

## **Views of *Fiqh Sosial* on Cooperation in the Construction of Inter-Religious Houses of Worship**

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### **Abstract**

*There is an interesting phenomenon that occurs in the Village of Tunahan, Keling, Jepara is a collaboration carried out by interfaith communities in building houses of worship. This phenomenon is very interesting to study using the point of view of Fiqh Sosial in accordance with the spirit of maqashid sharia and the benefit it carries in its methodology. This research is a qualitative research that leads to the study of a natural case that occurs in the community, namely the cooperation in the construction of places of worship between religions which is carried out alternately, the results of this research are carried out descriptively verification. From the results of the analysis carried out, this study produces several conclusions. First, the cooperation in building houses of worship between religions in Tunahan Village is a manifestation of human manifestation as social beings who have a natural need for each other. Second, in the concept of Fiqh Sosial, cooperation in the construction of places of worship between religions in Tunahan Village is a form of the implementation of human duties to prosper the earth which is oriented towards harmony and brotherhood so as to increase better religious activities. Third, seeing the many cases of religious intolerance that still occur in this country, religious harmony is one of the basic human needs (dharuriyyah) that must be realized through various actions.*

**Keyword:** *Cooperation, Pluralism, Fiqh Sosial*

### **Introduction**

The diversity that exists in the Indonesian nation is a great wisdom and blessings that should be grateful and guarded. The diversity of ethnicities, races, languages, and even religions has become an attractive identity for the Indonesian people. This diversity will be able to become a great strength if it can be accommodated and managed so as to give birth to a harmony, harmony and beauty in a variety of differences.

One of the diversity that the Indonesian nation has is the diversity of religions and beliefs. It is known that the State of Indonesia recognizes five religions where anyone can freely embrace and carry out religious activities in accordance with their

respective religions and beliefs without any practice from anyone. The diversity of religions is Islam, Hinduism, Buddhism, Christianity and Catholicism.

Adherents of each of these religions independently have the right to worship and carry out religious routines without interference from any party. Living side by side to establish harmonious social relations between fellow people despite having different beliefs and religions is a daily beautiful sight that can be witnessed in Indonesia as a form and implementation of the spirit of tolerance and pluralism in religion. One another acknowledges that there are differences in each other's beliefs, but with the awareness of these differences, it creates an awareness of the responsibility to create social and gifted unity, harmony and harmony so that intolerance, conflicts on the basis of religion can be reduced or even eliminated.

What is in reality lately contradicts the dreams and hopes of many parties calling for tolerance and pluralism, many cases related to religious intolerance in Indonesia that are carried out by several groups. This intolerance is not only aimed at interfaith colleagues, but this intolerance has penetrated into uniform religious life only because of differences in views and thoughts that are branch and not main.

In 2019 Imparsial recorded 31 cases of intolerance in Indonesia (Detik.com, 2019) with the majority of cases of prohibiting worship. For more details, the Coordinator of the Imparsial Research Program, Ardianto Adiputra, when giving a presentation at the Imparsial office stated that the most and dominant violation of the right to freedom of religion or intolerance in Indonesia was the prohibition or dissolution of the ritual of teaching lectures or the implementation of religious worship or belief. This figure can be categorized in more detail, eleven of which are prohibition of worship, three cases related to destruction of houses of worship, two cases of prohibition of certain ethnic cultures, and the rest are related to religious dress codes, calls to be aware of certain sects, to rejection of neighbors with other religions. An example of one more case that stuck out in 2019 was a person's refusal to live in a certain area on the basis of religious differences (bbc.com, 2019).

These cases certainly illustrate that intolerant activities are very contradictory and betray the spirit of religious freedom that is in the 1945 Constitution of the Republic of Indonesia. Not only that, these intolerant activities also betray the spirit of Islamic teachings that uphold harmony, unity and mutual respect. as well as respecting fellow creatures and creations of Allah SWT.

