

## The Botram Harmony Tradition: Knitting a Harmonious Life in Frames Islamic Moderation

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### Abstract

This research explains that the Botram Harmony Tradition is a social glue that promotes harmony and removes social discord. The Botram Harmony custom celebrates religious festivals by sharing a communal lunch with all religious groups. Local religious authorities started this ritual and funded it with udunan income. Qualitative and descriptive Qur'an thematic studies are used in this research. A critical and comprehensive investigation of the Botram Harmony tradition may solve Indonesia's socio-religious issues, including intolerance and extremism. This study found that the Harmony Botram tradition embodies the Islamic washatiyah precept that diversity is beautiful. Then, the Botram Harmony tradition may promote unity, harmony, and societal issues like intolerance and extremism. This study just covers Botram Harmony. As a result, it is expected that multicultural Indonesia will develop new social connecting techniques.

*Keywords: Al-Qur'an, Botram Harmony, Indonesia, Moderation, Multiethnic.*

### Introduction

Indonesia is a multicultural country. Various communal perspectives on religious life in Indonesia are offered (Wahdah, 2020). Difference is a source of pride since it facilitates the building of unity and cooperation in circumstances of diversity. However, this may become problematic if it is not properly managed, since it might attract conflict.

Conflicts between religious groups are a frequent occurrence in Indonesia. Conflicts between religious groups are frequently manifested as sectarian conflicts (Muharam, 2020). Conflicts between religious groups

may be generated by religious harassment, disagreements over the real philosophy of religion, and differences in religious teachings, restrictions, and demands (Widiatmoko et al., 2021). If the disagreement is not contained, intolerance may result.

Throughout the past few decades, religious groups in Indonesia have engaged in violence in a number of different locales and on a fairly constant basis. In Indonesia, there have been interreligious confrontations, such as the 2012 religious conflict in Bogor over the building of GKI Yasmin and the 1992 religious conflict in Poso. (Rijaal, 2021). Then, in 2021, a boycott of the Ashram Krishna Balaram Hindu study center in Bali occurred (Artaya, 2021). Closing or dismantling places of religion, damaging houses of worship, and disbanding religious groups are KBB breaches (Widiatmoko et al., 2021).

KBB, or Freedom of Belief and Religion, violations continue to occur to this day. KBB infractions may be committed in several ways. So that the resulting damage and losses varied from event to event. The most heinous crime was the detonation of bombs in sacred buildings. In reality, infractions of KBB might arise when individuals lose touch with their humanity.

In order to prevent and lessen instances of intolerance in Indonesia, religious tolerance must be fostered. To encourage tolerance and address a variety of issues, religious moderation must be exercised. Religious education is required not only to produce religiously dedicated individuals, but also to use religious knowledge as a tool to respect people of other faiths (Al Adawiyah et al., 2020).

Moderation in religion helps combat societal intolerance. Here, religious moderation cannot fail. In the religious culture of Indonesia, moderation is often misconstrued. Some individuals say moderates lack determination and do not adhere to their ideals. Misunderstood as a religious doctrinal compromise (Abdurrohman, 2018). On this scale, religious moderation is not present.

Religious moderation is very important if you want to solve problems caused by religious intolerance, like fights between different religions. Conforming to religious tolerance is religious moderation. With a moderate religion, people's perspectives and behaviors may shift, and they can appreciate different faiths more. The use of religious moderation demands the appropriate strategy. As the first step in spreading moderate ideals, the formation of unique programs is one of the most effective means of combating intolerance. Such is the English for Ulama (EFU) program started by the provincial government of West Java (Safei, 2021), the moderate house (Satria, 2020), and others.

The country of Indonesia is a multicultural nation that has been challenged in each age. For the Indonesian people, this test was a crucial

catalyst for reviving a feeling of togetherness and oneness in order to preserve peace. Muslims, particularly in Indonesia, are able to cite verses from the Qur'an that emphasize the need for peace and cooperation among humanity. Al-Qur'anic verses 48 and 10 of Surah Al-Maidah and Surah Al-Hujurat include inspiring words on remedies to societal and religious intolerance.



