

## Biblical Study On The Tolerance Of People Religion To Christians In Indonesia

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**Abstract:** This study was motivated by various events that arose on the issue of Ethnicity, religion, race and inter-group relation in Indonesia, there had been issues of Ethnicity, religion, race and inter-group relation which led to attacks on each other, in online media or in person. This is the concern of the Indonesian government. This study uses a qualitative research method using Biblical studies as a basis and is supported by books related to this topic of discussion. Christ is a figure who is an example in the Christian faith, so from the example of Christ, love is the basis for a tolerant life. Christian exemplary life in community life guides in coexistence with others. Christians in Indonesia have understood and practiced the 1945 Constitution and Pancasila as the basis for democratic life and tolerance between religious communities. The teachings of Jesus Christ have been embedded as teachings that must be reflected in the life of the nation and state. Christians are people who are taught to obey the government in which they are located.

**Keywords:** Tolerance, Christians, Example, Jesus Christ

### 1. Introduction

Religious tolerance is an important part to discuss, especially when events occur in various countries where conflicts between religious communities occur. For example in France there is violence after violence between humans. "Reactions also came from the Indonesian Ulema Council which asked President Macron to immediately retract his words and apologize. Efforts to insult and humiliate religion should not be made between humans. In Indonesia, similar incidents often occur, there are conflicts and attacks on each other among humans. Indonesia is a very unique and extraordinary country, different ethnicities and religions but can unite in diversity. Pancasila is a nation that unites the nation and can maintain existing differences, First Precept "The One True God (*"Ketuhanan yang Maha Esa"*)", being unifying in religious differences. In the Second Precept "Just and Civilized Humanity (*"Kemanusiaan yang Adil dan beradab"*)" maintains mutual relations to respect each other as Indonesian citizens. Thus tolerance between religious people can be created well in Indonesia. For this reason, it is necessary to study in depth the teachings of religious tolerance in biblical teachings.

### 2. Methodology

The writing of this article uses a qualitative research methodology using literature studies, with an exegetical approach, and using a hermeneutic interpretation using literacy sources from media and literature studies to obtain appropriate sources. This study will use the basic principles of the truth of God's Word, to answer problems that arise in society by using inductive study of Bible interpretation (exegesis). The interpretation of the Bible is a biblical study aimed at extracting the meaning of the text. To direct the design and implementation of this research, the research paradigm is a naturalistic paradigm. Naturalistic research method because research conducted in natural conditions, data source is a reasonable situation or "natural setting." Researchers collected data based on reasonable observation of the situation, as it is, without being intentionally affected. Researchers entering the field are directly related to the situation and the person it investigates. Naturalistic paradigm or natural paradigm is based on phenomenological philosophy. This phenomenological philosophy then developed and one of its developments was to become a method, namely the phenomenological method

### 3. Discussion and discussion results

The Bible describes how fellow humans respect and love one another. In Christian faith, the foundation of faith is the Law of Love, "Love the Lord your God with all your heart with all your mind, and love your neighbor as yourself" (Mat. 22:36-39). These two laws of love are the basis of Christian faith. The first law regulates the relationship between humans and God, where a believer has an obligation to totally love in his life. "The definition of religious tolerance is an attitude of being willing to accept the diversity and freedom of religion and the beliefs shared by other parties or groups. This means that tolerance is an attitude of mutual acceptance of diversity and religious freedom adhered to by other parties. This means that both parties have the same concept of understanding. Because only one party does it and the other party does not, tolerance will not be created.

Religious harmony will not be realized properly if they do not have the same understanding and doctrine. "This can happen because the existence or existence of a group, religion, or belief, is recognized and respected by other

parties. This recognition is not limited to equality, both in the state structure, the social order and before the One God, but also the differences in the way of appreciation and worship which are in accordance with the basis of a just and civilized humanity. Precepts First, of the five precepts provide the religious rights of all Indonesian people. In His Teachings the Lord Jesus taught how His people should behave and have good relationships with fellow humans. "The attitude of Jesus towards people of other religions must be guided by the attitude of Jesus towards people of other religions. In His day, almost every day Jesus always met people of other religions. He met not only members of other religions, but also leaders of people of other religions such as Nicodemus, leaders of the Parisi, Sadducees, and others.