In addition to cases of intolerance that have risen to the public surface, debates on the boundaries of pluralism and religious tolerance still have a wide open space and are always carried out, even though religion has very clearly provided these limits. Thus, the focus of the study is not on the solution to the problem of intolerance, instead it focuses on debating the boundaries of tolerance and pluralism and has the potential to give birth to new intolerance resulting from an ongoing debate. What are the limits of religious tolerance? how is the limit of pluralism in religion? This issue is always raised and becomes an interesting discussion material, while on the other hand, the spirit of religious tolerance and pluralism is neither conveyed nor properly guarded.

Talking about the case of religious tolerance, there is an interesting phenomenon that occurs in Tunahan Village, Keling District, Jepara Regency. This phenomenon is not an additional case of intolerance, but this phenomenon provides fresh hope and *uswah hasanah* for the application of the values of tolerance and religious pluralism in social and religious life. Tunahan villagers who religiously adhere to 3 religions (Islam, Christianity and Buddhism) can live side by side and establish harmony and harmony, this harmony and harmony are not only at the level of mutual respect and respect but up to interfaith mutual cooperation in building a building which are considered sacred in religious life, namely places of worship.

This phenomenon is certainly very interesting to study, on the other hand, many communities are still debating tolerance about how the law is to pronounce the holidays of other religions, the law is to enter the places of worship of other religions, the law to preach in other religions. But what has been done by the people of Tunahan Village, Keling District, Jepara Regency has gone beyond that, the tolerance that has been done has entered the applicable level with collaborative actions and mutual cooperation in building interfaith places of worship. When examined at a glance, this activity seems to mix up the religious affairs of one group with another religious group, this activity seems to help other religious groups to develop, but if examined more deeply, this phenomenon is actually a matter of struggle, religious, tolerance, and religious pluralism that must be upheld. From the mutual cooperation activities to establish interfaith places of worship, the community strives for the value of social and religious harmony together, the value

of harmony in social and religious affairs, and the value of unity in social and religious affairs. So that if all of this is realized, of course, religion will also have a noble position as a way of life and a role model that can be implemented by its people independently and with an open heart.

Research on the phenomenon of cooperation in the construction of houses of worship in Tunahan Village is studied using the perspective of fiqh sosial. This research was conducted by basing his research on the overall social situation that occurred in the research object, namely the situation or phenomenon of the cooperation in the construction of religious places of worship in Tunahan Village, Kec. Keling Kab. Jepara. The entire social situation includes aspects of the place (place), actors (actor), and activities (activity) that interact synergistically.

Based on the type, this research is a qualitative research which leads to the study of a natural case that occurs in the community, namely the cooperation in building places of worship between religions which is carried out alternately. This is a natural object that results from the process of social interaction with the community. Furthermore, the data obtained from the case will be analyzed using the perspective of fiqh sosial. While the approach to be used in this research is a qualitative-verification approach, which is an attempt to inductive analysis of the research data carried out in the entire research process carried out, this approach constructs the research format and strategies to obtain as much data as possible in the field early. Putting aside the message of theory first, this does not mean that theory is not unimportant, but the role of data is more important than theory itself (Bungin, 2008).

## **Result and Discussion**

### **1. Basic Concepts of Pluralism and Inter-Religious Harmony**

Etymologically pluralism, which is Arabic translated ta'addud, in English is pluralism. Pluralism means many or more than one (Robi'atul Maulidah, 2014). In the English dictionary it has three meanings. First, the notion of an ecclesiastical meaning is a term for a person who holds more than one position in an ecclesiastical structure, holds two or more offices simultaneously, whether it is ecclesiastical or not. Second, philosophical understanding; means a system of thought that recognizes the existence of more than one basic premise. Third, sociopolitical understanding: is a system that recognizes the coexistence of

group diversity, whether racial, ethnic, sectarian, party or religious by upholding aspects of the very characteristic differences between these groups. (Azzuhri, 2012)

