

Dynamics of Muslim and Catholic Communication in Building a Pluralist Village of Deliksari Semarang

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Abstract

The research aims to find out how the Deliksari Village community fosters the value of pluralism through communication. To gain a more comprehensive understanding, the author conducted field research using a phenomenological approach. To obtain information, the author conducted in-depth interviews with a number of religious figures, community leaders and the public. The results show that the pluralism that developed in Deliksari Village occurred because intense and harmonious communication was built by religious leaders and community leaders and there was no rejection from the community. Everyone works together to understand each other, both Muslim and Catholic communities discuss and deliberate to reach common ground when discussing a problem. In the researchers' findings, parents and religious leaders in the village provide a foundation for their children by involving children in reciting the Koran from an early age, learning prayer practices, and regular recitation for children. Apart from that, children are included in religious activities in the community, such as yasinan-tahlilan, IPNU-IPPNU, routine recitations for each RT, congregational prayers, grand recitations, and others. In major Islamic religious activities, church youth often take part, such as during recitations, etc. The interactions that occur in the Deliksari community are forms of interpersonal, inter-personal and group communication that alternate indirectly and are very intense.

Keywords: Communication Dynamics; Communication Muslim-Catholic; Pluralist Village; Deliksari Village

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Introduction

Pluralism is an ideology that accepts progress or diversity in a group of people. Accepting differences does not mean generalizing but instead maintaining mutual differences and recognizing that there are things that do not have to be the same and do not need to be a reason for division in religion.¹ Differences in religion, language and color must be able to become harmonious diversity² through communication. Because communication is an important activity for a person to obtain information and knowledge. Ideas become effective commodities as a source of information exchanged in communication. Someone in their interactions must have a view of the reality of differences. In these differences, pluralism teaches humans to understand without hurting and encourages the progress of society without eliminating differences.

It is not easy to ground plurality amidst the loud voices of differences. Moreover, a heterogeneous society has the risk of conflict between different parties, especially religious differences.³ As a survey conducted by the Research and Development Center for Religious Guidance and Religious Services, the Research and Development and Training Agency regarding religious harmony in 2019 stated that the average religious harmony in Indonesia is quite low.⁴ However, there must be a harmonized view that the diversity between individuals in one family must be merged into one social bond, the diversity of tribes being summarized in one nation.

As in Deliksari Village, Gunungpati-Semarang District, living amidst the hustle and bustle of the city does not reduce the diverse conditions and dynamics of life. Starting from the religious, social, economic and cultural aspects of society. Deliksari Village is an area whose village land belongs to one of the Catholic campuses in Semarang, namely Soegijapranata Catholic University Semarang. So in the past, many church activists provided spiritual guidance and educational services to the community. Even though the majority of the community is Muslim, this was a problem but it did not persist because the community then provided space that spiritual guidance was only intended

¹ Ahmad Zainul Hamdi, "Constructing Indonesian Religious Pluralism: The Role of Nahdlatul Ulama in Countering Violent Religious Extremism," *Journal of Indonesian Islam* 15, no. 2 (2021): 433–64, <https://doi.org/10.15642/JIIS.2021.15.2.433-464>.

² Fahrul Rozi, "Hakikat Pluralisme Di Indonesia Perspektif Nurcholis Madjid," *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 6, no. 1 (2020): 111, <https://doi.org/10.24235/jy.v6i1.6157>.

³ Umi Hanik, "Pluralisme Agama Di Indonesia," *Jurnal Pemikiran Keislaman* 25, no. 1 (2014): 44–63, <https://doi.org/10.33367/tribakti.v25i1.154>.

⁴ Syifa S. Mukrimaa et al., "Fiqh Mazhab Kedepan Dalam Merealisasikan Perbedaan Sebagai Rahmat," *Jurnal Penelitian Pendidikan Guru Sekolah Dasar* 6, no. 2 (2016): 128.

for non-Muslim residents and only for social activities such as educating children and participating in other social service activities.

Over time, the community and government have made efforts to make the land in Deliksari Village private property through a buying and selling program. This has a positive impact on the outside community's view of the Deliksari Village community, because before it became private property, the Deliksari Village community was often seen as having no commitment to their religion and missionary location. Church activist activities have existed since the 1980s and are still present in society today.

