



Al-Manarah: Journal of Education and Islamic Studies

Available online on the website:
<https://journal.pergunulampung.or.id/index.php/almanarah/index>

Al-Manarah; Journal of Education and Islamic Studies
(p-ISSN: xxxx-xxxx | e-ISSN: xxxx-xxxx)
Volume 1, Issue. 03, 2025, pp. 239-246

Building Tolerance Together: Social Relations between Muslims and Non-Muslim

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| Submission May 2, 2025 | Revised August 28, 2025 | Accepted August 27, 2025 | Published December 28, 2025 |

ABSTRACT *This research aims to analyze the dynamics of social relations between Muslim and non-Muslim communities in an effort to build mutual tolerance in a multicultural environment. The study focuses on forms of social interaction, factors supporting and inhibiting tolerance, and strategies used by communities to maintain harmony. The research method uses a qualitative approach through in-depth interviews, participant observation, and document analysis in several interfaith communities. Coexistence between adherents of different religions is a reality that has long been part of the history of the Indonesian nation. The nation's founders have provided concrete examples of the importance of implementing the values of tolerance in national and state life. Nevertheless, in everyday social practice, various problems related to tolerance between religious communities are still frequently encountered. One of these is a misunderstanding of the true meaning of tolerance, which leads to inaccuracies in patterns of interaction and social relations between adherents of different religions. This study aims to examine various social phenomena related to the dynamics of interreligious relations and describe them based on data obtained. It encompasses individual, group, institutional, and societal aspects. The research findings indicate that tolerance is fostered through open communication, cooperation in social activities, and an understanding of inclusive religious values. However, challenges such as stereotypes, lack of religious literacy, and the influence of misinformation remain obstacles to strengthening intergroup relations. This research emphasizes the importance of interfaith dialogue, multicultural education, and strengthening the role of religious leaders and social institutions in fostering harmonious relations between Muslims and non-Muslims. These findings are expected to inform the development of community empowerment programs and social policies oriented toward peace and social cohesion.*

Keywords : Tolerance, Social Interaction, Building, Muslim, Non-Muslim.

 <https://dx.doi.org/xx.xxxxx/al-manarah.vxx0x.xxxx>

How to Cite Azizah, N.N., (2025). *Building Tolerance Together: Social Relations between Muslims and Non-Muslim*, Al-Manarah: Journal of Education and Islamic Studies, Volume 1 (03), 239-246.

INTRODUCTION

Indonesian nation does not adhere to a theocratic system of government (Eshtiyagh, 2022; Wirajaya et al., 2026), but rather constitutionally stipulates the obligation for every citizen to embrace one of the recognized religions (Humang et al., 2025; Suardi et al., 2025) as stated in Article 29 paragraphs (1) and (2) of the 1945 Constitution (Kristiyanto et al., 2023; Natalis, 2026). The government gives people the freedom to choose and embrace one of the recognized religions in Indonesia (Dimiyati et al., 2021; Setinawati et al., 2025), namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Hoon, 2017; Saehu & Muchtar, 2023; Syafieh & Anzhaikan, 2023). This condition indirectly demands state involvement in regulating and maintaining orderly religious life in society (Hutabarat, 2023).

The provisions contained in Article 29 of the 1945 Constitution are crucial for the existence of religions and their adherents, as they provide guarantees and space for religious communities to participate in enriching the life of the nation and state (Praptiningsih et al., 2024; Toyibah & Riyani, 2025). Every religious adherent is given the freedom to practice (Breskaya, 2025; Irfan et al., 2025) their respective religious teachings and build a harmonious and tolerant religious life in accordance with their beliefs (McClymond, 2022; Mohd Khalli et al., 2022; Zaluchu et al., 2025).

