, 1-10.

## Efforts to Unite Religious Communities

Here are some ways to resolve conflicts between religious adherents in order to achieve world peace.

### 1) Tolerance Management

The figure who implements tolerance management well is KH Hasyim Muzadi. According to his view, in order to create peace, he considers it important: "this can be realized through a number of normative and principle bases. Among them are the principles of anti-violence, justice, freedom, moderation, tolerance, balance, deliberation, and equality.<sup>21</sup>The ideas, thoughts and movements of KH Hasyim Muzadi in religious tolerance are heard by religious communities around the world. His role is increasingly recognized by the world after he was elected as president of the World Conference on Religion and Piece (WCRP), an interfaith organization that brings together figures from various religions from around the world in a conference attended by 600 figures from 20 religions from 100 countries, in Kyoto, Japan, August 25-26, 2006.<sup>22</sup>

The purpose of tolerance management is how to manage tolerance appropriately and in its place and so that no party is harmed. So that everyone feels respected and no one feels insulted.

Thus it is understood that tolerance management has tremendous benefits for creating peace among religious adherents. So that the continuity in carrying out daily religious worship routines becomes more comfortable and feels safe. In daily behavior, tolerance will produce balance and dialogue. In a multi-religious (belief) and cultural society, with *tawassuth* and *I'tidal*, a Muslim will be able to balance between belief and tolerance, this is according to the view of KH Hasyim Muzadi. According to KH Hasyim Muzadi, belief (religion) without tolerance will lead to extremism and exclusivism. Conversely, tolerance without belief will result in someone being easily deceived and confused. A Muslim will consider tolerance as an inseparable part of belief. Balance here does not mean 50 percent belief and 50 percent tolerance. But, all of them, belief and tolerance must be 100 percent.

### 2) Grounding the concept of Islam *rahmatan lil 'alamin*

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<sup>21</sup>Ahmad Millah Hasan , *Biography of A. Hasyim Muzadi* , (Depok: Keira Publishing, 2018), 210

<sup>22</sup> Ali Muhammad, *KH Hasyim Muzadi's Track Record in the International Arena*, source: <https://www.liputan6.com/news/read/2888063/rekam-jejak-kh-hasyim-muzadi-di-kancah-internasional> , accessed on April 29, 2023 at 12.00

Etymologically, Islam means peace. While *rahmatan lil 'alamin* means compassion for the universe. So what is meant by Islam *rahmatan lil alamin* is Islam whose presence in the midst of society is able to realize peace and compassion for humans and nature . *Rahmatan lil alamin* is a Qur'anic term. The term is already in the Qur'an, as Allah says in Surah al-Anbiya' verse 107: "And We have not sent you but as a mercy for the universe (*rahmatan lil alamin*)".

Grace in the context of Rahman is *amma kulla syai*, covering everything, so that non-Muslims also have the right to mercy. The womb is Allah's mercy that is only given to Muslims . So *Rahim* is *khoshshun lil muslim*. Therefore, according to KH. Hasyim Muzadi, if Islam is done correctly, Rahman and Rahim Allah will all descend. Thus the law of *sunnatullah* applies: both Muslims and non-Muslims, if they do the things required by Rahman, they will get it.

According to the author, the two methods above are the answer to the current conditions between religious adherents who are experiencing ups and downs between religious adherents, so a solution is needed to overcome this by means of an attitude of tolerance and for Muslims to more deeply embody and practice the concept of Islam *Rahmatan lil 'alamin* in the framework of everyday life.<sup>23</sup>

With the above methods, we can realize peace between people of different religions and create a harmonious and peaceful society. Realizing peace between people of different religions requires cooperation and commitment from various parties, including individuals, groups, organizations, and governments. Here are some steps that can be taken to realize peace between people of different religions:

- a. Interfaith education and dialogue: Conducting interfaith education and dialogue programs that allow for tolerance and mutual respect between religious communities . Interfaith dialogue can be held through discussion forums or joint social activities.<sup>24</sup>
- b. Avoiding painful actions: Avoiding stressful actions based on religion, both consciously and unconsciously. This can be done by respecting differences between religions and not imposing one's will or beliefs.
- c. Respect for human rights: Maintain and respect human rights, including freedom of religion and worship . All religious communities must be given equal opportunity to practice their beliefs and convictions.

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<sup>23</sup>Zaenudin Na'im, Siswanto , *The Significance of Indonesian Muslims in the Context of World Peace* , Belajea: Journal of Islamic Education, Vol.5, No.2, 2020, 274-275

<sup>24</sup>United Nations Alliance of Civilizations, *Handbook for Practical Action to Promote Intercultural and Interreligious Dialogue* . Retrieved from <https://www.unaoc.org/content/files/Handbook-for-Practical-Action.pdf> accessed on April 19, 2023 at 10:00

- d. Encourage social cooperation: Encourage social cooperation between religious communities in various fields, such as education, health, and the environment. This can strengthen interfaith relations and strengthen social harmony.
- e. Increasing religious understanding: Increasing understanding of each religion by studying the holy books and religious teachings in more depth, making it easier to understand the differences between religions and strengthening religious relationships.<sup>25</sup>

## Conclusion

Peace means living without conflict, but united and agreeing to act to realize common prosperity. Living a community life without suspicion or worry because of different religions so that you can live your life peacefully helping each other on the basis of humanity. The various religions in Indonesia are not a factor that drives division by having a sense of concern and respect for each other. In addition, it is also aware that the formation of the Indonesian nation is because of unity not because of one religion, race, tribe or others alone, but all of them took part in efforts to liberate the Indonesian nation by uniting so that we can feel peace until now. Among the factors that hinder the occurrence of harmony between religious communities are: lack of education and multicultural awareness, politicization of religion, extremism, social and economic injustice, lack of communication and dialogue. The way to overcome these obstacles is: improving education and multicultural awareness, avoiding politicization of religion, rejecting extremism, fighting for social and economic injustice, building good communication and dialogue. The following are also several ways to resolve conflicts between religious followers in realizing world peace: Tolerance Management. The purpose of tolerance management is how to manage tolerance according to its proper and appropriate place and so that no party is harmed. So that everyone feels respected and no one feels insulted. Grounding the Islamic concept of *rahmatan lil 'alamin*. In the context of *rahman*, it is *amma kulla syai*, encompassing everything, so that non-Muslims also have the right to mercy. The womb is Allah's mercy that is only given to Muslims. What is meant by Islam *rahmatan lil 'alamin* is Islam whose presence in people's lives is able to create peace and compassion for humans and nature. The following are several steps that can be taken to create peace between people of all religions: Education and inter-religious dialogue: Holding educational programs and inter-religious dialogue that allow for tolerance and mutual respect between religious communities. Avoiding painful actions: Avoiding stressful actions based on

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<sup>25</sup>UNESCO, Interreligious Dialogue: A Guide for Muslims. <https://unesdoc.unesco.org/ark:/48223/pf0000218041.locale=en>

religion, both consciously and unconsciously. Respect human rights: Maintain and respect human rights, including freedom of religion and worship.

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