Geographically, this area does not now belong to a Catholic foundation, but church activities are still massively carried out. The community has the power of domination in carrying out its religious activities. And the prerogative right to embrace any religion.⁵ Because it is clear in Islam that it is stated "For you is your religion and for me is my religion" (al-kafirun verse 4). Likewise in the State regulations contained in the 1945 Constitution article 28E paragraphs 1 and 2 and the Constitution article 29 paragraph 2, namely "every person is entitled to the freedom to hold beliefs, express thoughts and attitudes, in accordance with his conscience".⁶

This research aims to find out how the dynamics of communication between Muslims and Catholics in the Deliksari Village community, Gunungpati District, Semarang Regency in maintaining pluralism.. Efforts to build a pluralist village require a good communication strategy, especially in fostering *ukhuwah wathaniyyah*.⁷ In addition, it is also important to build cross-cultural communication in reducing conflicts between religions.⁸ Communication in social life is essential, including interfaith harmony communication.⁹

Method

This research is field research with a phenomenological approach, namely to determine a person's interactions which he carries out consciously and actively

⁵ Finsa Adhi Pratama and Irma Irayanti, "Kajian Filosofis: Islam Dan Negara Pancasila," *Jurnal Pancasila Dan Kewarganegaraan* 7, no. 1 (2022): 37–45, <https://doi.org/http://dx.doi.org/10.24269/jpk.%20v7.n1.2022.pp37-45>.

⁶ UUD, "Undang-Undang Dasar Negara Republik Indonesia 1945," 1945.

⁷ Syamsul Ma'arif, "Strategi Komunikasi Antar Umat Beragama Dalam Menumbuhkan Ukhuwah Wathaniyah Di Desa Plajan Kecamatan Pakis Aji Kabupaten Jepara," *An-Nida: Jurnal Komunikasi Islam* 7, no. 2 (2015): 143–60, <https://doi.org/https://doi.org/10.34001/an.v7i2.758>.

⁸ Ahmad Attabik, "Urgensi Komunikasi Lintas Budaya Sebagai Peredam Konflik Antar Agama," *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 5, no. 1 (2018).

⁹ Hakis Hakis, "Komunikasi Antar Umat Beragama Di Kota Ambon," *Jurnal Komunikasi Islam* 5, no. 1 (2015): 98–113.

in communicating his freedom in his religion so as to create a good social order.¹⁰ The primary sources for this research are Islamic and Catholic religious figures, community leaders, and the people of Deliksari Village as interactants. The author will use triangulation of source data to maintain the validity of data from interviews. Meanwhile, writers can use other documentation such as books, magazines, newspapers and information on the internet/websites as secondary sources. In analyzing documented field data, the author used descriptive technical analysis. This technique is used to explain and elaborate without reducing the important points in the interview results. Provides explanations with several theories including communication, sociology, psychology, and a touch of other scientific theories in the results of the author's interview.¹¹ This was done to capture humanist communication in social interactions in Deliksari Village.

Result and Discussion

Dynamic of Muslim-Catholic Communication of the Deliksari Village

Deliksari Village, is a village located in RW 06, Sukorejo sub-district, Gunungpati sub-district, Semarang city. Deliksari village consists of one RW and six RT, with a total of 215 families and 694 people. Geographically, the location of Deliksari Village is strategic but is located on the slopes of Gunungpati hill. This causes the village to have facilities that are left behind compared to other villages. One of them is the access road to the village. Because it is located on a plain that has slope contours and soil construction is categorized as movement, it is very prone to landslides, subsidence, floods, and other disasters. The strategic area of the city and the center of government did not dampen the better conditions.

Throughout the history of its establishment, Deliksari village first existed in the 1960s where the land belonged to the Soegijapranata Catholic University campus which had not been used. Then it was inhabited by people who have't permanent residence. With increasing time, the Deliksari community can own land thanks to the government's efforts in collaboration with the campus, namely the community can buy it and be paid regularly.¹²

The people of Deliksari on average work as scavengers, buskers, hawkers, and beggars. Most of the residents of Deliksari Village work as beggars and

¹⁰ Edmund Husserl, "La Idea de La Fenomenología," *La Idea de La Fenomenología*, 2019, <https://doi.org/10.2307/j.ctvt9k3b4>.

