

UNDERSTANDING THE RELIGIOUS TOLERANCE IN INDONESIA: THE ISLAMIC THEOLOGICAL PERSPECTIVES

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Abstract

Purpose of the study: The purpose of this paper is to elaborate methodological diversities in understanding religions both in internal and external circles and contexts are seen from Islamic theological perspectives.

Methodology: The research methodology used in this study is a qualitative analysis, using content analysis method.

Main Findings: The diversity of religious beliefs and religious understandings needs to be interpreted as a logical consequence of divine provisions. Methodologically, however, an individual's belief cannot be adjudged right or wrong without understanding socio-cultural, referent, educational, and other external background experience shaping his belief and diversity.

Applications of this study: Understanding and tolerant behavior in the diversity of beliefs in Indonesian society is necessary to create inter and inter-religious harmony, to realize a solid nation and state of life. Therefore, a comprehensive effort is needed to minimize intolerant understanding and behavior in the community from an early age, through integrative education and learning.

Novelty/Originality of this study: Generally, research methodology on religion using religious doctrine as the main tool in the analysis of religious thought. This article presents a point of equilibrium between doctrine and political conditions, socio-cultural, level of welfare as a device in understanding religious thought in a community.

Keywords: *Theology, Truth Claim, Religious Tolerance, Harmony, Nationality, Islamic Theological Perspectives.*

INTRODUCTION

There is an almost similar point of view among experts in religious studies saying that the core of religion in a truth claim that is saved in the form of doctrine, practice, and institution. Along with history, there has never been a religious doctrine that teaches its followers enmity. However, all religions affirm that their religious beliefs are believed to be the most correct (truth claim). When one truth claim meets the other religious truth claim that may be different from one to another, it may either create conflict or a mutual understanding and respect. For the latter purpose, formal and informal research and seminar are held for the sake of creating peace and respect among different religious followers ([Aldridge, 2015](#); [Grant & Matemba, 2013](#); [Mulyadi, 2014](#); [Truna, 2014](#)).

Conflicts between communities with religious motivations tend to increase. In 2010, there were 117 cases, including the burning of the Ahmadiyya Mosque in Cibinong, the HKBP Ciketing case, and the destruction of several worship places. Data shows that there was an increase in the quantity and intensity of conflict compared to 2009 in which there were 114 cases recorded ([Hasanah, 2012](#)). This increase illustrates the occurrence of horizontal conflicts in religious circles due to the intolerant understanding and behavior among inter and among religious followers.

The terms 'truth claim' refer to a religious belief that views one's own religious belief as to the most correct. The truth of this claim can also be shown on differences in understanding how to address the doctrine of religion. For example, in the Muslim community, for example, the appearance of several schools of fiqh—such as Shafi'i, Hanafi, Maliki, Hambali—and several theological schools of thought—such as the Mu'tazilah, Asy'ariyah, Maturidiyah, and Shiites of which each has followers—show that there is a diversity of religious ideologies in the Muslim community according to the school and the theology flow of thought that it adheres to. This diversity of ideologies is not an issue as long as it does not come out of the principles and main sources of Islamic beliefs, namely Al-Qur'an and As-Sunnah.

The diversity of religious ideologies mainly shows us the dynamics of religious thinking in an attempt to understand and practice religious teachings in accordance with the context of the era. An individual or a group of people, who are trying to understand the source of their teachings, will utilize their intellectual capacity and social-cultural conditions in which religion lives and develops. This indicates the need to develop a methodology in understanding tolerant religion because the development and dynamics of religious life are always followed by several factors that surround it. Among the factors that influence the dynamics of religious life are (a) the rapid advancement of science, technology, and scientific ideas influencing the dynamics of religion that cause the increase in the intellectual interest to learn religion more comprehensively, (b) the tendency to reconstruct religion in an effort to develop the world affairs, and (c) social, political and international events ([Ghazali, 2005](#)).

