



## Symbolizing Tolerance Through Cemetery

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### Abstract

Interfaith tolerance has become an important issue within human history. Many have investigated religious tolerance through various lenses and case studies. This work attempts to explore the mechanism of religious tolerance through an existing mixed graveyard located in Yogyakarta as a case study. It is to examine the practices of tolerance by a plural community in a small village of Berek, Yogyakarta by providing a multi-faith graveyard. Data collection employs interview, observation and documentation. Key informants include community leaders, cemetery keepers and religious leaders of Muslim and Christian communities. The results show that there is a strong concern of tolerance within community members of different religious backgrounds producing common values through the existence of the cemetery. In detail, the work is to explore three important aspects to support the strong commitment of tolerance, including 1) the form of inter-religious concern within the community of the cemetery; 2) the factors influencing the different religious background community in producing tolerance among its members; 3) the impacts of the tolerance towards the unity of the community. The work has importantly shown that inter-religious dialogue has been brought to the availability of the multifaith cemetery that has created religious tolerance among people to promote social harmony.

**Keywords:** Symbolizing; Tolerance, Interreligious Dialogue, Cemetery

### 1.Introduction

Public relations have the goal of creating harmony between religious communities. This goal was created through tolerance among religious people and activities in the community. For example, rural communities treat the culture and traditions of indigenous peoples with tolerance, thus improving social harmony. However, there are still many who do not tolerate other religions, which can create disharmony. Social conflicts and intolerance often occur in Yogyakarta (Rusdi, 2021). For example, a series of acts of vigilantism against minorities occurred in the Yogyakarta area in (give a year) (Ahnaf Muhammad Iqbal & Salim, 2017). Then, residents rejected non-Muslim immigrants in Pleret Bantul by rejecting the building permit or Izin Mendirikan Bangunan (IMB) of the Pentecostal Church in Indonesia or Gereja Pentakostal di Indonesia (GPDI) Sedayu Bantul. Another example is the disbandment of religious prayer ceremonies in Bantul (Tirto. id, 2019). In fact, in April 2019, a painter who had been rejected lived in the hamlet of Karet, Pleret village, Pleret sub-district, Bantul, just because he was not a Muslim (Solopos, 2019). This means that tolerance gradually degrades because the tolerance giver is considered of a higher degree (the majority) than the recipient (the minority) (Kawangung, 2019). In addition, the lack of understanding among different people can be an obstacle that will lead to conflict in social life (Islam, 2020). And other faiths usually do not enjoy such wide tolerance on the part of the state (Leiter, 2019). Leiter's criticism is mainly because tolerance considers religion irrational (Paulsen, 2014). This illustrates that intolerance in Yogyakarta is still developing and is the biggest problem among religious people because religion is still a public debate.

In addition, the problems that develop in the intolerance of fellow religious people, one of which is about claiming the truth. As Kimball puts it that religious truth claims are based on the authoritative teachings of "inspired" or charismatic leadership sages or interpretations of sacred texts often associated with these gifted leaders (Kimball, 2002). Actions such as arson, acid attacks, the killing of religious leaders, and inter-religious contestations over who has the right to slaughter animals have called for a review of the state's role as a mediator of social conflict in the liberal era



(Ramadhani, 2016). Plus, we often see truth claims from terrorism cases that consider jihad as one of the potential truths in religion. Of course, this will manipulate or dogma many humans through texts that do not refer to the teachings of their adherents and the lack of knowledge to make it easier for someone to claim truth to fellow religious people. On the one hand, truth claims are essential essentials for religion, but at the same time, this is where the point of divergence of interpretation arises, with potentially damaging consequences, people think that they know God, abuse sacred texts, and spread their distinctive version like absolute truth (Santi, 2018). This means that in other words, the problems of intolerance in Indonesia are also influenced by the truth claims of fellow religions.