¹¹ John W. Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2019).

¹² Min, "Wawancara," 2023.

scavengers. Almost every house seems to have a collection of garbage for sale, this is because the average scavenger works in the area around Gunungpati which is not far from the house. This economic condition resulted in a low level of public education. This low level of education triggers social conjunction in society, such as juvenile delinquency, drinking, pickpocketing, etc. Even though this condition existed in the midst of the community, it did not stop religious activities and even social activities of church activists such as teaching children. School lessons (tutoring) also stopped. The life of the people of Deliksari Village remains harmonious and harmonious.

The Deliksari community came and settled as individuals who were Muslim, so this belief became the majority and dominant. Although in the history of the emergence of the village can not be separated from the influence of the Catholic Campus, which is then indirectly used as a place to spread their religion. However, this does not have a significant effect on the socio-religious conditions of the Deliksari community.

Even previously, religious activities in the form of groups were not carried out massively because the average crime rate in this village was high. With increasing time, some people realize the importance of cultivating themselves with religious activities in the form of community. For example recitations, Friday prayers, reciting the Koran, yasinan's writing, and celebrating other important Islamic days.

Two Islamic organizations lived by side in Deliksari Village, namely MTA (*Majlis Tafsir al-Qur'an*) and NU (*Nahdlatul Ulama*). These two forms of organization give each other a role in the community to foster Islamic beliefs. The economic background is not a barrier for the community to participate in religious activities. Even scavengers, beggars, thugs, and angkot drivers are all embraced to participate in religious activities. Even in Deliksari Village, children from elementary to high school are still actively participating in the TPQ (Al-Qur'an Educational Park) at the house of Mr. Min, Ustadz recites the Koran.

Meanwhile, the church activists organized Tutoring for the children of Deliksari Village. Children from elementary to high school were invited to participate in the tutoring activities at the Village Meeting Hall. "The tutoring activities organized by the church activists are not wrong, but it turns out that the children are also taught church songs and start the lesson by praying according to the beliefs of the church activists."¹³

¹³ Min.

As stated by Putri (12 years old) a Bimbel participant that:

"when we are going to study, we pray according to the beliefs of the church brothers, and during breaks, we are invited to sing church songs. Even when there are big church holidays, we are invited to go to the beach and sing church songs".¹⁴

This reality is not taken seriously by parents, because religious activities with increasing time are getting stricter day by day. Even children are taught to avoid things that can take them out of the Islamic faith. In the end, children used to give meaning to such activities as an act of mutual respect, April (13 years old) explained:

"there are activities and speeches that we will not participate in, even our younger siblings already know what to do. necessary. When we joined the church brothers. We will not be willing to be baptized because we are Muslims. We join the tutoring because we like the activity".¹⁵

In Masturi, Alwi Shihab explains 4 aspects of the initial understanding of pluralism, namely, *first*, pluralism does not only refer to the fact that there is pluralism, but active involvement in the reality of this pluralism. *Second*, pluralism is different from cosmopolitanism. The point is that cosmopolitanism refers to a reality in which racial and national diversity coexist. *Third*, pluralism is different from reality which considers all religions to be the same. *Fourth*, religious pluralism is not also secretism, namely creating a new religion by elaborating elements or components of several other religious teachings.¹⁶

Religion is the basis of humans in teaching their minds and instilling good values in every behavior. The interaction that can build religion is communication. Religion becomes a dimension of cohesion and consensus in building legal values in the construction of every religion and religion can have a dual role, namely religion can cause conflict and can reduce conflict.¹⁷

Pluralism is a concept of translating the reality of diversity and value systems, attitudes that become social attachments on an ongoing basis. So it can be said that religious pluralism is a positive attitude shown by someone in the midst of pluralism and diversity without discrediting it on the basis of religion.¹⁸ Abdullah explained that religious diversity is a historical fact that cannot be

¹⁴ Putri, "Wawancara," 2023.