This paper is to elaborate methodological diversities in understanding religions both in internal and external circles and contexts are seen from Islamic theological perspectives. The perspectives view that creating "harmony" can be done by building religious awareness: equalizing the vision, understanding, and awareness regarding the existence of universal

values in each religion that can be accepted by all different religious followers such as prohibiting doing evil and requiring doing well.

Meanwhile, the term “methodological” and “methodology” in this paper refers to a method used to gain knowledge based on certain aspects. The word “methodology” also relates to cognitive processes to solve problems that arise from the study. The cognitive processes are the classification of conceptualization, abstraction, judgment, experimental observations generalization, induction, deduction, the argument from analogy, and finally understanding itself (Burhanudin, 2010; Dharvamony, 1995; Fathurahman, 2004; Ibrahim, 2012).

LITERATURE REVIEW

In religious studies, the method and approach used to understand religion are scientific methods. This scientific method was first pioneered by Fredrich Max Muller (1823-1900), a German nationality, through a philology approach. This is popularly known as “*religionswissenschaft*” (German). The term “Science of Religion” (English) is a translation of the term “*Religionswissenschaft*”, that was considered an appropriate translation by the following religious scholars. The term “*religionswissenschaft*” was introduced to be used in scientific research on religion using the philology approach. Joachim Wach (Wach, 1996) asserted that the pioneer of science in the religious studies was Max Muller with his book *Comparative Mythology* (published in 1856), then *Introduction to the Science of Religion* (published in 1870), and the *Origin and Growth of Religion as Illustrated by Religion of India*. Moreover, Mircea Eliade in her book *The Sacred and the Profane* added that the science of religions or comparative studies of religion is a term given by Max Muller as stated in the introduction to his first book entitled *Chips from a German Workshop* (London, 1867). The term “science of religions” actually has been used sporadically for a long time, namely by Abbe Prosper Leblanc in 1852, Steifelhagen in 1858, and others. However, the understanding is not as accurate as given by Max Muller so that its term usage is accepted up to now (Aldridge, 2015; Burdette et al., 2018; Daya & Beck, 1992; Eliade, 1959; Ghazali, 2000; Ghazali, 2014; Romdon, 1996).

Religionswissenschaft—later known in English words as *Science of Religion*—as originally intended to mark its freedom from Philosophy and Theology. Even though the speculative element of *Science of Religion* is still compelling, it is dominated by its positivist characters of which descriptions and objectivity become dominant in the later stage. Therefore, in discussing the *Science of Religion*, Wach revealed the four kinds of approaches used by this science: psychological, sociological, phenomenological approaches, and historical approaches. Further, he suggested combining two approaches that are closed to *sui generis* and the scientific method. “Scientific” means *logiko-hipotetiko-verifikatif* and objective both theoretically and descriptively and quantitatively and qualitatively (Burdette et al., 2018; Ghazali, 2014; Maulana, 2017; Scheitle & Ecklund, 2018).

In the book “Religion and Society” written by Burhanuddin Daya, Djam’annuri, and Abdurrahman, as a tribute and offering to the figure of Comparative Religion of Indonesia, 70 years H. A. Mukti Ali (Daya & Djam’annuri, 1993), it is stated that, in practice, the objects discussed in religious studies can be processed using a variety of methods tailored to the object being studied, including (a) descriptive that is a way of getting information, propositions, conceptions, the basic nature of being, (b) analysis that is a way to describe terms and statements so as to find understanding, deep understanding of the meaning or essence contained in it, and (c) synthesis that is a way to get a holistic nature, integrating various meanings or results of business description, analysis, hermeneutics and understanding (*verstehend*) (Ghazali, 2014).

Following Mukti Ali’s thought, a scientific character that is not only scientific but also religious and relevant with *sui generis* role needs to be explored. Conducting a religious study requires researchers to consider religious facts or the light of religion or the doctrinaire such required by Wach, Kitagawa, and Eliade (Burhanudin, 2010; Testriono, 2008; Truna, 2014). The meaning of the symptoms of religion can be understood only if the phenomenon is learned as something religious. Therefore, the religious characteristics are the sacred, the holy, being sanctified by its adherents (Romdon, 1996).