This is different from the tolerance that exists in the Barek community area, Yogyakarta. They have social values that can create harmony through interfaith relations by making burial sites for different religions. Casram explained that the ideal religious tolerance must be built through the active participation of all people of different religions to achieve the same goal based on togetherness, inclusiveness, respect, and mutual understanding related to the implementation of certain rituals and doctrines of each religion (Casram, 2016). The cemetery in the Barek area, Sleman, Yogyakarta, is an interfaith cemetery that depicts the practice of tolerant life in the village community. Faridah illustrates that high tolerance between religious communities is seen by never having open conflicts between religious people, even between there is a cooperation between one religious group and another (Faridah, 2013). Like in the village of Barek, Yogyakarta, they have mutual cooperation (gotong royong) in helping the funerals of different religions. In other words, religious tolerance in Barek village is a broad view for the understanding of religious tolerance through activities of social values. This study aims to analyze the phenomena that occur in the village of Barek, Yogyakarta. The first analysis is about tolerance in community values. These values can be seen from the dialogue between religions that have a relationship through interfaith funerals. In addition, this paper also explains the importance of interfaith dialogue at the cemetery in creating tolerance between religious communities in Barek village, Yogyakarta. Through the views of Christianity and Islam, religious tolerance is illustrated through the friendship and family relationships they currently have.

This research is based on an argument that the anxiety of intolerance in our country is influenced by several roles of religious people who do not have a sense of concern for their fellow human beings. This anxiety also has bad implications for problem-solving for religious tolerance caused by certain religions. The divisions experienced by society at large have become the basis for difficulties in problem-solving. Intolerance as part of religious issues can occur under conditions of arbitrary religious authorities in acting. Various intolerances that occur in society due to a limited sense of tolerance can be the basis for prolonged religious problems. At the same time, the widespread religious debates have led to the collapse of the unity and integrity of the state which did not work as it should. Tolerance as a good attitude is defeated by intolerance by religious people. Thus, tolerance in society values is very important when viewed from the inter-religious dialogue for intolerance about funerals in Barek, Yogyakarta.

## **2. Method**

To answer this research through the problems that have been described, this research uses descriptive qualitative methods to answer the problem and describe the pattern of tolerance that exists in the values of the people in Barek, Yogyakarta. The sources used in this study are divided into two types, namely primary sources and secondary sources. In primary sources, data were obtained through in-depth interviews with the people of Barek, Yogyakarta. Interview data proves that the community expresses tolerance in community values as evidenced by interfaith dialogue about interfaith funerals. Observations were made to observe directly the mixed burial between Islam and Christianity as well as documentation of photographs of the funeral as evidence of the research taken. While the secondary data taken is through books, journals, and also other materials that can support this research in depth to produce articles that can provide an overview of solutions to the problems of intolerance that exist in Indonesia. In addition, this research was conducted in the village of Barek, Sleman, Yogyakarta to coincide with the public cemetery. The time of research was carried out in April 2022 by interviewing several sources such as the head of the RT, RW, Grave Keeper, and several people who live in Barek, Yogyakarta. So that the concept map to be conveyed in this study is a space for regional analysis as an example of tolerance between religious communities in Indonesia.

## **3. Result and Discussion**

### **Dynamics of Tolerance**

Yogyakarta is one of the special cities that has a strategic area. Located in the southern part of the island of Java, bordering the province of Central Java and the Indian Ocean. The city of Yogyakarta is a city of tolerance filled with various religions, ethnicities and cultures. In Rusman and Riadi's view, religious tolerance is an attitude of mutual respect and appreciation for each other's religious beliefs and mutual acceptance of openness to other religions



(Rusman & Riadi, 2021). In line with this, Urrozi argues that tolerance is needed as an effort to bridge these differences by suppressing a sense of egoism and interests for the common good in coexistence (Urrozi, 2019). Religious tolerance in Indonesia is based on the Cairo Declaration concept found in Article 10 which can be translated into two concepts, namely: 1) understanding the nature of religious freedom; and 2) prohibiting discrimination (Muharam, 2020). In the city of Yogyakarta, we see that there is a very dominant horizontal factor in human relations regardless of other religious backgrounds. This is an illustration that the city of Yogyakarta is a city that has various religions with the aim of unity in the state. In addition, the dynamics of tolerance in religions in Java provide space for mutual attachment and respect for human life in order to create religious harmony. Like Rusmiarto (68) who said that when he was in Yogyakarta around 1978/1979, the residents of Berek, Yogyakarta were very comfortable socializing and there was no fanaticism and no discrimination (Rusmiarto, interview 9 April 2022). Rusmianto's wife also said the same thing that when she lived in Yogyakarta as a religious minority in Berek village, Yogyakarta, during the Ruwahan (Tahlilan) activity on Islam, Catholics also gathered. In practice, Rusmianto's wife also explained that the community gathers to pray together, if there is a sacrificial activity, everyone is invited, she as a Christian also helps (Rusmiarto's wife, interview 9 April 2022). This means explaining that in the context of the life of the people of Yogyakarta, there is a dynamic of tolerance in community activities in Berek Village, Yogyakarta. This dynamic of tolerance is reflected in the lives of Muslim and Christian communities who help each other in traditions and celebrations of other religious holidays to provide an attitude of tolerance between religious communities.