The Lord Jesus always establishes a good relationship with people who have different understandings and beliefs. "In that meeting, Jesus was not only making small talk, not just meeting, but as Rabbi, Jesus conveyed various teachings, admonitions, hopes, and even extraordinary thoughts towards people of other religions. In His day, Jesus met people who were Jews, people who were Samaritans, people who were Jewish. In the meeting through words, Jesus never blamed the teachings of any religion, although of course Jesus knew that there were wrong teachings in the religions of the people He met, but Jesus never blamed the teachings of any religion. Even Jesus followed Jewish customs such as; entered the Synagogue, even though he was not a Jew. The Lord Jesus gave an example to respect other beliefs, even the Lord Jesus was willing to enter their synagogue. "Furthermore, there are 4 parts of Jesus' attitude towards other religions, as well as being a mirror for us to take attitudes towards people of other religions today as follows: Lord Jesus Respects and Respects the Teachings of Other Religions When Jesus appeared as the Messiah in the Jewish community, many people thought that Jesus had come to destroy the Jewish religion, and replaced it with a new religious teaching. In fact, Jesus appreciated the teachings of Jewish, and always quoted Jewish teachings and verses from the Jewish book when Jesus delivered His teachings. Although Jesus was not a follower and not the successor of the Jewish religion, Jesus still respected and respected the teachings of the Jewish religion. To that end Jesus said: "Do not think that I have come to destroy the law or the prophets. I did not come to destroy it, but to The relationship between the fundamental Jewish figures of the Lord Jesus builds bridges by respecting things that are considered sacred which can create great conflicts.

Human values are the foundation in unity with fellow human beings. Each can live side by side without humiliating one another. "Living and working, regardless of the ideology and beliefs of the majority of people. However, the quality of communication and service for believers is not determined by the socio-political context of the community, but is determined by the socio-political context of the community, but is determined by universal human values from God's Word. The call of believers is not to build ghettos or neo-Qumran and neo-Essena communities, which isolate themselves from social communities and the reality in them cannot maintain their existence in the midst of globalization, so that a community will still exist if it dynamically takes an active role in the midst of the current of change. Being able to have the wisdom to avoid vertical conflicts if they are able to build universal values in order to maintain tolerance.

It is precisely in this context that it is necessary to understand that the teaching of the Lord Jesus is a teaching full of love to all groups, that believers are called to be salt and light for their society and nation so that all people can understand the peace of God. (Mat. 5:13-16). The calling of Christians to be the salt and light of the world can be realized if Christians are role models for others, calls to become salt and light of the world, not just a slogan but an obligation which all Christians have.

Political interests create friction between groups, because in such situations they forget the value of tolerance between religious communities, which is important to achieve their own goals. Similarly, the progress of social media today becomes one of the triggers among religious people sometimes have a high sensitivity, there can be friction of opinion in social media. "Although lately there has not been a physical social conflict, but conflict through media, especially social media, the issue of diversity in religion is often the object of mutual slander through hoax news by using political vehicles in the lead up to the election and regional elections. Several series of riots occurred in Indonesia that tended to have social, economic, political and religious nuances. Very resistant to conflict also because of various social inequalities, a leader figure can unite all elements of society.

There has been friction as a case study during the previous Pilkada: Including a case study of intolerance that occurred in the capital when it was facing Pilkada. The conflict of intolerance has crystallized using the pretext of religion, culture, politics, ethnicity and the media as a trigger.

Political figures need to realize that creating clashes between groups or between religions is very dangerous and destroys tolerance between religious communities. Harmony between religious communities in Indonesia has existed since the past, and unity can be realized because of the efforts of each religious leader provide encouragement and teaching to respect and respect each other. Normatively-doctrinally, any religion teaches peace,

brotherhood, individual and group harmony. So, religion actually does not want conflict, division, enmity, or even killing both the physical and character of other people. Hostility and conflict between religions are often triggered by the factor of turning back religious teachings, so that radical and fanatical religious understanding arises that is the cause of hostility. In Pancasila society with the motto "Bhineka Tunggal Ika" it is necessary for all parties to create it.