Joseph M. Kitagawa in his article “The History of Religion in America” (Eliade & Kitagawa, 1973; Romdon, 1996) revealed that the scientific character of comparative religion, as a product of the enlightenment, lies in the approach and the difference in understanding theological and philosophical approaches to understanding religion. Therefore, the science is named differently: Science of Religion, *Religionswissenschaft*, History of Religion, Comparative Study of Religion, and Phenomenology of Religion, which was later popularized in Indonesia by Mukti Ali with the name Religion Comparative Science. Thus, the comparative discipline of religion, *religionswissenschaft*, or the science of religion lies between normative disciplines on the one hand and descriptive disciplines on the other.

In addition to having the scientific nature, in the methodology of study (in understanding) religions, the characteristics of “logical-empirical, does not judge the correctness of the facts of religion (belief) and religious ideology, as well as descriptive-analytical” also adhere to. In practice, these three characteristics are one entity. The terms “logical-empirical” means “not making it up” and “reviewing based on the phenomenon that occurs and can be accounted for rationality.” A religion researcher tries to avoid subjectivity in assessing right or wrong facts found. He only describes and analyzes the core or essence of facts.

Based on the explanation above, the characteristics of the methodology of religion research are as follows:

1. It does not assess the truth of religious and religious facts. Religious beliefs are related to the beliefs of a person or group of people about their religion as the only true religion (truth claim). Other people have no right to judge a person's or group's beliefs.
2. The task of the reviewer or researcher is only to describe the religious facts which are then revealed to be their essence.
3. The scientific method used to describe and analyze religious and religious facts is an interdisciplinary method and approach.

The orientation of the study of religions is "harmony" or "tolerance" to give a contribution to diverse religious life by prioritizing harmonious and harmonious life, and mutual respect and respect.

METHODOLOGY

The research methodology used in this study is a qualitative analysis, using content analysis methods. The author discusses the research topic based on study sources in the form of religious articles, doctrines, and declarations as to the main source of analysis in this article. The analysis was carried out based on the substance of understanding of religious groups.

The content analysis methods criticize the whole idea of a particular object. Human ideas which are provided in the primary and secondary source are used as the object of study. Data collection techniques use library research, while content analytical objectives are directed to be able to study primary ideas that are believed to be the focus of research. The stages of analysis are carried out through the following steps: (a) description, (b) discussion, and (c) enrichment and criticism, then (d) conducting analytic studies of primary ideas through the analysis of relationships, comparisons, and development of rational models ([Suriasumantri, 2001](#)). However, in Islamic studies/ Religious studies, there is a specific characteristic of methodology.

RESULT AND DISCUSSION

Based on content analysis and religious studies methods, the result of this study found the relationship between religious and harmony awareness, the harmony approach diversity in understanding diversity religion, and the dimension of religion. Then, this study found some problem in religious studies that needs attention to strengthen harmony in religious diversity, especially in Indonesia with various religions and cultures.

A. Religious and Harmony Awareness

Religious doctrine can be practiced if the followers of religion have awareness. Religious awareness always reflects the truth of religion correctly. Every religion certainly has and teaches the truth. Belief about the right is based on God as the only source of truth. However, at the sociological level, claims of truth turn out to be religious symbols that are understood subjectively by every believer. It is no longer intact and becomes relatively relative. It means that because the truth of religion comes from revelation, the truth becomes absolute. However, when addressing the absolute truth based on a perspective, the results of religious understanding are of relative value. In this context, Harun Nasution ([Ghazali, 2005; Suparlan, 1982](#)), an Indonesian Islamic theologian, divides the teachings of religion (Islam) into two. First is "basic teachings" of which source of revelation, which is in the form of textual teachings contained in the holy books (in Islam: Al-Quran). Second is "explanatory teachings" of which the source is human thought, namely in the form of ijtihad efforts from basic teachings.

