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Pluralism and Interreligious Dialogue: An Islamic Perspective on Socio-Religious Relations

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Abstract

Religious diversity is an unavoidable social reality. However, this diversity often leads to tension and conflict between religious communities. The concept of pluralism comes as a solution to create a harmonious life by emphasizing mutual respect and understanding of differences. This research aims to examine the Islamic perspective in building harmonious socio-religious relations in the midst of pluralism by using the literature study method, this research analyzes the concept of pluralism and interfaith dialogue in the Islamic perspective through a qualitative approach. The data used comes from various academic literatures, including books, scientific journals, and relevant official documents. The results show that the concept of Tri Kerukunan (internal religious harmony, inter-religious harmony, and harmony between religious communities and the government) is the main asset in building harmonious religious pluralism in Indonesia. In addition, social dynamics in religious pluralism in contemporary society face various challenges, such as differences in theological views and the spread of information that can worsen inter-religious relations. Therefore, the active involvement of various parties, including religious leaders and the government, is needed to manage more inclusive social interactions and build a civilized society

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Keywords: Pluralism, Interfaith Dialogue, Socio-religion

INTRODUCTION

Religious diversity in society is an unavoidable reality (Sihati et al., 2022; Saumantri, 2023). However, this diversity does not always run in harmony and often triggers conflict between religious communities (Rakay, 2022; Saumantri, 2023; Krismiyanto & Kii, 2023). This shows that pluralism as an ideal concept, where every group coexists peacefully and with mutual respect, has not been fully realized in the practice of social and religious life. Therefore, constructive efforts are needed to build understanding and cooperation between religious communities in order to create a peaceful and harmonious social life.

One approach that can be taken in maintaining diversity is through interfaith dialog (Saputra et al., 2024; Malau, 2024). Open and constructive interactions in this dialog allow religious people to understand each other, erase prejudices, and find common ground, thus creating harmonious relationships and strengthening tolerance amid differences (Amtiran & Kriswibowo, 2024; Nur Hidayah Lubis & Mailin, 2024; Azmi et al., 2023). In Islamic teachings, the Qur'an and Hadith have provided strong guidelines regarding mutual respect and appreciation of differences, namely tolerance. Tolerance is not only limited to being open to differences, but also a form of commitment in building mutually supportive relationships. This attitude emphasizes the importance of dialogue and joint efforts in creating a safe and comfortable environment for every religious believer (Emlita et al., 2024; Sukandarman & Sofa, 2024). In addition, Islamic history records various examples of dialog conducted by the Prophet Muhammad to build the welfare of the people (Arifinsyah, 2015). One example is the Medina Charter, which became the basis for living together between Muslims and other religious communities in Medina in an atmosphere of mutual respect and cooperation (Khoir & Anshory, 2023; Ramadhan et al., 2024).

Therefore, interfaith dialog has a strategic role in strengthening socio-religious relations in the midst of pluralism. However, in practice, the implementation of interreligious dialog often faces various challenges tantangan (Rahmat, 2017). On the other hand, various conflicts with religious backgrounds still occur frequently (Rijaal, 2021; Tular & Manik, 2022). Therefore, a more systematic and sustainable approach is needed in building constructive dialog between various religious groups. Several previous studies have

discussed religious pluralism and interfaith dialog from various perspectives, such as Najah & Al-Ma'mun (2023) research on religious pluralism in the perspective of Abdul Karim Soroush. Furthermore, Anwar et al., (2023) research on the dimensions of religious pluralism in Islam based on the thoughts of Abdullah Saaed. Then, Aqil (2020) research on the value of humanism in interfaith dialog in Gus Dur's view. However, in previous studies, no one has examined in depth the implementation of interfaith dialog in socio-religious life in the digital era. Thus, this research tries to fill the gap by examining the Islamic perspective in building harmonious socio-religious relations in the midst of pluralism.

This research is expected to make a new contribution to the study of pluralism and interfaith dialog by highlighting a more contextual and applicable Islamic approach in building inclusive social relations. By prioritizing Islamic values that are moderate and open to dialogue, this research can be a reference for efforts to strengthen interfaith harmony in an increasingly complex and dynamic society. Thus, interfaith dialog is not only a necessity, but also part of the implementation of Islamic teachings in building peace and unity in the midst of diversity. Promoting a tolerant attitude, respecting differences, and establishing good communication with followers of other religions are important steps in creating a peaceful and sustainable social life.

METHODS

The research method used in this study is library research, which relies on various sources of literature, both from books, scientific journals, and official documents relevant to the research theme (Zed, 2014). The library study was conducted by analyzing the concepts of pluralism and interfaith dialogue from an Islamic perspective through a qualitative approach. The sources used were selectively chosen by considering their relevance to the topic discussed. Through this method, the research is expected to provide a comprehensive understanding of how Islam views and implements interfaith dialog in socio-religious relations.