The values of tolerance are described by the togetherness possessed by the people of Berek Yogyakarta. Anang and his friends revealed that inter-religious tolerance is based on: each religion is the responsibility of the adherents of the religion itself and has a form of worship (ritual) with its own system and method which is interpreted (charged) and becomes the responsibility of the person who embraces it (Anang & Zuhroh, 2019). In line with this, Zulyadain said that being tolerant is letting others be themselves, respecting others, respecting their origins and backgrounds (Zulyadain, 2018). In burial traditions and practices in Berek village, Yogyakarta, the values of tolerance are 1) recognizing the rights of every community in Berek village, Yogyakarta, 2) respecting followers of other religions in Berek village, Yogyakarta, 3) agreeing to each other in carrying out burial traditions and practices bodies of different religions, 4) mutual understanding in maintaining harmony when one of the residents died in Berek village, Yogyakarta. These values become an attitude of tolerance that exists in the people of Berek Village, Yogyakarta City, on the grounds that the future of a nation depends more or less on the extent to which the community can maintain harmonious relations between religious believers (Gunawan, 2015). In the tolerance that exists in Berek Village, Yogyakarta, this value is born from gotong royong or mutual cooperation in the traditions and practices of community burial. In addition, these values can be seen from the community togetherness which cannot be separated from the relations of life in society. This relationship gave birth to peace that could keep them from conflict and fanaticism towards their respective religions. Thus, there is no mutual hatred between Christianity and Islam in Berek village, Yogyakarta.

Religious tolerance is a very sensitive issue discussed in the social dynamics of Indonesian society. Many social and religious experts emphasize that the problem of religious tolerance is a serious problem that must be resolved. In this topic, the community is divided into two parties who respond to this problem. 1) Parties who agree with religious tolerance, namely providing space for differences and creating a harmonious group with mutual respect, which is realized through sharing and caring. 2) There are religious fanatics who openly declare the truth of their religion and close the opportunity for religious differences and do not give freedom to state the truth of other religions. Berek Village, Sleman Regency, Yogyakarta states its community group as a concrete example of the first party. The population of the Berek indigenous people is approximately 50 to 55 families. The percentage of the population is dominated by immigrants from outside the city and outside the region, to overseas. This is because the geographical location of Berek village is very strategic and close to the Gadjah Mada University campus. The immigrants were dominated by UGM students, traders, or some others. From the percentage of the population in Berek village, the majority religion in Berek village is Islam with the highest percentage of around 80% adopted by the Berek natives. While Protestant Christianity is approximately 15% and Catholic 10%. This does not reduce the sense of tolerance between religious communities in the social dynamics of society. Based on field data obtained during observations and interviews. We find that the dynamics of religious tolerance in the social life of the Berek village community are reflected in several community practices, which are described in several forms, namely; Gotong royong and reject the view of intolerance from the outside.

### **Society Values in Families in Graveyard Traditions**

Yogyakarta has local traditions related to burial practices in Yogyakarta. This tradition has been passed down from generation to generation by the local community. Palmi and Lezzi say that tradition is based on diverse foundations, capable of producing new products and services that come from innovative settings of past events, especially the



identity of a place, which accentuates its authenticity and makes it even more attractive (Palmi & Lezzi, 2020). In line with that, Winarni and colleagues explained that this tradition is an important component that has deep meaning because it has become a public trust (Winarni et al., 2013). Adom describes that tradition has become the center of community affairs, especially in preserving nature which is considered sacred (Adom, 2019). This tradition is like a prayer ritual led by religious leaders in each religion. Barek Village, Yogyakarta, the local community has a tradition of mutual cooperation in helping with burials. This mutual cooperation gives birth to togetherness and unity in the community. In the concept of society, gotong royong is a characteristic of Indonesian people's life that has been passed down from generation to generation, thus forming real social behavior and then forming the values of social life (Suri, 2018). Pak Rusmiarto, a 68-year-old resident of Barek, revealed that when there was a death in the village, the community considered the tradition legitimate because the community's goal was to help each other despite having different religions (Rusmiarto, interview 6 April 2022). These values are like digging graves and carrying bodies. Mujianto revealed that in the funeral prayer practice in Jogjakarta, when a Muslim dies, non-Muslims follow him to the funeral, and they prefer to sit at the back in prayer (Mujianto, interview 6 April 2022). Burial traditions and practices in Barek Village, Yogyakarta are the foundation of people's lives that have relationships between local communities. So that in this tradition gave birth to the values of togetherness such as tolerance, mutual cooperation, diversity, and concern for others. This illustrates that interfaith burial traditions and practices have become local habits of the local community in maintaining community values in social life.