Umi Sambulan and Nur Janah explained that the definition of pluralism includes the following meanings: First, the existence of a number of groups of people in one society who come from different races, religions, political preferences and beliefs; Second, a principle that these different groups can live together peacefully in one society (Janah, 2013). The term pluralism is shortened to a new world order in which differences in culture, belief systems, and values need to be realized so that citizens are called to live peacefully in diversity and diversity (Janah, 2013). Pluralism becomes a value system or view that recognizes diversity within a nation. Diversity or plurality must be viewed positively and optimistically as a reality by all members of society in living the life of the nation and state. (Masduki, 2016)

In the context of this research, pluralism in question can mean harmony, recognition of the existence of other religions, all religious teachings are the same, tolerance, understanding the essential beliefs of other religions, compassion, the same religious goals and plurality. The State of Indonesia is a country that has a very diverse ethnic composition, as well as religion, ethnicity, race, culture, language and way of life so that the Indonesian nation has different potentials, characters and orientations. It is from these differences that the Indonesian nation needs to be aware of the existence of pluralism and the importance of peace so that in practice life always creates harmony.

Etymologically, harmony comes from Arabic, namely ruknun which means pillar, base, or precept. While the plural form is arkan which means a simple building consisting of various elements (Robi'atul Maulidah, 2014). In the Big Indonesian Dictionary, harmony comes from the word rukun which means good and peaceful, not fighting, having a united heart and agreeing. Harmony has a good and peaceful meaning, in essence harmony in life in society with agreement and unity of heart so as not to create disputes and quarrels. (Nazmudin, 2018)

Religious Harmony is the view and practice of living together in communities of different religions or religions but different groups based on the

desire to create a peaceful life and to accept one another (Rizal, 2018). Religious harmony can be a pillar of national harmony, namely religious relations based on tolerance, mutual understanding, respect for equality and being able to work together in the life of society, nation and state (Nazmudin, 2018).

## **2. Empirical Reality of Cooperation in the Construction of Interfaith Houses of Worship in Tunahan Village**

Geographically, Tunahan Village is located in Keling District, Jepara Regency with an area of 871.50 Ha, approximately 5 Km from Keling District and 45 Km from the center of Jepara Regency. (Tunahan Monograph, 2020). From the results of the interview with Mr. Ali Mahmudi (Village Elders), information was obtained that the origin of the naming of Tunahan Village was taken from the name of the oldest character, Mbah Amin Tunon. Amin Tunon is a descendant of the Demak kingdom who was sent to the villages to make signs and spread Islam with his students.

Tunahan Village is located in a strategic area, on the highlands and borders with other villages in Keling District, including the North is Keling Village, the South is Kunir Village and Bucu Village, the East is Klepu Village and Gelang Village. West of Tunahan Village, Kaligarang Village. The border between Tunahan Village and the District area, namely in the north is Donorojo District, in the east it is bordered by Cluwak District and in the west it is bordered by Kembang District.

The demographic condition of Tunahan Village can be seen from the total population of 8,462 people, 2,757 families with details of 4,249 male residents and 4,213 female residents. The majority of Tunahan villagers are Muslim, with 8,135 Muslims, 62 Christians and 312 Buddhists. In Tunahan Village, there are facilities for worshipping, including 12 mosques, 30 prayer rooms, 1 church and 4 monasteries. (Tunahan Monograph, 2020)

Head of Tunahan Village (Kaswoto Biantoro) stated that in social life, the people of Tunahan Village are known as people who have high solidarity, are friendly, tolerant, harmonious, like mutual cooperation and deliberation so that an organization called panca akur is formed. There is a unique religious phenomenon that occurs in this village, namely that the cooperation in the

construction of houses of worship in Tunahan Village is based on a form of social care.

People as social beings feel they have a shared responsibility in helping others who have other events or desires. This form of cooperation is a manifestation of human social care with other humans. The purpose of this cooperation is none other than to increase harmony and togetherness between religious believers in Tunahan Village (Kaswoto Biantoro, 2020). With this cooperation, all parties hope that religious life in Tunahan Village can be well established, safe, comfortable and peaceful without any intolerance problems that can threaten the existence of religion and its adherents.