Under the religious studies, the truth intended is 'religious truth' which is obtained theologically and theoretically. The theological approach comes from revelations that have absolute value. Meanwhile, the theoretical approach comes from "empirical realities", which have relative values. Based on theoretical approach, the "truth" obtained is not to sue the truth of religion which is theologically believed to be true, but to explain the truth of the revelation according to empirical views, borrowing Taufiq Abdullah's term as "religious truth based on empirical reality" ([Abdullah, 1989](#)), or ParsudiSuparlan called it the term "religious scientific truth" ([Suparlan, 1982](#)). Following the development of the dynamics of religious life, studying religion-focused much on its followers, because it basically studied people ([Eliade, 1959](#)). The picture of religion is in the 'figure' of the followers of religion through expressions, and these expressions have a certain structure that can be understood. From these expressions, we can understand the quality of life of a person or group of religious people ([Eliade & Kitagawa, 1973](#)).

The diversity of ways of thinking and the socio-cultural conditions of human beings cause the truth of religion to be interpreted differently. Therefore, differences cannot be taken away from various references and backgrounds have taken by the believers — from the idea conception to cultural normative forms. Finally, the religious followers claim to have understood, possessed, and even carried out purely and consequently the religious values ([Ghazali, 2005](#)).

In a religious environment, tolerance is a familiar concept. It is a real reflection of a society that diverse in faith, culture, and ethnicity. The diversity in religious belief and faith should be made to be balanced with the awareness of living in harmony and intolerance. Tolerance is a social condition that shows the relation among religious believers after conflict.

It is undeniable that the involvement of the government, security forces, religious leaders and the community can immediately reduce the widespread conflict. For example, one of the efforts that are often carried out is meetings and dialogues between interfaith leaders and the government, with the hope of reconciliation among religious adherents in Indonesia. Even though these political efforts are often carried out, without a balanced awareness of religion, friction between followers of the religion will someday reappear. For this reason, the efforts to "awaken" that each religion carries the mission of peace and safety of its people are often overlooked. Consciousness is the universal and essential value possessed by every human being.

In the context of interreligious relations, the term reconciliation is very extreme and tends to give excessive judgment, because this term gives the impression or understanding that religious life in Indonesia is not harmonious and often leads to conflict. This "in-harmonic" is shown in the fact that religious life that has been peaceful, side by side, mutual understanding, respect and respect for each other is disturbed by certain factors, especially by the economic, socio-cultural, and political situations in which the followers of the religion live and developing. Whereas "conflict" shows that wherever the religions are located, even though the life situations of politics are stable, there is still conflict. This is possible because the historical and cultural roots between the religions are very different and always show the dominance of the journey and development of the religion. The instability of a country or society will also have an impact on disharmony, and prolonged disharmony will most likely lead to hostilities (conflicts) that can explode at any time into physical opposition. No wonder, if in a society or country it will be destroyed (Ghazali, 2005).

To maintain harmony and anticipate conflict, a formulation and review of the concept of inter-religious harmony that has been applied by the government need to be conducted. The review should not be an only formality, instead of providing inspiration and motivation for building religious and theological awareness in Indonesia. Religious values and harmony are inherent in the character and personality of the Indonesian people. If not, inter-religious conflict cannot be avoided and will always explode. If this happens, the joints of the life of the nation and state, both political, economic and socio-cultural aspects will be destroyed. Therefore, religious awareness can be the basic capital towards harmony between religious followers, because, according to the author's understanding, this awareness becomes an essential value of universal humanity.