¹⁵ April, "Wawancara," (2023).

¹⁶ Ade Masturi, "Dakwah Di Tengah Pluralisme Agama," *Dakwah, Jurnal Kajian Dakwah Dan Kemasyarakatan* 21, no. 1 (2017): 1–18.

¹⁷ Rozi, "Hakikat Pluralisme Di Indonesia Perspektif Nurcholis Madjid."

¹⁸ Rozi.

avoided by anyone and no religion is the same. But in its differences, religion has similarities such as humanity, helping each other to someone in need and maintaining harmony in life.¹⁹

The practice of pluralism in everyday life can be found in markets, workplaces, schools, community events, even in stalls. Every religion embraced by each individual has teachings of harmony and mutual care. Therefore, religion is the absolute basis for the practice of harmony in Indonesia. The nature of differences in Indonesia cannot be avoided, but religious provides teachings of values to build on these differences, so that these values can encourage the realization of societal harmonization.²⁰

So in this study adheres to the Nurcholis Majid paradigm that a community or a village that upholds differences in religious values has grown a bit as a global village or "village of the world" where humans easily establish friendships between other humans.²¹ Culture, ethnicity, religion, and language are the essence of life, thus humans will know and understand other people more intensely. So that this without distance world will prioritize the attitude of the inevitability of life as a view that must be respected.

Deliksari as a Pluralist Village

Pluralism makes a person have a special view in dealing with all differences in diversity. Emphasizing value on every social condition of society. because diversity and pluralism are real parts that must be positively accepted by all levels of society. the essence of pluralism is not just to admit it but has implications for the political, social, and economic side of life.²²

Pluralism in Islam is seen as something natural/sunnatullah of life. The Qur'an explains pluralism to humans that for every ummah among you, Allah has given rules and a clear path as stated in QS. Al-Maidah verse 48. In the interpretation explains that God has made the Islamic sharia for every people to be used as a legal basis, and a clear path to be taken to achieve goodness and fulfill all their needs²³. Had Allah willed he would have made only one way and

¹⁹ M. Amin Abdullah, "Pengembangan Metodologi Studi Islam Pendekatan Hermeneutika Budaya Dan Sosial," *Tarjih* 6 (2003): 1–19.

²⁰ Akhmad Ali Said, "Hermeneutika Al-Qur'an Tentang Pluralisme Agama Perspektif Farid Esack," *Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 6, no. 1 (2020): 1–25.

²¹ La Hadisi, "Nurcholis Majid'S Concept of Islamic Education: Towards Inclusive-Pluralist Transformation of Islamic Education," *Didaktika Religia* 5, no. 2 (2017): 361–80, <https://doi.org/10.30762/didaktika.v5i2.866>.

²² Pratama and Irayanti, "Kajian Filosofis: Islam Dan Negara Pancasila."

²³ Ahmad Fawaid, "Kontra Narasi Ekstremisme Terhadap Tafsir Ayat Al- Dīn Al -Ma Ḥallī Dan Jalāl Al- Dīn Al - Suyūṭī" (UIN Sunan Ampel Surabaya, 2019), http://digilib.uinsby.ac.id/35892/2/Ahmad_Fawaid_F53314039.pdf.

law for all mankind; but every human being has different views and thoughts, which have become *sunnatullah* and his decrees.

Part of the wisdom of this difference in the Shari'a is to test people, between those who believe and those who disbelieve, and those who are good and those who are evil. So let those who believe keep themselves busy by competing in goodness, by doing something beneficial for the life of this world and the hereafter, without being busy with those who go astray and ask about the things of those who are perishing. And let him keep walking on the path of goodness by making it a way to the pleasure of Allah; because God is the place to return.

In the Qur'an, the theological, ideological, and sociological levels view plurality positively as something natural and absolute. Religion is present in every social dimension of society with all the consequences and complexity of its practice, humans must consciously accept it.²⁴ The phenomenon of plurality has become a social fact from time to time.