Community cooperation in building places of worship between religions takes two forms, first in the form of materials that are accommodated by each religious institution and by members of the Tunahan Village community directly to the committee for building houses of worship. The second contribution from the community is also in the form of their energy to take part in building houses of worship in Tunahan Village. All of these collaborations are well accommodated by an interfaith organization called Panca Akur.

Panca akur is an organization or unit of unity in Tunahan Village (Ahmad Cholilur Rohman Sholeh, 2020). panca akur is also part of the implementation of harmony in Keling District and can overcome social inequalities (tribrataneews.jateng.polri.go.id, 2018). through five accords, the community has high solidarity, is able to live in harmony even though they are side by side with different religions, mutual tolerance and mutual cooperation. The Panca Akur Declaration was first initiated by Syekh Abdul Fatah Al Qodri at the Shokhibul Ummah Islamic Boarding School in 2016.

The Panca Akur Declaration was motivated by the erosion of the sense of nationalism in the nation and state as well as the lack of understanding and socialization of Pancasila and the 1945 Constitution to the lower classes of society. News treats in various mass media regarding conflicts between religious communities are able to threaten the unity of the Indonesian nation so that the Inter-Religious Communication Forum (FKAUB) seems overwhelmed in carrying out its function. For this reason, residents of Tunahan Village, Keling District, Jepara Regency, consisting of various elements, namely Muslims, Christians and

Buddhists, community leaders, and from Islamic boarding schools are called to contribute to the Unitary State of the Republic of Indonesia (NKRI) in the form of a joint pledge in the form of a Declaration. Panca Akur as a form of unity and oneness in diversity.

The existence of the Panca Akur Declaration has the aim that the residents of Keling Subdistrict, Jepara Regency, especially the people of Tunahan Village, are able to provide examples of living in harmony even though they live side by side in different religions and groups. In addition, the main goal of Panca Akur is to make it easier for people to get to know Pancasila, to create a culture of tolerance and the Indonesian nation to become a pioneer in world peace. (Wikipedia, 2020)

There is an interesting thing in the religious case in Tunahan Village, the lives of people of three religions who are able to live side by side in harmony are not just obtained, but community efforts to build strong religious harmony are carried out, one of which is by maintaining and grounding the mutual cooperation movement in Tunahan Village regardless of status. religious. This can be seen from the real facts in the field that mutual cooperation in building interfaith houses of worship is carried out by all parties. For example, when Muslims build a mosque, assistance and cooperation is not only present from Muslims. However, Christians and Buddhists also help both in terms of material and energy, and vice versa. Of course this is an interesting fact considering the many cases of religious intolerance that still occur in this country.