But in reality, what exists shows that the influence of religion on people's behavior often creates conflicts. Historians or social scientists claim that religion often has a negative effect on human well-being. Religious issues are often used as an issue for the emergence of conflict, both physical and non-physical, let alone spiced up with false issues. Belief in a religion often creates intolerant human attitudes (intolerance). Then loyalty in religion can only unite a few people and separate itself from most other people or groups (Majid, 1992:47). Nurkulis Majid islamic religious leaders who create religious harmony in Indonesia.

Sociologically, social conflict is common, therefore it is necessary to theory and methods of conflict management in order to lead to reconciliation and agreement to make a commitment of change (in a positive direction). However, the issue of majority and minority can be a source of conflict, while national stability becomes one of the important factors in national development (Ishamudin, 1996:24).

Therefore, the problem of harmony between religious and cultural communities, as well as existing belief streams, locally and nationally is a big problem that should not be ignored and must continue to receive serious attention from all parties because if we refer to the basis of the nation's ideology in the first precepts. and second, it is the teaching of Indonesian people to be deity. So, if conflicts with a religious background occur frequently, they can destroy the values and principles of human life (Coleman, 2008:74).

So how are the first and second precepts practiced? The problem of life harmony between religious communities in Indonesia, is the same as for religious communities in other countries. Facts like that are not infrequently sticking out to the surface by news reports in print and electronic media. Contextually, this harmony between religious communities can become unstable, even though there are so many verses of the Qur'an and Hadith (in Islam)

In the Pancasila State it is not permissible to only prioritize respective religious groups, on the contrary, it must build universal values that unite existing differences. In the Christian Faith, "the Bible (in Christianity) and other religious books always recommends, calls for, and even commands its people to always do positive things in order to achieve harmony, peace, unity, and unity as well as love and love for others. (Fatwa, 2007:27). The social conflict as intended must be resolved immediately or resolved so that it does not take a long time, so as not to cause more impact or sacrifice, both physical and material. On this basis, a socio-religious conflict resolution system or strategy is needed (Dahrendorf, 1986:42-43). In this case, the media is considered very appropriate to be one of the considerations in reducing conflict or intolerant practices. The basic reason is that currently the mass media are both printed, electronic and social media. The need for filters in social media as one of the mitigators of conflict between people, the aim is to filter hoax news that triggers conflicts and divisions that can be resolved immediately.

A very well-known national figure, and who always maintains religious tolerance. "A. Mukti Ali discussed the opinions of several experts in an effort to create tolerance and harmony between religious communities, as quoted by Faisal Ismail {KR, 18/ 12/1996). First, by way of syncretism. Syncretism is the notion that believes that basically all religions are the same, and all behavior must be seen as a manifestation and manifestation of the original existence (matter) as a light emanating from one original, as an expression of one substance, and as a wave from the ocean which is one. Syncretism is also called Pan-Theism, Pan-Cosmism, Universalism, or Theo-Panism. Beliefs that have existed in Indonesia include being able to create values of tolerance between religious communities.

#### 4. Tolerance Challenges

In building religious tolerance it is not easy, there are always challenges and obstacles at all times, this is the importance of having a leader who is able to maintain unity in tolerance.

The first problem, which becomes a challenge in religious tolerance is the existence of an identity crisis. "Meanwhile, a serious problem facing, as recognized by psychologists, philosophers, and intellectuals in general, is that people are now increasingly having difficulty knowing their identity and essence humanity. Psychological recognition of identity is one of the important roles that must be had as a citizen.