*Figure 1. Tradisi Botram Harmony*

Figure 1. The West Java-based Botram Harmony tradition exemplifies attempts to create peace and ideal communal togetherness (Liputan6, 2017). Botram Harmony is the practice of dining alongside Pasundan people, some of whom subscribe to Islam and other faiths. The purpose of this study is to provide suggestions for making the Botram Harmony tradition a direct illustration of the great values of religious moderation. This custom is also a genuine response to the problem of religious intolerance that has plagued Indonesia.

### **Research Methods**

This paper gives an anthropological examination of religion. Anthropologists have developed research focusing on religious concepts as cultural aspects that surround human life in order to better comprehend the function of religious folks in certain activities (Dedi Mahyudi, 2016). In addition, this study adds to a theme or thematic interpretation method by analyzing and collating a number of Qur'anic verses pertaining to the ideals of religious harmony, unity, and moderation. It is then analyzed from numerous viewpoints, such as the context in which a verse was revealed, its grammatical structure, and its connection to other passages (Sakni, 2013).

### **Results and Discussion**

#### **1. The Conception of Tolerance in the Corridor of the Qur'an**

It is envisaged that religious moderation will develop a culture of harmony and preserve the principle of unity. Tolerance is an essential concept for religious harmony and coexistence (Pradiansyah, 2019). Tolerance functions as a mediator for the creation of harmony among

individuals among the chaos of social crises. Respect for the many religious teachings adhered to by religious communities is the source of tolerance in their social interactions (Mukzizatin, 2019). To avoid conflict, tolerance must be promoted to preserve religious peace. Conflicts between religious groups originate from the need to feel superior by denying others the truth (Faiqah & Pransiska, 2018). God is the only source of truth, according to all world religions. At the social level, truth assertions are transformed into religious symbols that each adherent can subjectively access (Wahdah, 2020). Therefore, it is no longer complete and absolute.

Tolerance is never addressed clearly in the Qur'an; hence, we will never find it there (Supriyadi, 2020). However, the Qur'an describes the concept of tolerance with all of its limitations in an implicit and explicit manner. Therefore, the verses that define tolerance can be used as a guide for implementing tolerance, which is manifested in life through peace and unity (Muhibah, 2018).

Tolerance is the acceptance of variations in race, skin tone, language, customs, culture, and religion. The fitrah and sunatullull are examples of this (Mukzizatin, 2019). One of the Islamic theological treatises encourages religious tolerance. God reminds us of the variety of human characteristics, including religion, ethnicity, skin color, and customs. This idea is based on verse 13 of Surah Al-Hujurat (RI, 2015):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

"O people! Indeed, We created you from a male and a female, and then We divided you into nations and tribes so that you could get to know one another. In truth, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is all-knowing and all-aware." (QS. Al-Hujurat: 13).

Sunnatullah cannot be avoided. In the face of inequality, humanity must adhere to God's direction. Then, a person's or community's humanity must be acknowledged. Residents of a nation should not abandon their humanistic values (Ghozali & Rizal, 2021). Diversity and plurality are crucial to humans; ignoring them is equivalent to denying their existence as members of society. This heterogeneous condition supports the improvement and maintenance of harmony in human life through creativity and competitiveness (Khoir, 2017). This concept is derived from QS Al Maidah 48 (RI, 2015):

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَايِلُونَ ۚ شَاءَ اللَّهُ جَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَيْتُمْ فَأَسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

"And We have sent down to you (Muhammad) the Book (Al-Qur'an) with the truth, confirming and guarding the previously revealed books, so decide their

*case according to what Allah revealed, and do not follow their desires by leaving the truth that has come to you." We provide rules and clear paths for each of your nations. If Allah had wanted, He would have made you only one person, but Allah wanted to put you to the test with the gifts He has given you, so compete in doing good. Only to Allah do you all return, and then He informs you of what you used to dispute" (QS. Al-Maidah: 48).*

According to al-Maraghi, this verse is one of the examples of variations on the Shari'a after the Torah and the Bible were given to the Children of Israel, as previously shown (Maraghi, 1992). Apart from that, this holy book is often used by some people to strengthen their claim that God has never guided humans into one Shari'a. Al-Maraghi further stated that before Allah SWT sent down the Shari'a, Allah SWT explained that every Shari'a was created as a means of competition towards good deeds, as a channel for individuals to get rewards based on their deeds. Then, Tabataba'i answered this verse by stating that Allah actually asked His people to worship one religion, namely, piety to Him (Thabathaba'i, 1991). However, in order to do this, Allah offers His followers various options and creates different sunnahs for each of them based on their level of preparation and individuality.