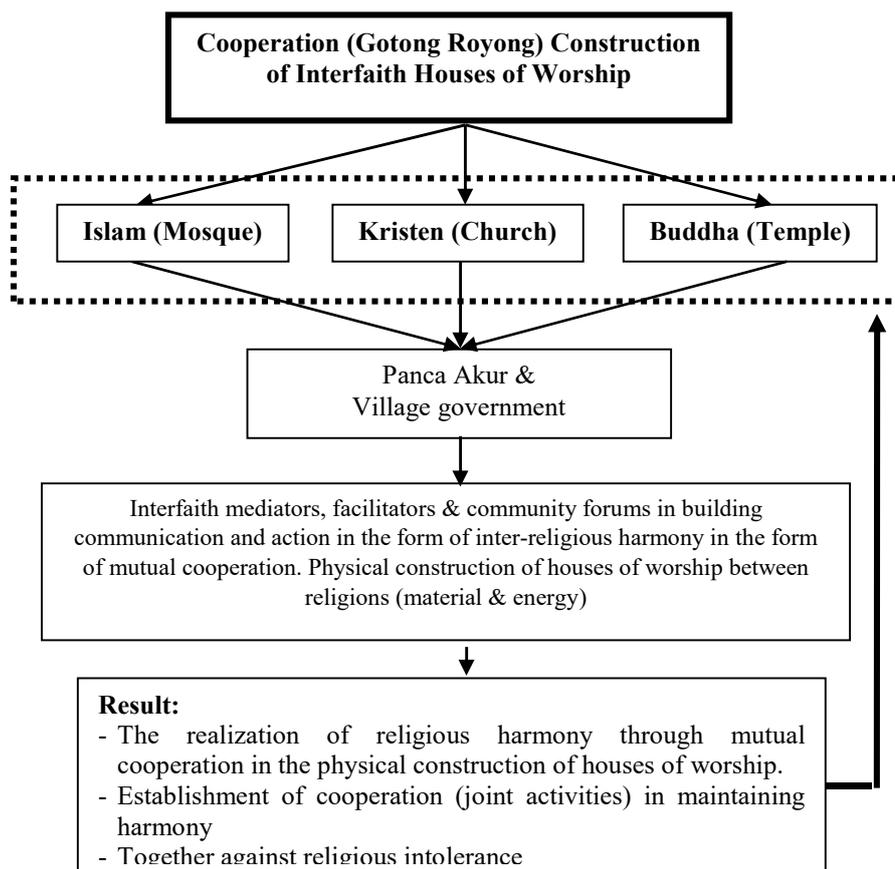
This mutual cooperation in building interfaith houses of worship in Tunahan Village does look a little strange when it is collided and viewed with the point of view of religious interests. However, there is another side that becomes the basis and encourages the community, village government, and existing religious organizations in maintaining this tradition, namely knitting strong religious threads in Tunahan Village so that knitting unity, harmony and peace in religion will be realized. As a result, the three religions will be able to carry out worship in a comfortable, cool, peaceful manner without any conflicts that can damage the existence of one religion and interfere with their worship of their God.

The main objective of this collaboration is to maintain and maintain harmony between religious communities. This collaboration is carried out in two forms, namely material donations and donations in the form of labor. The two donations are accommodated, mediated and communicated in a religious harmony organization in the village, namely Panca Akur and are fully supported by the village government. This collaboration is driven by all elements in the village, society in general, religious organizations, religious harmony forums, and village government. Religious life in Tunahan Village runs peacefully, harmoniously, and there are no cases of religious intolerance with Panca Akur as an organization that embodies diversity in Tunahan Village.

There are some interesting facts related to the cooperation in the construction of interfaith houses of worship in Tunahan Village Keling District Jepara Regency, including:

- 1) The main purpose of this cooperation is to maintain cooperation and maintain harmony between religious people.
- 2) This cooperation is carried out in two forms, the first donation in the form of materials both donations in the form of energy. Both donations were accommodated, mediated and communicated in one container of religious harmony organization in the village, Panca Akur and fully supported by the village government
- 3) This cooperation is driven by all elements in the village, society in general, religious organizations, religious harmony forums, and village governments.
- 4) Religious life in Tunahan Village goes peacefully, harmoniously, and there are no cases of intolerance in religion.
- 5) Panca Akur as an organization that accommodates religion in Tunahan Village.

For more details of cooperation (gotong royong) activities for the construction of houses of worship in Tunahan Village can be seen in the picture below:



**Picture 1**  
The Concept of Cooperation in the Construction of Interfaith Houses of Worship in Tunahan Village

### 3. Analysis of Cooperation in the Construction of Interfaith Houses of Worship in Tunahan Village, Kec. Keling Kab. Jepara in the Perspective of Fiqh Sosial