Second, paradigm differences. A Muslim leader and a professor, said that “KomariiddinHidayat (1994:187-189) even distinguishing two paradigms of understanding of humans, namely the materialism-atheistic paradigm and the spiritualism-theistic paradigm. The first aspect believes in the theory that all reality is matter. Meanwhile, the second one believes that the material world is essentially derived from an immaterial reality. Differences in perspective and understanding can cause damage to relationships between people. "Bung Karno, regarding the potential of this youth, illustrates how awesome youth are as agents of change. How could be not, the youth oath is one clear proof of the power of youth that we can believe that youth are capable and have the power to initiate a change. Youth is the nation's hope that can build togetherness in diversity to build tolerance. The proclaimer has seen the meeting point of various young figures who can build national unity in diversity.

Third, Sukarno, a visionary, saw the future and the role of youth as very large. "Talking about the millennial era, millennials is a popular term that replaces the term Generation Y (GenY), which is the generation born after generation X or what we often call ABG (*Anak BaruGede*). Interestingly, this generation is always considered special and different from other or previous generations. The unity of the Indonesian nation can also be realized by the existence of the Youth Pledge Pledge, which reads “The Youth Pledge is a pledge of Indonesian youths who claim to have one blood, the land of Indonesia, claim to be one nation, the Indonesian nation, and uphold the language of unity, the Indonesian language. Second, we, the sons and daughters of Indonesia, claim to be one nation, the Indonesian nation. Youth oaths are pronounced by youths who have different religious beliefs but have togetherness to uphold unity. The birth of youth today is always associated with technology. Because they were born when the sophistication of technology was introduced and this made this generation a warm conversation among the people, starting from the perspective of education, morals, culture, and the way they socialize among the community. Currently, the millennial generation in Indonesia is estimated to be as follows. “In Indonesia, the population including the millennial generation is around 81 million people or around 32 percent of the total population of Indonesia. But it is not the number of millennials that we need to discuss at this time but are they able to bring change to Indonesia? Are they ready to bring and build and continue to lead the nation and country we love? And are they able to unite the diversity that exists in this country with an attitude of tolerance that is increasingly lost in our society? This is the toughest challenge for Indonesia's millennial generation today. The millennial generation has two possibilities, whether they will bring progress or setback depending on the role of the leader, if educating in the right way will produce good future leaders.

In the current era where the world moves without borders, the millennial generation is a generation that is very adept at using any technology and means compared to the previous generation which makes them seem to be the belle, including in social media. The development of life makes youths become unfamiliar with the environment where, through today's technology, humans no longer need help from others. The individualist attitude is very high in today's society. The assumption that you are able to live alone or only join your own people makes the spirit or attitude of community tolerance very low. The millennial generation is an asset of the nation and the state, the millennial generation must be seen as an opportunity to lay the foundation for the nation's future. The conflicts that often occur today are influenced by horizontal currents that are mutually interested in each other's groups. In the midst of the current turmoil of conflict, this is an important task for Indonesian millennials, namely how to foster a spirit of nationalism among the people so that tolerance between communities can grow again. The presence of technology makes us face extraordinary differences but with a high tolerance spirit is a powerful formula for solving the problems of differences that occur. Tolerance is not just about knowing differences but an attitude of mutual respect and respect between groups or individuals in society or other environments. This is a very deep lesson for us in appreciating different racial or cultural differences which now often clash with one another.

Fourth, prioritizing group interests, when each puts forward the interests of the group, it is difficult to build religious tolerance. "This is because each other puts forward their respective identities, like oil and water in a container as if they are together but do not merge into one. This can be started from all regions, campuses and educated people who are driving the movement for democracy in this country. "As an example of the case, last March we were made excited by a student who was suspected of committing blasphemy. Obviously this is a case because of the low tolerance in today's youth. Of course the writer hopes that this will be the last case so that our sense of diversity will not fade and disappear. But it is not enough to just hope from this case as young people what we can do to increase our spirit of tolerance. To borrow a sentence from Goenawan Mohamad, a senior journalist and founder of tempo magazine "that being Indonesian is being a human being who is prepared to improve things, but also prepared to see that improvements are never perfect and that *ihktiar* is never finished." If you live in tolerance, you must defeat the interests of the group for the common good.