RESULTS

Three Religious Harmonies in Indonesia

As a pluralistic and heterogeneous country, Indonesia has the potential to be multiethnic, multicultural, and multireligious (Anwar et al., 2023; Surawan et al., 2024). Religious pluralism refers to the acknowledgment and acceptance of diverse religious beliefs and practices coexisting within a society. It promotes respect, dialogue, and cooperation among different faiths. The concept of Tri Harmony, a modality that can be used to build religious pluralism, suggests a comprehensive approach that includes harmony within faiths (intra-religious harmony), harmony between faiths (inter-religious harmony), and harmony with the world (cosmic/global harmony). Each of these aspects provides a foundation for fostering peaceful coexistence and mutual respect among different religious groups, enhancing collective human well-being. Even so, coaching efforts need to continue to be carried out by various parties. Coaching is a part of education that helps improve the personal quality of individuals who will excel in many aspects (Arianty et al., 2024).

In this analysis, we will explore the theoretical framework of Tri Harmony and analyze how it can be applied as a strategy to promote religious pluralism. Drawing on insights from various fields such as theology, philosophy, and social sciences, this analysis will demonstrate how Tri Harmony offers a balanced approach to building a more inclusive, tolerant, and harmonious society.

Table 1. Tri Harmony as a Modality for Building Religious Pluralism

Aspect of Tri Harmony	Description	Purpose in Building Religious Pluralism
Harmony within Faiths (Intra-Religious Harmony)	Focuses on internal unity within religious traditions, promoting tolerance and respect for different denominations or schools of thought within the same faith.	Encourages internal dialogue and understanding within a religion, fostering unity among believers despite doctrinal differences. Helps create a foundation for tolerance and acceptance within a religion.
Harmony between Faiths (Inter-Religious Harmony)	Promotes dialogue, respect, and cooperation between different religious traditions. Focuses on shared ethical principles, values, and the importance of peaceful	Fosters mutual understanding, respect, and peaceful relationships between different religions. Helps build bridges for collaboration and conflict resolution among diverse

Aspect of Tri Harmony	Description	Purpose in Building Religious Pluralism
	coexistence.	religious communities.
Harmony with the World (Cosmic/Global Harmony)	Emphasizes the interconnectedness of humanity and the planet, recognizing that all religions share a responsibility toward the well-being of the earth and humanity.	Promotes global responsibility, encouraging religious communities to work together for common causes such as environmental protection, social justice, and sustainable development for all.

These three aspects need to be upheld by the entire community so that good communication is established and awareness of mutual respect and appreciation grows in order to realize a strong national unity (Ambarsari et al., 2021). Thus, it can build a conducive environment for interfaith dialog, reduce the potential for conflict, strengthen tolerance values and build religious pluralism. This is as stated by Salim (2017) that Indonesia established the concept of Tri Kerukunan to prevent unnecessary conflicts, including inter-religious harmony, harmony within one religion, and harmony between religious communities and the government. Therefore, this concept becomes the basis for efforts to build harmonious religious pluralism, as affirmed in various government policies and academic studies.

Social Dynamics in the Context of Religious Pluralism in Contemporary Society

Pluralism is a principle that respects and recognizes diversity, both in terms of religion, culture, and worldview. This principle serves as the basis for creating a harmonious society in the midst of differences (Rosyalita, 2024; Khoiruddin et al., 2024). Religious pluralism is a special term in religious studies that has a specific meaning and cannot be confused with other concepts, such as tolerance or mutual respect. As an ism, religious pluralism focuses on how religions are viewed. The term has become a topic of extensive discussion among academics in religious studies (Yasyak, 2017; Jennah et al., 2021; Budieni & Salamah, 2023). On the other hand, religious leaders disagree with this view and see it as an attempt to form a new religion that seeks to unite various beliefs. The concept of religious pluralism has caused debate and polemics among religious communities. Despite its seemingly positive goals, this view still presents a variety of complex problems (Abdillah, 2019; Amani et al., 2024).

Religious pluralism in contemporary society faces various challenges and complex social dynamics (Amani et al., 2024; Bisanti et al., 2024). Social dynamics in religious pluralism can also be seen in how people respond to diversity (Lestari, 2020). Nevertheless, the opportunity to build a harmonious and respectful society remains wide open by applying an inclusive approach to religious pluralism (Walad et al., 2024). In addition, the role of social media also contributes to the dynamics of religious pluralism. Social media can be a tool to spread a more inclusive understanding and strengthen interfaith dialog (Anwar et al., 2024). However, on the other hand, it can also be used to spread hate speech and disinformation that can worsen interfaith relations (Aini et al., 2024; Gani et al., 2024). Therefore, it is important for the community and the government to educate the wise use of the media to support interfaith harmony.

Thus, overall social dynamics in religious pluralism require collective efforts from various parties to build harmonious relationships by promoting a better understanding of differences, as well as managing social interactions. In addition, the dynamics of religious pluralism in contemporary society include three important aspects. First, the understanding and respect for religious diversity that plays a role in creating a safe and harmonious environment. Second, efforts to overcome discrimination against groups with different beliefs through an inclusive approach. Third, the drive for interfaith collaboration to build social happiness and harmony (Amani et al., 2024).