B. The Harmony Approach in Understanding the Diversity of Religion

To build harmony, every believer needs to understand his religion and also realize the diversity and differences in religion. In theoretical studies, to understand diversity and differences in how someone believes his religion, at least, there are three commonly used approaches: theological, political, and socio-cultural approaches (Ghazali, 2005; Ghazali, 2014). *First*, the theological approach is studying interreligious relations based on teaching perspectives of their respective religions, namely how religious doctrines "expose" and "talk" about their religion and the religion of others. *Second*, the theoretical approach through political analysis is seen in the context of "harmony", with the intention to see how each (adherent) of religion maintains order, harmony, and stability in a multi-religious society. Last, the cultural approach is to see and understand the characteristics of a society that is more focused on developing and establishing aspects of tradition, where religion is respected as something noble and sacred that is owned by every human being or society.

The tradition of "harmony" becomes a symbol and at the same time the characteristics of a society that has been running for a long time and has been passed down from generation to generation. The concept of "harmony of life between religious communities", for example, can be analyzed through political and cultural approaches. The concept emphasizes political and cultural content rather than theology because religion is so clearly involved in the human world that it cannot be separated from political and cultural tendencies.

Through theological studies, we can understand the texts of each religion with regard to the attitude of religion to the religion of others. Therefore, books are written by religious scholars and scholars favoring the attitude of religions greatly help us in understanding religious doctrines regarding interfaith relations.

From a political point of view, the state ideology reflects the ideology of its society. This ideology greatly influences the relationship of each religion. In a "democratic" country (generally in the West), relations between religions are democratic as well, but there is a tendency that religion belongs only to individuals and is internal. On the contrary, in a non-democratic or semi-democratic society (generally in the East), religion tends to be inclusive where each religious person wants to show and highlight his religion as the only source for all aspects of human life. However, this is difficult to realize in the nation and state practices because it collides with other religions and other traditions or cultures that have developed long enough.

In Indonesia, the theories put forward by clerics (also scholars) are limited to two aspects. First is the 'concordance concept' side which describes the theological exposure of each religion. Second is the aspect of 'dialogue' between scholars that is manifested in the form of relations between formal institutions. However, relations between formal institutions have only been ceremonial, not yet at the conceptual level.

It is necessary to avoid double standards in understanding different religions. Assessing one's own religion by using ideal and normative standards, while evaluating other religions by using other standards that are more realistic and historical

raises theological prejudices that worsen the atmosphere and relations between religious groups. The belief that religion itself is the truest because it comes from God, and that other religions are just human construction are the examples of the use of that double standard. In history, this double standard is usually used to judge other religions in the degree of theological validity under their own religion. As a result of the use of this double standard, there is war and truth claim from one religion over another.

Some phenomena indicate the occurrence of conflicts between followers of the religion, one of which is caused by economic inequality (welfare), differences in political interests, or ethnic differences. As a result, the concepts of truth and goodness rooted in political ideology or God's revelation are often the justifiers of humanitarian oppression. This can also occur when the development and economic interests in the name of the public interest are often justifiers of acts of violence. Coupled with truth claims and the missionary character of each religion, the chances of clashes and misunderstandings among religious adherents are widely opened, causing a breakdown in religious relations. For external relations of religions, interfaith dialogue is important. As for internal religion, a reinterpretation of religious messages is more touching on universal humanity. In this case, the role of religious leaders (*ulama*) is more prioritized.

For religion to be able to portray its function to be dialectically constructive, a program of reinterpretation of religious messages needs to be developed. The normative propositions that exist in each religion must be derived in the form of social theories that can be applied, or, more precisely, must be contextualized to function historically, present, and be grounded. In this regard, the role of the *ulama* or religious leaders in reinterpreting religion is needed. Religious leaders are expected to play a direct role in enlightening the community through efforts to reinterpret religion so that the messages that religion brings to be functional and the teachings of justice, tolerance, and love contained in religion become applicable and integrative in community and national life.