Interfaith tolerance means respecting and caring for adherents of other religions, not forcing them to follow one's own religion, and not interfering in each other's religious affairs. Religious tolerance is "recognizing and supporting that individuals have the right and freedom to their own beliefs and related legitimate practices (Anas et al., 2025; Ardi et al., 2021), without necessarily validating those beliefs or practices". Diversity and tolerance among religious communities in Indonesia demonstrate relatively better dynamics compared to those in several Western countries (Muthohirin, 2025; Natalis et al., 2025; Wijaya Mulya & Schäfer, 2023). The values of tolerance are still highly valued by Indonesian society as an effort to create harmony and peace in religious life (Rahayu et al., 2025; Utami et al., 2024). This condition forms an important foundation for the formation of a harmonious social life amidst the nation's plurality.

METHOD

This research uses a qualitative method based on literature study. Data were obtained from various sources such as books, scientific journals, and historical manuscripts relevant to the research topic. Data collection techniques were carried out through documentation studies and library research, using the content analysis method to interpret the text content systematically and objectively. The data obtained were analyzed through three stages: (1) data reduction, namely selecting and focusing on information relevant to the research focus; (2) data presentation, namely organizing the results of the analysis in a narrative-comparative form; and (3) drawing conclusions, namely finding a conceptual synthesis between idealism and realism that is relevant to Islamic education. Data validity was strengthened through source triangulation and peer review to ensure the reliability of interpretation. With this method, the research is expected to produce a comprehensive understanding of the position of idealism and realism in the formation of a holistic and applicable Islamic education paradigm.

RESULTS AND DISCUSSION

Result

In practice, tolerance must be based on openness, empathy, and respect for the dignity of others. Tolerance can only thrive in a social environment that recognizes differences in principles while respecting each individual's beliefs without fostering discrimination or attitudes of religious superiority.

In the study of the sociology of religion, experts generally distinguish religions into two main categories: missionary religions and non-missionary religions. Missionary religions are those with a theological mandate to spread their teachings to all humanity. Religions in this category believe that spreading their teachings is a form of obedience to God's commands. The two major religions included in this category are Christianity (Ramazanova et al., 2022), which spreads its teachings through missionary movements, and Islam, which fulfills this obligation through da'wah (preaching).

In contrast, non-missionary religions do not place theological obligation on proselytizing. Adherents of these religions are generally passive and lack the drive to convert others to their beliefs. Examples of non-missionary religions include Judaism, Hinduism, and Buddhism (Zelekha & Avnimelech, 2023). The purpose of proselytizing is essentially to expand the influence of teachings and strengthen a community's religious identity.

However, spreading religion to groups that already have beliefs can pose challenges in maintaining tolerance and harmony between religious communities. This is due to the parties involved. Broadcasting feels like carrying out divine commands, while the parties who are the targets of the da'wah feel obliged to defend their religious beliefs from efforts that are considered a form of apostasy. Another phenomenon related to interreligious interaction is syncretism, namely a compromising effort that mixes elements of beliefs and worship practices from various religions. In a religious context, syncretism is often referred to as a form of excessive tolerance (excessive tolerance), because it can blur the boundaries of faith and the authenticity of a religion's teachings.

Syncretic attitudes have the potential to create internal tensions within religious communities and theological conflicts between religious adherents. Therefore, ideal tolerance does not mean mixing beliefs, but fosters mutual respect and empathy, while maintaining the purity of each religion's teachings. This principle is the foundation for creating true and sustainable interfaith harmony.

Individual behavior within the family, social groups, society, and nation is essentially built on the basis of moral values, ethics, and prevailing social norms. These values serve as guidelines for shaping attitudes and actions that reflect social responsibility and respect for differences. In this context, the application of tolerance is not only understood as a form of tolerance, but also as a process of internalizing social and cultural values that fosters awareness of living side by side in harmony. If the process of internalization and socialization of social values takes place optimally, it will form behaviors based on awareness and positive responses to the diversity that exists within the family, social groups, society, and nation. Thus, the attitude of tolerance demonstrated by society becomes a form of social accommodation that is meaningful in maintaining harmony and stability in life.