DISCUSSION

Tri Harmony as a Modality for Building Religious Pluralism

Tri kerukunan umat beragama or also known as tri kerukunan is a concept initiated by the Indonesian government to create a harmonious life between religious believers agama (Monika et al., 2021; Wafa, 2024). Tri kerukunan aims to create a peaceful and harmonious life amidst the diversity of Indonesian society. This concept was formulated with great care and wisdom to prevent conflicts between religious adherents (Zahroh et al., 2024). This tri harmony consists of three main aspects, namely internal religious harmony, inter-religious harmony, and harmony between religious people and the government, which are the main pillars in building social harmony (Ambarsari et al., 2021; Anggreni et al., 2023; Andriani et al., 2024).

First, internal religious harmony, which is the creation of harmony and harmony within a community by respecting the differences between various sects, understandings, or schools of thought within the religious community (Rusydi & Zolehah, 2018; Halimah & Aryadillah, 2018). Internal harmony within one religion means maintaining harmony between groups or sects. Yusuf al-Qaradawi stated that differences of opinion are a blessing as long as they do not cause division, in line with the spirit of ukhuwah Islamiyah which emphasizes unity in diversity (Sukandarman & Sofa, 2024).

Second, interfaith harmony refers to the harmonious relationship between followers of various religions, such as Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Sari, 2023; Putri et al., 2024). Inter-religious harmony emphasizes the importance of tolerance and mutual respect between followers of different religions (Bulkani et al., 2024). This principle is reflected in Islamic teachings that recognize diversity as part of sunnatullah (Mukzizatin, 2019).

Third, harmony between religious communities and the government is an effort to create harmony and harmony between religious leaders and government officials by understanding and appreciating each other's roles in building Indonesian society and nation based on religious values (Rofikah, 2017; Nurhasan, 2022). Harmony between religious people and the government emphasizes the role of the state in maintaining religious freedom and encouraging interfaith dialogue as a means of building national unity. Differences are not something that every member of the state can avoid, where in a country it is increasingly difficult to find a country that has a uniform society (Anshari et al., 2023).

Religious Pluralism: Evoking the Engagement of Religious Movements Towards a Civilized Society

Religion depicts a social-cultural system of defined practices, behaviors, beliefs, morals, ethics, or organizations linking humanity to transcendental spiritual and supernatural elements (Anwar & Surawan, 2024). Religious pluralism is a concept that respects and recognizes the diversity of beliefs in various religions in the world. This approach emphasizes the importance of tolerance and cooperation between religious believers, so that each individual or community can practice their beliefs without discrimination or coercion. Thus, religious pluralism plays a role in creating peace and

harmony in a society that has different beliefs (Fatharani et al., 2023). Meanwhile, the involvement of religious communities in shaping inclusive social values is a key factor in realizing a civilized society (Surawan et al., 2022).

Religious movements have a very important role in building a civilized society that upholds moral and human values (Masmuh, 2020). In this context, the active involvement of various religious groups in efforts to build mutual awareness of the importance of tolerance and interfaith dialogue is needed (Malau, 2024). Religious organizations can act as a bridge in bringing together various views and supporting policies that encourage social harmony (Rofiq, 2024).. One form of real involvement of religious movements in supporting pluralism is by initiating interfaith dialog.

This dialogue aims to build a better understanding between followers of different religions and eliminate negative prejudices that can trigger social tensions (Amtiran & Kriswibowo, 2024). In addition, multicultural education that instills the values of pluralism is also an important instrument in building awareness of the importance of respecting diversity (Sanur & Dermawan, 2023; Kurniawan et al., 2025). Furthermore, religious movements can also contribute to humanitarian social action that involves various interfaith groups. Humanitarian programs, such as disaster relief, health services, and education for the underprivileged, can be a platform for religious communities to work together for the common good. Therefore, this concrete action not only strengthens interfaith relations, but also strengthens human values in social life.

Thus, religious pluralism is not just a theoretical concept, but a reality that is present in social life. The involvement of religious movements in building a broader understanding of pluralism and real action in building social harmony is an important factor in realizing a peaceful and civilized society. In an increasingly complex social reality, mutual respect and cooperation between religious communities need to be strengthened in order to create a harmonious social life and mutual respect for differences.

CONCLUSION

Pluralism and interfaith dialog in the Islamic perspective are important elements in creating socio-religious harmony. Islam teaches tolerance and respect for differences, as exemplified in Islamic history, including the Medina Charter. The concept of Tri Kerukunan is the main strategy in maintaining inter-religious relations in Indonesia.

However, challenges such as theological differences remain. Therefore, the active role of various parties, including religious leaders, government, and society, is needed to build inclusive interactions and encourage peaceful and civilized life.

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