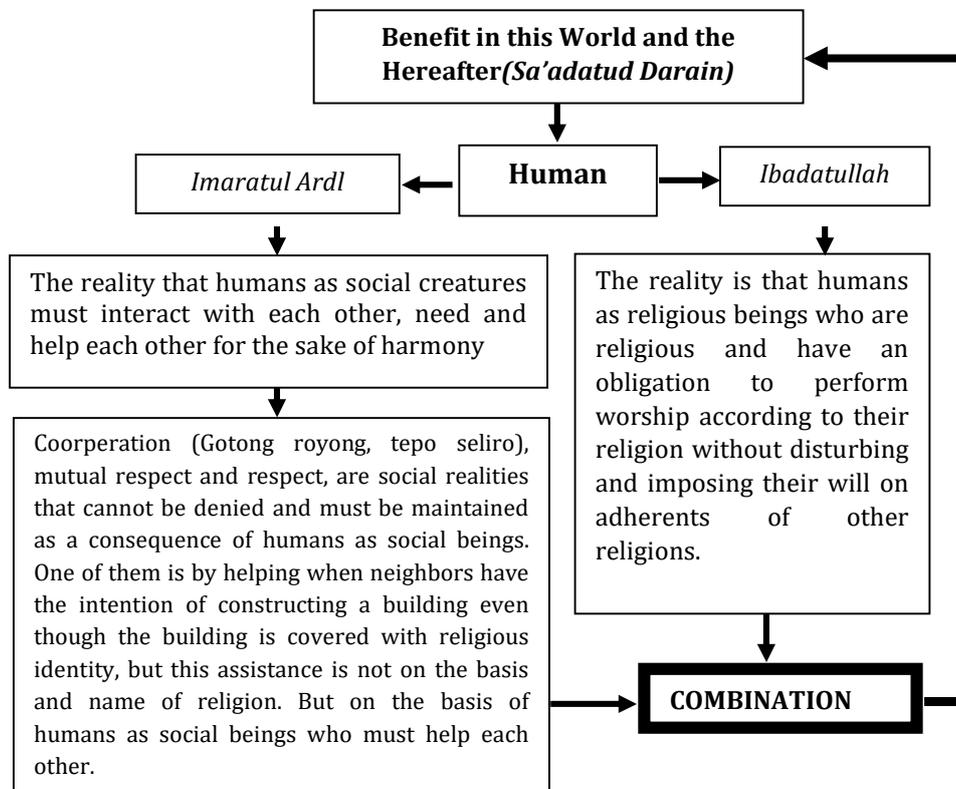
How can this cooperation in the construction of places of worship between religions be viewed from the perspective of fiqh sosial? Before analyzing this, it is necessary to re-examine that humans are given the right to live not only to live, but Allah SWT created them to serve him. Within the framework of this service, humans have the burden and responsibility of various taklifs which are closely related to endeavors and their means and human abilities (Sahal Mahfudh, 2011)

Human life is always influenced by various factors that are interrelated with one another. Therefore, humans in the endeavor to carry out taklif, study to control and direct the factors that influence their life to achieve the meaning and purpose of their lives, namely sa'adatuddarain or happiness and prosperity in the world and the hereafter (Sahal Mahfudh, 2011). Happiness in this world and the hereafter as the goal of humans cannot be separated from one another. efforts to realize the happiness of the world must be made to realize happiness in

the hereafter. A person can worship well and calmly in order to perform the duty of devotion to Allah SWT, if religious life can be harmoniously established without any conflict of intolerance that can damage and disturb human *ubudiyah*. In this case, happiness in the world in the form of religious harmony must be realized so that *ubudiyah* devotion to God can be realized.

Physical and mental well-being is the ideal of every human being, physical well-being is usually a fundamental means of attaining mental well-being, although there are also people who gain inner well-being without observing physical well-being, according to general standards (Sahal Mahfudh, 2011). This has become very important in relation to cooperation in the construction of places of worship between religions. The existence of a house of worship is a means of achieving inner well-being. The existence of facilities for places of worship and the serenity in their functioning will lead to the inner well-being of their followers by means of peaceful, calm, and worry-free worship.

All data have been described in the beginning, as well as the concept of analysis about the goals, tasks of human life and the concept of *fiqh sosial*. So the analysis in this research has been summarized in the chart below:



**Picture 2**  
 Chart of Analysis of Cooperation in the Construction of Interfaith houses of Worship in the Perspective of *Fiqh Sosial*

The results of the analysis of the cooperation in the construction of places of worship between religions in Tunahan Village in the perspective of fiqh sosial depicted in the picture above can be described simply that people living in this world have the main goal of achieving benefit in the world and the hereafter (sa'adatud daraini). These two main goals are interrelated and complement each other. In order to achieve this main goal, humans must carry out their responsibilities in two forms. First, humans must complete their duties as servants of Allah by performing worship to Him (ibadatullah).