The intended religious coherence in Indonesia is founded on mutual respect and the need to coexist in harmony. Religious networks and even terrorism with religious connotations that have a global impact, forming sterile zones for the possible emergence of global severe religious conflict (Al Adawiyah et al., 2020). Given that practically all of the main world religions originated in Indonesia. In addition, there are hundreds of different schools of thought within each religion. Then, each religious group has a high degree of sensitivity to historical, geographical, and other social pluralism-related variables that influence one another, resulting in frequent contact between religious groups (Ubaidillah, 2020). When religious symbols are involved in social conflicts between community groups, problems frequently intensify, and resolution is difficult.

In this circumstance, we must reconstruct the paradigm of harmony and unity as the foundation for religious harmony (Rusydi & Zolehah, 2018). One of the realizations of the paradigm of cultural harmony and human unity is the knowledge and imitation of a variety of diverse cultures. Let's refer to this as the Botram Harmony custom (Liputan6, 2017). The Botram Harmony tradition will always channel and modify principles of religious moderation to become common practices in a diverse culture.

## **2. Spirit of Harmony to Eradicate Intolerance**

When adherents of all religions have the spirit to respect other religions and abstain from intervening in the personal problems of believers of other religions, social life in the public arena will be intelligent, peaceful,

courteous, and brotherly, devoid of prejudice and intolerance (Husna, 2022). Our religious and political lives will be infused with blazing justice values once the public realm is brought into harmony. This gets us closer to the Islamic proverb *Baldatun Thayyibatun, wa Rabbun Ghafuur* (Zein, 2015).

KH. Abdurrahman Wahid, popularly known as Gus Dur, stated that it is essential that every adherent of a faith have access to his religious rights. Gus Dur got knowledge from *Maqashid Syari'ah* that informed his beliefs regarding the protection of the right to religious liberty. This is derived from the sharia notion *Hifdzu Ad-Din*, which translates as "guarding religion" (Nur'Azmy, 2019). Gus Dur determined that the *Hifz Ad-Din* principle, which stipulates that everyone has the right to ensure the security of their beliefs, is a principle that must be used in the context of interfaith cooperation. In actuality, the propagation of Islam, known as *da'wa*, includes the promotion of ideals that defend individual religious liberty.

The spirit of religious unity, which is a component of Islamic teachings, must be embodied in our daily social lives (Hasan, 2016). The creation of a peaceful society is a shared objective of the state and society. With the efforts of each side to harmonize, the spirit of fraternity between religious communities and each other will become even more ingrained, and extremism and intolerance can be banished from the face of the world in the near future (Rijaal, 2021).

### **3. Inspiration of Botram Harmony in Realizing Progressive Religious Moderation**

The establishment of a culture of knowing one another and community togetherness is a concrete embodiment of harmony and unity, which are the fundamental grounds for the formation of social bonds (Qutb, 2007). In Indonesia, selfless acts of togetherness or unity are more commonly referred to as "gotong royong," which means "self-help cooperation" and alludes to the link of communal life among community members. In other terms, gotong royong refers to all collaborative efforts undertaken for the benefit of everybody. Then, *Sabilulungan* is the Sundanese word for showing each other kindness. In addition, rural culture encompasses a variety of activities, such as Community Service, *Cucurak*, *Babacakan*, and *Botram*, among others. The presence of these communal customs has imprinted a sense of community care and togetherness in such a way that it has become an instinct for living in harmony.

Thus, the culture of gotong royong, or universal goodwill, can be viewed as a means of promoting peace and harmony. This is due to the fact that the phrase "gotong royong" involves a shared objective that incorporates the concept of reciprocal collaboration (Pranadji, 2009). And in the midst of this heterogeneous society, achieving communal peace is essential because moderation and harmony are based on the concrete

requirements of society. Similarly, it can serve as social capital within an organization. At the local and national levels, there is a strong commitment to achieving values of harmony.