Religious differences and all forms of religious activities are realities that grow and run in the environment around the Deliksari community. The activities of church activists carried out and applied to the children of Deliksari Village are not a form of apostasy. Islam defines apostasy as an activity or act of leaving Islam and several slanderous acts that distinguish it from other religious systems.

Church activists teach children school lessons and then start activities and end activities with church prayers is not a form of coercion on children. Rather, it is a form of mutual care and openness that educators of different religions tutoring children also have the right to pray according to their respective beliefs. Not a few children also asked about prayers and songs that were often sung while worshipping at church. Sometimes some tutors have memorized the poems. However, this is only limited to knowing and understanding each other, not studying and practicing.

As Mita (21 Years - Bimbel Teacher and Church activist) said:

"children often sing along to the songs we sing and sometimes even join our prayers. But in certain parts, they are silent to keep believing what they believe. We as the brothers who teach never demand that they follow or even forbid them when they are silent. We are aware that their religion is different from ours. Our activity is one part of the church's humanitarian program".²⁵

²⁴ Hendri Masduki, "Pluralisme Dan Multikulturalisme Dalam Perspektif Kerukunan Antar Umat Beragama," *Dimensi 9*, no. 1 (2016): 15–23, file:///C:/Users/LENOVO/Downloads/3741-8967-1-SM.pdf.

²⁵ Mita, "Wawancara," 2023.

Building harmony above differences is the teaching of every religion. So this is what encourages the realization of mutual respect without tarnishing. Community and religious activities in Delikdari Village build each other up. In addition to Bimbel activities carried out by church activists, *Tali asih* activities when celebrating Catholic religious holidays, Islam also carries out religious activities inviting church activists to attend. Such as the celebration of the prophet's birthday, *Isra 'Mi'raj*, *selapanan* recitation, and several other activities. However, church activists are not always present.

Likewise, when there is a big church day, the tutors are invited to celebrate it and are invited to go for a walk. Children are invited to celebrate and share in their joy. Every time they got home the children always told me what they were doing there. And from the story, there is nothing that leads to forcing them to worship like their teachers in the church. They just play on the beach, don't go in and pray in the church. If this reality is not well known, it will be considered a form of inconsistency in religion. And will arouse suspicion and sensitivity of other religious groups.

Analyzis of Communication Dynamics of Deliksari Village Community in realizing pluralism.

Differences are not about threats, on the contrary, with differences, humans must give each other a sense of security and comfort. As individuals, there are equal rights for citizens, namely to obtain social justice for all Indonesian people as stated in the 1945 Constitution. Cultivating tolerance can encourage a more harmonious life. The social and economic conditions in Deliksari Village are limited so they are limited too in actualizing religious activities. In addition to trying to send them to school with economic limitations, parents allow their children to join in learning at the Assembly Hall which is organized by church activists.

Parents, Muslim leaders, Catholic leaders, and church activists agree that there are no activities other than learning. Control is done by always establishing intense communication with tutoring teachers (church activists). This communication aims to make church activists maintain differences in beliefs between tutoring teachers and students. There is nothing about incorporating Catholic teachings in the teaching and learning process.

In communication, everything that will be conveyed by an individual or group to another person has different purposes and objectives.²⁶ So the need for communication to be carried out with different levels of depth. As parents

²⁶ Wiryanto, *Pengantar Ilmu Komunikasi* (Jakarta: Grasindo, 2008).

communicate with tutors (church activists) so do religious leaders with church activists and parents.

Parents are directly urged by religious leaders to provide supervision and security to their children. Likewise, church activists directly always permit the parents of the tutors if they are going to invite them to join the celebrations. There is no coercion. However, this cannot be separated from supervision. As the tendency of children's attitudes and behavior is part of the assessment, it is important to know that there are no activities other than the context of learning school lessons.

Changes in behavior when viewed from the side of human communication relationships are classified as interpersonal communication. Where this communication takes place between two or more people who can form an ideology. As Rousseau explained that belief/ideology is a psychological area that is concerned with accepting what is based on expectations for good behavior from others.²⁷ From the perspective of communication, the development of one's belief is a fundamentalist component.