Thus, religion should function to interpret the reality of life and direct it or have interpretive functions and ethical functions. In this perspective, religion is not swept away in politics and politics nor does it manipulate religion. Interpretative functions and ethical functions are only possible if religion and politics are not mixed. In such situations, interfaith and political interactions will drive the dynamics and changes that are intended, and shared life will be more humane because it is more independent and fairer. Without these two functions, religion will easily become a legitimacy or political or economic tool that cannot be accounted for.

In the Indonesian context, the plurality of religious life has its own characteristics. This characteristic is supported by several important factors, including that the Indonesian people are given freedom — even though the process is still limited — to express their religious beliefs. The atmosphere of harmony and mutual respect between the adherents of different faiths is still preserved. However, the atmosphere of this harmony will be disrupted, and occasional conflicts arise when other important factors, such as social-political life, culture, are disrupted, and even create "injustice" that can affect religious life.

Not a few assumptions come to the surface that extremism or radicalism in religion will facilitate the emergence and cause of conflict. Even though what needs to be solved is the "root" of the emergence of the conflict. In Ambon, for example, even if there were conflicts between Muslims and Christians, this movement was triggered by separatist ideas which politically, not religion, wanted to separate themselves from the NKRI. Moreover, the emergence of conflict in the reform era that respects freedom, democracy, and human rights becomes an idol and color in the process of nation and state.

C. Dimensions of Religion as Research Objectives

Religion can live and develop because of the existence of their adherents. Every follower tries to understand and practice the teachings that are believed to be true. Every religion has a doctrine of teachings originating in the holy book and the Prophets/ Apostles who convey religious doctrine to humans. In an attempt to understand and practice the teachings of religion, the background of thought (intellectual capacity and expertise), and social culture greatly influences its diversity. In everyday language, we often find the terms 'religion' and 'religious' (Cusack, 2011; Ghazali, 2005; Ghazali, 2014; Maulana, 2017; Scheitle & Ecklund, 2018). Religion is a set of doctrines, beliefs, or a set of universal norms and teachings of God and the absolute truth. Religion is the disclosure or understanding of followers of the religion towards the doctrines, beliefs, or teachings of God, which becomes relative, and certainly, the truth becomes of relative value. This is because each attitude is bound by socio-cultural factors, and each particular socio-cultural environment greatly influences one's understanding of religion. From here comes the diversity of views and religious understandings (Ghazali, 2005).

Various ways, attitudes, and understandings of religious doctrine are factors in the emergence of a diversity of religious ideas and practices. According to Stark and Glock, diversity has several dimensions, namely: dimensions of belief or ideology (belief dimension), dimensions of rites or practices of worship (ritual dimension) dimensions of knowledge or intellectual (knowledge dimension), dimensions of experience (experiential dimension), consequential dimensions or consequential dimension (Stark & Glock, 1968). These five dimensions can be used as research targets to measure the quantity and quality of religious persons or groups of people. From these five dimensions there also emerged diverse religious views and attitudes. In the context of interreligious relations, diversity can raise problems, even it can become

an interesting theme for research. This interest is certainly inseparable from two causes, namely (Faiz, 2002; Ghazali, 2005):

1. Religion is considered something vital and is related to something that is believed to be final in its truth, while in reality, it is not only one religion that is believed by humans, but many (the phenomenon of religious pluralism).
2. The pattern of interreligious relations often arises conflict and tension, both in the theological-doctrinal dimension and in the political and social realm.
3. The dynamics of diverse religious life certainly shows that diversity is dynamic. *Ijtihadiis* so needed that religion is always becoming relevant to the dynamics of community life as a primary need. In this context, for example in Islam, humans are instructed to always use their minds. Through the process of thinking, it will further improve the quality of acceptance, understanding, and practice of religious beliefs.

D. Some problems in religious studies

There are several problems faced by religious study researchers when carrying out religious studies. In the book, “Agama dan Keberagamaan” dan “IlmuStudi Agama”, and also articles contained in the magazine “Wawasan”, the problem of studying religion has been discussed. There are at least four problems related to the methodology of the study of religions, namely the problem of interpretation (religious understanding), truth claim, double standards, and exaggerating differences.