Tolerance is a problem that must be addressed, especially given the existence of issues that threaten the basis of national diversity. Obviously, we must begin on a small scale in order to conquer it, so that all components can contribute to its success. The author believes that all problems can be more readily resolved through mutual cooperation or shared benefit. One of these is the unique and universally practiced Botram Harmony tradition, which is a culture of giving each other kindness and unity (Abiyuna & Sapriya, 2018).

This is a hallmark of the Sundanese *Sabilulungan* custom, which is essentially a culture of caring for and assisting neighbors of the same religion or of different religions by swapping or providing food to dine together, similar to the Botram Harmony custom. Botram Harmony is derived from the Sundanese words for eating together and peace, respectively (Suparman, 2017). Botram is the act of chewing food together at certain times or events, such as on Nyepi Day, right before Ramadan starts, and other times as well.

Botram Harmony is a community-based association comprised of Muslims and followers of other faiths. Botram Harmony was formed by one of the religious leaders, who then worked with other religious leaders and relevant stakeholders, such as the regional, city, and regency governments. Prior to the advent of important religious holidays, communal meals, or botram, are held. The local religious figures' organizing committee sent out invitations to a meal before the coming of religious festivals. This event was performed to strengthen the bond between religious communities and to offer thanks to God for the numerous blessings of life.

Because it adheres to the principles of harmony and unity, Botram Harmony is one of the numerous manifestations of the spirit of religious moderation that can be used to combat issues and actions of intolerance. Despite the fact that Botram's legacy was lost to the public due to revolution, globalization, and modernism, the time has come to revive and generate fresh inspirations from the Botram Harmony tradition. Because a healthy society is one that lives in harmony, aids others, is mutually beneficial, and strives for further development.

The Botram Harmony tradition clearly contains the concept of harmony and unity for the welfare of society. This is done collaboratively in the form of all religious people being present at meal times and enjoying the harmonization of relations between people so that they do not hesitate to laugh and joke with each other. The fundamental religious distinction in Islam is *Sunnatullah*. As Allah says in Surah Al-Hujurat verse 13 (RI, 2015):

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ

"...Then We made you nations and tribes so that you might know one another..." (QS. Al-Hujurat: 13).

If this is the case, it is evident that humans can only exercise religious moderation in accordance with God's laws. When individuals are able to perceive and appreciate the beautiful contrasts that make up diverse areas of society, progressive moderation values will be reflected in general or in a specific community identity that is developed from inspiration. Botram Harmony is offered for the public's benefit, hence it embodies the concept of oneness. Community traditions, such as the Botram Harmony tradition, will be transmitted, particularly in Indonesia. Allah adores all that is beautiful. By recognizing the value of religion, Allah will bestow blessings and mercy on humanity in this life.

### Conclusion

The Botram Harmony tradition embodies the notion "*al-Muhaafazhatu 'alaa Qodimis Salih wal Akhdzu bil Jadiil Ashlah*" which is unquestionably quite pertinent. A person with a moderate disposition must always endeavor to be polite, resolute, and clever. And now, more than ever, Indonesia needs a moderate spirit to nurture a progressive peace. Does Indonesia not exemplify the nature of harmony? All Indonesians must combat intolerance because it is a widespread issue. People who are concerned about the condition of their nation are patriots. The simplest form of patriotism and nationalism that anyone may demonstrate is the cultivation of harmonious ideals.

The custom of " Botram Harmony " exemplifies a culture of restraint for harmony. The great characteristics of the state and religion, which include unity and care, shall be turned into the Botram Harmony tradition. It is time for the Indonesian people to return home to a wonderful, varied nation. The storm of intolerance will be unable to shake Indonesia once the spirit of pluralism is established in the soul of the entire community through peace among religious communities. If Botram Harmony becomes an example of religious moderation in Indonesia, the issue of intolerance in Indonesian society will be gradually remedied.

The Botram Harmony tradition is a real representation of the Washatiah Islam principle of transforming contrasts into beauty. The Botram Harmony tradition is thereafter capable of fostering a sense of oneness, instilling harmonious principles, and overcoming social divisions such as intolerance and extremism. This study focuses solely on the Botram Harmony custom. In a heterogeneous nation such as Indonesia, it is anticipated that alternative means or instruments of social bonding can be rediscovered.



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