In addition, interreligious dialogue is seen from the values of the community in the funeral tradition in the village of Barek, Sleman Yogyakarta, namely through the expressions of Muslims and Christians, Catholics and Protestants who say they are Barek village families who maintain an attitude of tolerance for others. One of the Barek villagers is named Ibu Devi, she is a 42-year-old Christian. When having a dialogue about religion, he revealed that they did not blame the identity of their families or people of different religions when they died. He also revealed that to maintain an attitude of religious tolerance, the graves of the people of Barek village do not need to be separated because they have the principle of being a big family in Barek village, Yogyakarta (Interview, Ibu Devi, 42 years old). While there is much potential support for human values for sustainability in religious traditions, religion must be seen as a complex, multi-scalar, and multi-dimensional institutional phenomenon (Ives & Kidwell, 2019). Just like the dialogue from the Muslim representative, namely Mr. Suro as Barek's grave keeper. He said in their mixed funeral as the Barek community a Muslim did not mind the graves of a region filled with people of different religions. In addition, Pak Suro also revealed that among the people who died, there was a relationship or family lineage that made the graves of different religions united. So that Barek's funeral cannot be separated from the local community (interview, Mr. Suro, 68 years old). This view creates an inter-religious dialogue that can provide the same thought in creating harmonization of interfaith kinship in Barek village, Yogyakarta.

The values of society and kinship that are owned by the people of Barek, Yogyakarta illustrate that it is legitimate that tolerance between religions grows and develops from a relationship. Relationships can be interpreted as one's attachment to other people or one's connectivity to the environment. In line with this, Hansen says the relationship is a kind of existence that is possessed by a single substance, not all because of its loneliness, but of some other substance (Hansen, 2021). In addition, Hafri and Firestone say that relationships such as support, fit, cause, chase, and even social interaction that are extracted quickly, cannot be ignored, and affect other perceptual processes (Hafri & Firestone, 2021). Public relations in Barek, Yogyakarta illustrates the attitude of tolerance among human beings and considers this relationship as a goal to create harmonization in every religion. In this relationship, the Barek community has shared values in the environment, such as helping at funerals which have become a local community ritual to maintain peace.

### **Interreligious Friendship of Graveyard in Barek, Yogyakarta**

Interreligious dialogue is one way to bridge various cultural and religious communities that would otherwise be in conflict (Campdepadrós-Cullell et al., 2021). Pope and Nicolaides reveal that interreligious dialogue is an experience in which critical assessment of one's own and alternative viewpoints is critical to its success (Pope & Nicolaides, 2021). In this phenomenon, inter-religious dialogue is not only created through kinship but also through interreligious friendship among the citizens of Barek, Yogyakarta. Friendship maintain social peace and harmony. Fredericks' theory of Interreligious Friendship explains that Christians must recognize friendship with Non-Christians as a theological virtue (Fredericks, 1998). Hospitality is understood both as an interpersonal welcome and an acknowledgment and acceptance of the "actual truth" in other religions (Houck, 2019). This reveals that the policies that exist in the Barek Yogyakarta community revive the theological nature of always respecting other religions when experiencing calamities or the death of residents. Rusmiarto (68) revealed that when they come from a Christian minority family, there is no favoritism in funeral matters because all of them come from family circles (Rusmiarto, interview, 9 April 2022). Meanwhile, in the view of Islam in the village of Barek, Yogyakarta, the tradition and practice of burial demonstrates religious tolerance. Mr. Mujianto (53) stated that the Barek community is very diverse because in terms of religion, there is no