This is the consequence of humans as religious and devout creatures, it is impossible for humans to achieve benefit in the hereafter without carrying out and completing this task. Second, humans have a duty to prosper the earth (imaratul ard), this second task should not be ruled out. This task is related to the relationship between humans, nature and the environment. Humans are responsible and have a duty to maintain a balanced relationship with others, with nature and the environment. This second task is inseparable from the first task. The prosperity of the earth that is successfully created by humans will bring ease in carrying out the task of worshipping Allah SWT (Jannah, 2018).

So cooperation for the universal good of mankind, in fact, departs from religious belief (Islam) itself. everyone has a responsibility to God which must lead to the good of mankind and must also be held accountable. Vertically, human responsibility is centered on God, but horizontally everyone must also do good to fellow human beings to prosper the world. A religious adherent who always stands on the principle of equality positions humans to always build cooperation on the basis of goodness and responsibility to God. For this reason, humans are encouraged to always look for as many points of similarity as possible between their various communities. And as far as Islam is concerned, the important point of equality is the awareness of divinity and responsibility before God (Zaprulkhan, 2018)

In the case of the construction of houses of worship in Tunahan Village, the reality of this collaboration is the implementation of human duties to prosper the earth. The task of humans to prosper the earth brings

them to a reality that humans are social creatures who must interact with others, need and help each other in order to achieve harmony and harmony. Mutual cooperation, *tepo seliro*, mutual respect and respect, are social realities that cannot be denied and must be maintained as a consequence of humans as social beings. One of them is by helping when neighbors have the intention of constructing a building even though the building is covered with religious identity, but this assistance is not on the basis and name of religion. But on the basis of humanity as a consequence of social beings who must help each other and create security and mutual comfort.

The cooperation in the construction of houses of worship in Tunahan Village is a form of interfaith cooperation among other collaborations that are capable of realizing religious harmony through mutual cooperation in the physical construction of houses of worship. Not only that, the establishment of cooperation (joint activities) in maintaining this harmony is indirectly a collective resistance in fighting religious intolerance. If you look at the various cases of religious intolerance that still occur in this country, then religious harmony is one of the human *dharuriyyah* needs that must be realized considering the recognition of several religions in this country.

In order to maintain the existence of religion and to protect its adherents in order to carry out worship in accordance with what is ordered by God. In the inverted triangle diagram, this *dharuriyyah* need has the most important portion compared to the needs of *tahsiniyyah* and *hajiyyah*, because it has the most important portion, its existence must be fought for (Solihin, 2020). In relation to the division of the portion of human needs, religious harmony in its position as a *dharuriyyah* need that must be realized, then all activities that can lead to the results of religious harmony must be endeavored and carried out together in the form of alliances between religions in various things that can encourage the creation of harmony and unity.

The realization of the human task to prosper the earth with various activities that can produce positive values in religious diversity as manifestation of love for fellow humans as divine beings, combined with the implementation of a peaceful and smooth *ubudiyah* process to Allah SWT

without conflicts and problems with religious adherents otherwise, the benefits in the world and life can be realized together.

The analysis points above show that the cooperation in the construction of places of worship between religions that occurs in Tunahan Village is a form of the implementation of human duties as social beings and the implementation of human duties to prosper the earth by maintaining harmony, fostering brotherhood and diversity, so that a prosperous, peaceful, religious life can be realized. harmonious and avoid damage to create happiness in this world and the hereafter.

### **Conclusion**

From the results of the analysis carried out, this study resulted in the conclusion that the cooperation in building houses of worship between religions in Tunahan Village is a manifestation of human manifestation as social beings who have a natural need for each other. In the concept of Fiqh Sosial, cooperation in the construction of places of worship between religions in Tunahan Village is a form of carrying out human duties to prosper the earth. By forging various alliances and kersajama oriented towards harmony and brotherhood, a prosperous, harmonious, united religious life will be realized so that it can increase better religious activity and avoid forms of damage, disputes, and intolerance.

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