The problem of interpretation or understanding often raises internal and external issues of religion, which do not lie in whether or not the religion and revelation of God itself (Andito, 1989). As a result, the issue of religious harmony including dialogue between religious communities must be a sociological discourse by placing religious doctrine as the basis for the development of humanitarian glorification. According to Smart Ninian, increasing knowledge or understanding will result in softening hostility, and at this stage means increasing agreement (Permata, 2000). Therefore, the harmony that needs to be built is not only inter-religious harmony but also harmony between people or groups in the same religion (internal). Emerging religious conflicts need to be analyzed through their political, economic, or socio-cultural contexts. If it can be justified, the conflict that arises is purely a religious conflict, then harmony will never occur. Though in fact, all religions teach the nobility of human dignity. Religion is what builds the values of justice, freedom and human rights. The deeper the religious sense of a person, the deeper the sense of justice and humanity will be deeper. If not, it is not a religion, let alone a religious person.

Claims of truth are the rights and obligations of every (adherent) of religion because every religion has a truth that cannot be contested by anyone: Beliefs about the right are sourced from God as the only source of truth. Indeed, it cannot be denied, in its empirical reality, the claim of truth becomes subjective and personal for every believer. Therefore, every adherent of religion does not need to impose or release a frame of subjectivity when personal beliefs are confronted with different beliefs. In other words, every adherent of religion does not have to impose inclusiveness on others, which he thinks are exclusive.

The disharmony between adherents of different religions can be caused by double standard perspectives. One example is "Christian and Islamic relations that developed into misunderstandings, even led to a threatening atmosphere between the two. Both Christians and Muslims always apply different standards for themselves, while for other religions they use other standards that are more realistic and historical: "Our religion is the truest religion because it comes from God, while other religions are only construction human. Other religions may also come from God but have been corrupted, falsified by humans".

Exaggerating differences often arise in the midst of heterogeneous societies. Exaggerating differences and putting aside equations has a great chance of triggering conflict as well as being an obstacle to the creation of inter-religious harmony. For KomaruddinHidayat, the tendency to see that difference does not need to be blamed because every believer always wants to seek, grasp and defend the truth he believes is based on his knowledge and traditions. Such an attitude is highly commendable as long as it does not cause a destructive social situation (Andito, 1989). It is impossible to idealize the emergence of a single truth that appears in a single format and wrap, then captured by humans with uniform and single understanding and belief. Therefore, it is necessary to formulate constructive steps that are operational to reconcile various religions which tend to bring conflict between humans in the name of God's truth. Methodologies for understanding and planting religious values that are tolerant are needed, by exploring religious doctrines that have values of tolerance and harmony.

Planting tolerant religious values need to be done early with an integrative and comprehensive approach. Education as a form of value transformation plays an important role in instilling and developing tolerant knowledge, attitudes and behaviors among the community. Inclusive and moderate religious education is needed to establish tolerant behavior among inter and among religious followers to strengthen harmony in religious diversity in Indonesia.

CONCLUSION

Every believer has the faith that his religion is the most correct on one side. However, religious adherents are not heterogeneous on the other side. Therefore, the study methodology of religions is needed to contribute to the realization of a harmonious, respectful religious life during a heterogeneous society. Therefore, in carrying out studies of religions, it has a methodological principle: it does not judge the truth of the facts of religion but seeks to understand its essence through scientific methods and approaches. The process of planting tolerant values is a necessity to form a solid nationality and Indonesian-ness. This research is still limited to qualitative research that can be developed into quantitative research for the future.

THE IMPLICATION OF THIS STUDY

Recommends the diffusion of religious tolerance values in every social activity, with both a formal and a cultural approach. In formal activities can be done by providing an understanding of religious moderation models informal educational activities, as part of character education developed in the education curriculum.

In this study, **the co-author significantly contributed** to the analysis of community character building, where the main expertise of the co-author was character education.

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