contradiction; they maintain tolerance regardless of any religion, gender, or ethnicity. They are very close and do not look at class from anywhere (Mujianto, interview, 9 April 2022). From this inter-religious dialogue, the harmony of a village is born. Inter-religious friendship in Barek village, Yogyakarta city, related to Fredericks' theory, explains that the validity of friendship prevents Christians from insulting, ignoring, or making caricatures of their neighbors as non-Christians (Fredericks, 1998). In this case, Kruja explained that the public is becoming more aware of religious dialogue as a determinant of conflict prevention and social peacebuilding in intercultural and multi-religious societies (Kruja, 2022). This means inter-religious dialogue in Barek village, Yogyakarta city creates inter-religious friendship in the practice and tradition of burying corpses.

In the view of the Barek community, who are Muslim, they say that religion is a human right that has its truth in religion (Wasira, 50 years old). Humans are considered the same, no one distinguishes between social and religious status, and even discriminates against every religion in Barek. This makes them aware of the fact that on the one hand religion has added value and makes a difference, and on the other hand religion is complex, diverse, and ambiguous (Wijisen, 2021). Because the happiest are the most likely to seek social goals in religion, the poorest are most likely to seek social security in religion, and the least social are the most likely to seek social time in religion (Graham & Crown, 2014). They do not want to consider social and religious problems to be a big problem. Even when a Muslim is side by side with a Christian in a village, school, and another environment, they still consider it a friendship in that environment. Religion continues to structure social life in a variety of contexts, from the most intimate and private to the most public and global (Baker et al., 2020). In addition, in family relations, some people marry of different religions, namely Muslims and non-Muslims, and both decide to unite or convert to one religion to create a harmonious relationship. In addition, in matters of religion, people do not want to mix problems with the social relations of togetherness or friendship they have. For them, my religion is my religion and yours is your religion. This concept explains that they want to live their own beliefs at their own risk. The point is that they both have faith in God. Although some of these people consider a certain religion to be the true religion.

In the case of the funeral phenomenon, they still maintain the friendly relationship they have. When a member of the community dies, they go with them to the graveyard. A Muslim who attended the funeral admitted that they felt sorry for the death of a friend from another religion and sympathized with the community. Likewise, the dialogue of one of the Christian communities, namely Mrs. Devi, 42 years old, revealed that religious differences are not a problem because for them when someone dies they no longer need religion (Interview, Devi 42). In this process of social categorization, a person tries to discover various aspects of himself, to understand that he is better, and in this way create a positive social identity (EM RO LU, 2020). They consider that the cemetery does not need to be separated because it is there as family and visits relatives or friends at the funeral. If separated, it has a discriminatory message that can create inter-religious disputes. Even though there are differences, they still consider it a pleasure in the life of the Barek community, Yogyakarta.

#### **4. Conclusion**

Religious tolerance not only stems from community environment but also interreligious dialogue about funerals in Barek Yogyakarta. The dynamics of tolerance have been viewed largely due to the ignorance of the people in Yogyakarta. Tolerance improves harmony among religious communities by maintaining brotherly and friendly relations in Barek. The mixed Islam-Christian cemetery has created inter-religious dialogue built on cooperation and caring for each other, even among Barek people of different religions. They maintain unity of kinship and friendship. Thus, tolerance appears not only in the social interactions beings but also during burial traditions of different religions. Inter-religious dialogue allows the different religions of Barek, Yogyakarta to respect each other.

This study observes tolerance in society not only in terms of mutual respect for religion but also in the process of mutual assistance, caring, brotherhood, and friendship in Barek regarding understanding mixed funerals. Inter-religious dialogue forms the basis for creating harmony in religious life. Studying tolerance demonstrates that the people in Barek, Yogyakarta play an active role in creating peace between people of different religions. Thus, this paper confirms that tolerance can be seen from several theoretical aspects and an in-depth analysis of the life of the people of Barek, Yogyakarta.

This paper relied on research in the village of Barek, Yogyakarta, so it cannot be used as a strong basis for making broad claims about diversity tolerance across Yogyakarta. Policy formulation as broad knowledge requires an extensive survey of the city of Yogyakarta regarding tolerance and the size of religious communities. A survey of several regencies and villages in Yogyakarta is underway and is looking back at various areas of burial that may differ from Barek village, Yogyakarta. Follow-up studies that accommodate a wider sample and diverse sources of information can be a source of in-depth knowledge for the author and improve research structures.



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