Fifth, awareness in democratic life. "In terms of religion, the attitude of tolerance in our society, namely the state of Indonesia as a country that is considered democratic, deserves to be a country with a high level of support for freedom of religion. But what happens is the opposite. Intolerant attitudes are seen among our society. This is evidenced by the many cases that occur in many of our society. They object to neighbors with other communities that are not in harmony or in line with them, and many people do not like if built houses of worship in their neighborhood. This is an attitude that needs to be removed from our society." Intolerance in a democracy is a challenge to tolerance. Tolerance is not the obligation of one group but of all people. Tolerance is not the responsibility of one religion but all religious people. This is a challenge for Indonesian millennials today. As millennials who are now in an active, creative, and critical phase of social development, it is appropriate for youth to become innovators and promoters of this nation. Youth should be able to be the seat of social change and youth should be the penetration of conflict between the diversity of conflicts that occur between religious communities in our country. The millennial era, which is currently in trend with technological sophistication, should be able to change their challenges and roles, if in the past the youth played the role of pioneers of independence. Millennial youth should evolve to become agents of change in facing the challenges of tolerance which are increasingly eroding in our society. For this reason, as a writer, I invite Indonesian youth as people who have an important role in bringing this country into the future, let us build good and intensive interactions. Let us grow and develop an attitude of tolerance in ourselves and our environment so that diversity is tightly woven again in ourselves and in this country we love. Basically, the same view can unite all the differences that exist in society.

### **Purpose of Tolerance**

First, creating wealth in diversity, in a democratic country that has various differences is not considered an excuse to be divided, but to show how rich this country is with its various religions, ethnic cultures and so on. It needs to be studied in depth about the purpose of tolerance in religious communities, to what extent is the urgency of this tolerance. Therefore the definition of tolerance when seen in the dictionary can be found that tolerance "According to the Big Indonesian Dictionary (KBBI), tolerance is a tolerant trait or attitude. For example, two groups with different cultures are fully interconnected. Tolerance is usually shown to respect differences in opinion, religion, race, and culture in each person or group That is the wealth of this country.

Second, the goal of tolerance is to respect each other's rights and obligations as citizens. "According to the literary figure W.J.S Poerwadarminta, tolerance is an attitude or nature of allowing a different opinion. Because in tolerance highly respect the opinions of others. Reported by Encyclopaedia Britannica (2015), tolerance comes from the Latin verb "*tolerare*." It means enduring, being patient or letting something happen. A person or group has their own practice or belief and does not disturb and oppress others. Over time and place, the reasons for tolerance vary widely. The awareness to respect each other's beliefs is a basic part, besides respecting differences as a nation's wealth.

Third, respect the beliefs of other groups, in some cases prudential, or strategic considerations. "At other points in history, religious beliefs are about the importance of free consent. Tolerance does not mean justifying the views that are ignored, but recognizes the freedom and human rights of its adherents. Also read: Tolerance in Islamic boarding schools in Bali where 50 percent of teachers are Hindu. Types of tolerance There are several kinds of tolerance, namely: Negative attitudes quoted on the website of the Ministry of Education and Culture (Kemendikbud), negative attitudes of the content of teachings and adherents are not appreciated. Where the contents of the teachings and adherents are left alone because they are in a state of compulsion. Positive attitude. On the positive attitude, the teaching content is rejected. But its adherents are accepted and appreciated. Ecumenical attitude In ecumenical attitudes, the content of the teachings and its adherents are respected. Because in history there are elements of truth that are useful for deepening one's own beliefs and beliefs." The attitude of respecting and protecting each other from all differences is a feature of a democracy.

Fourth, creating harmony in a relationship. "Purpose and benefits of tolerance. Basically, tolerance has the goal of creating a harmonious atmosphere in a pluralistic or diverse society. Also read: Meeting President Jokowi, Secretary General of the World Islamic League Praises Tolerance in Indonesia The following are the benefits of the goal of tolerance: Increasing a sense of brotherhood With one's tolerance will increase a sense of brotherhood" There will be a sense of affection for others even though they have differences. Moreover, Indonesia is a country with a diverse population.