Trust in communication is closely related to perception. Perception is often interpreted with opinions, attitudes, judgments, feelings, and others. Human perception is divided into two, namely perception of objects (physical environment) and perception of humans (social environment).²⁸ Humans have an understanding of an object through the help of the perception of physical symbols, both verbal and non-verbal symbols.

There are interesting things in teaching and learning activities at the tutoring center with church activists. As stated in the previous paragraph, activists pray with their beliefs and the children do not imitate them even though there is no command to pray according to their respective beliefs. The children still do not follow the prayers that the tutoring teachers say. In addition, the songs sung by the tutors and which contain an ideological understanding will not be followed. Children tend to follow songs in general, such as Balonku, Guruku, Kereta Api, folk songs, and others. Although children's perceptions are built on verbal and nonverbal symbols, it does not seem to have an influence on their belief.

In addition, trust grows from perceptions of humans (social environment). Parents and religious leaders are at the forefront of responding to the social

²⁷ Jean Jacques Rousseau, *Du Contrat Social* (mozambook, 2001).

²⁸ Ros Mayasari, "Peran Pemikiran Heuristik Pada Hubungan Persepsi Sosial Dengan Munculnya Sikap Terhadap Ide Penegakkan Khilafah Islamiyah Di Indonesia Ros Mayasari A . Pendahuluan Ide Tentang Penerapan Khilafah Islamiyah Sangat Gencar Dilakukan Beberapa Tahun Terakhir In," *Al-Ulum* 16, no. 2 (2016): 387–411, <https://doi.org/https://doi.org/10.30603/au.v16i2.158>.

conditions of children's lives. Poverty is not a reason to pawn faith. Respecting the good cause of the social environment is the best thing to maintain harmony.²⁹

In addition, perception is also determined by functional and structural factors. Functional factors are personal, namely self-needs, experience, age, past, personality, gender, and others. While structural factors are factors outside the individual such as family, applicable laws, and values in society. Activities that occur between church activists and the community are based on trust. So that what church activists do is not the beginning of the degradation of belief.

Good communication between Muslims and Catholics in Deliksari village results in inter-religious harmony. This is in line with what happens between Muslims and Buddhists who are able to maintain harmonious relationships through good communication.³⁰ Indonesia as a pluralistic country must instill a pluralist nationalist³¹ attitude, accepting differences in the frame of unity.³²

Conclusion

Deliksari Village, which is predominantly Muslim, is not closed to any religion taking part in developing their village. Both physical and non-physical development. Like the arrival of church activists to provide assistance teaching and tutoring to children. Apart from studying at school, children take part in tutoring provided by church activists. Village communities, especially parents and religious leaders, allow these activities, with the aim of prioritizing the beneficial values for their children. With intense communication both in group and individual form, which is actualized in an interpersonal approach, both parents to children, parents to tutoring teachers (church activists), and religious leaders to children studying at TPQ (tutoring students). Intense communication is carried out both in community activities and personally to build trust that the differences between them must be mutually respected. Differences are believed to be a natural law or sunnatullah, which does not have to harm the meaning of zone politicon (every human being needs each other).

²⁹ Boy Anugerah and Jacob Junian Endiartia, "Pengaruh Perubahan Sosial Terhadap Nilai-Nilai Yang Terkandung Dalam Pancasila," *Jurnal Kajian Lemhanas RI* 34 (2018), <http://www.lemhannas.go.id/index.php/jurnal.html>.

³⁰ Rahmat Saehu and Ibnu Hasan Muchtar, "Religious Pluralism and Harmony among Buddhist - Muslim Communities Living in East Lampung, Indonesia," *Journal of Islamic Thought and Civilization* 13, no. 1 (2023), <https://doi.org/https://doi.org/10.32350/jitc.131.17>.

³¹ Arif Chasannudin and Jamal Ma'mur Asmani, "Nationalist Pluralism in Fiqh Sosial: Ideas and Actions of KH. MA. Sahal Mahfudh," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 2 (2020): 157–68, <https://doi.org/10.35878/santri.v1i2.244>.

³² Rozi, "Hakikat Pluralisme Di Indonesia Perspektif Nurcholis Madjid."

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