Fifth, creating nationalism, a sense of nationalism will manifest in tolerance. "Increasing the sense of nationalism. There is an attitude of tolerance, there will be a sense of nationalism in oneself. The Indonesian people will love their homeland more and more. Increase strength in faith In religion it is taught to do good to fellow humans. Every human being must have a good relationship with his environment with mutual respect and love.

Because every human being is endowed with human rights that must be respected by others." Building togetherness must respect human rights.

Sixth, tolerance makes it easier to build a consensus. "Make it easier to reach a consensus. Having an attitude of tolerance will make it easier to reach a consensus in every decision or problem that exists. Everyone's opinion is different. The existence of these differences will create a fair agreement for all groups. Facilitating the development of the country With an attitude of tolerance that is owned will facilitate the development of the country. Because with differences, it will only make the country stronger." When tolerance is created, they are ready to live in democracy.

## 5. Discussion Result

The Bible as a Christian guide, becomes the main basis in all aspects for Christians. From various sources that have also become a reference for building democracy in Indonesia, and as the glue of relations in the Christian nation since the presence of the Lord Jesus, it has taught harmony in all existing differences.

First, the law of love. The law of love, which is a summary of the ten main laws, is an inexorable reason for Christians to live in peace with others. The laws of love are two laws that cannot be separated, "Love the Lord your God with all your heart and with all your soul and with all your mind" is the first and foremost law. In Christian faith, the first law is the main basis for building a human relationship with God with total love, while the second law is "Love your neighbor as yourself". self-love. Not allowed to differentiate, religion, race, and certain groups.

Second, the conscientiousness of Christ. Christ during the life of the world has provided perfect transparency for his people. The three Christs of the world are able to build perfect relationships with others, the doctrine of loving, forgiving, not avenging the crime with crime, and being able to build bridges in all differences. His righteousness that was done until willingly crucified, died to atone for the sins of mankind, is a total willingness to realize that love.

Third, to become salt and light of the world, Christians when they have repented and believe in Christ as God and savior, are obliged to become "Salt and Light" of salt, meaning that Christians must provide taste and benefit in social life. And light is meant to be able to shine in the midst of the darkness of the world or existing society.

Fourth, there is a heavenly crown available. Christians cannot live carelessly and must obey every teaching of the Lord Jesus, because everything that is done in the world will have an impact on eternity, that is why believers must understand their duties and responsibilities as Christians.

Fifth, being like Christ, the spiritual maturity of a Christian can be seen and observed in daily life, if that person has become a spiritual adult then that person becomes similar to Christ. Until when does one become like Christ, until that person meets Christ in eternity.

Christians, who have a fairly high tolerance, can be seen that they are not easily provoked by the issues of Ethnicity, religion, race and inter-group relation that have been developing so far. Christians uphold the teachings of love from the Lord Jesus, where love is higher than religious or racial sentiments in the world. Christians have a noble calling, which is a calling to be like Christ. As Christians in Indonesia, they highly uphold the values of Pancasila and the 1945 Constitution as the basis for a tolerant life because they are in harmony and in accordance with the teachings of the Christian community.

Christians have a harmonious and democratic lifestyle with fellow communities and the beloved Indonesian nation. Democracy is embodied in the 45 Constitution and Pancasila as the basis of the state. So that tolerance is a fixed price for Christians and there is no need to doubt it.

## 6. Conclusion

It can be concluded that, tolerance of religious people becomes an important pillar to build unity in this beloved country. Because of differences in ethnicity, language and religion, it can be an excuse not to unite. But through various experiences that have occurred that tolerance can be created and built very strongly by the efforts of all parties. The nation's leaders must be able to create togetherness in diversity. as a nation, creating security for all groups and ensuring the justice of all groups, and creating noble ideals together. The role of religious figures who are able to create an atmosphere of peace and not engage in practical politics that only slams for the benefit of the

group for a moment. Christian teachings that uphold love as the main teaching, should be able to reflect tolerance among religious people.

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