Educational institutions and families play an important role in the process of forming individual character (Meagher et al., 2026; Sarifah et al., 2025), especially in instilling basic values such as empathy, respect for differences, and social concern. Both institutions function as the main media of socialization that instill norms and values of togetherness, thereby strengthening tolerant behavior amidst ever-evolving social dynamics.

Along with the rapid pace of social change and the development of information technology, the influence of external factors on people's behavior is becoming increasingly strong. The current of globalization, which brings various forms of information, ideas, and modern lifestyles, directly and indirectly influences people's mindsets and social behavior. In this context, the ability of society to filter information and maintain noble cultural values is key to maintaining a sustainable attitude of tolerance amidst rapid social change. In human life on earth, the formation of the basis of social solidarity takes various forms and intensity from one society to another (Binnie & Klesse, 2025; Yang et al., 2023). In traditional societies, solidarity is often based on the values of kinship, togetherness, and the spirit of sharing. Meanwhile, in more complex societies, various theories have emerged explaining the factors that contribute to the formation of this sense of social solidarity.

Before discussing further the social role of society in building solidarity, it is important to understand the meaning of the concept of solidarity itself. Solidarity is a form of collective consciousness that involves a sense of unity, mutual support, and togetherness among individuals within a social group. Social solidarity can be understood as a feeling of attachment and belonging to a group, which grows through shared experiences and beliefs held by members of society.

In general, the term social solidarity is used to describe the reciprocal relationship between individuals and groups in society, supported by moral values, social norms, and mutually agreed-upon belief systems. This condition fosters a sense of social solidarity, namely an emotional bond that strengthens relationships among community members in the face of various social dynamics. Explained that solidarity is a state of mutual trust formed between individuals within a

community. When this social trust is established, society will experience a strong sense of camaraderie and togetherness, thus creating a strong social fabric. Solidarity, then, is not only a manifestation of social relationships but also a moral foundation that maintains stability and harmony in community life.

Discussion

Etymologically, the term tolerance comes from the English word toleration, which means an attitude of respect or tolerance. In Arabic, the equivalent term is al-tasamuh (Hadiyanto et al., 2025), which means an attitude of mutual respect, openness, and allowing differences. Terminologically, tolerance is defined as an attitude that gives others the freedom to act according to their respective beliefs and interests. In social, cultural, and religious contexts, tolerance reflects attitudes and behaviors that reject all forms of discrimination against different groups or individuals in society. In social life, conflict is something that cannot be completely avoided and often has a constructive nature (Ensari et al., 2023; Strauss et al., 2026). Conflict can be resolved through peaceful means by involving all parties involved. Moreover, conflict can also serve as a means to build social awareness, encourage positive change, improve solutions to problems, and foster social sensitivity.

In social life, tolerance plays a crucial role in creating social harmony and harmony (Gede Agung et al., 2024). A tolerant attitude reflects respect for differences and a rejection of imposition of will. Conversely, individuals who perceive themselves as superior, more correct, or better than others tend to exhibit intolerant behavior that can disrupt a harmonious social order.

In practice, not all individuals are able to apply tolerance effectively and correctly. Several factors influence a person's ability to tolerate, one of which is cultural-theological factors. One relevant theory in this context is modernization theory, which adds socio-economic variables as important factors in shaping societal tolerance values. This theory explains that the level of social and economic development of a society influences the value systems and beliefs held by religious communities. Societies with higher levels of economic development tend to have a greater appreciation for individual freedom and the values of tolerance. Conversely, weak tolerance in several countries with Muslim majorities is often associated with low levels of social and economic development in those countries.

Psychological aspects are a crucial factor influencing the development of an individual's tolerance. In social psychology, there are at least three main variables that play a role in determining a person's level of tolerance.

Table 1. Factors Influencing Tolerance toward Social Diversity

Factor	Description	Key Characteristics	Implications for Tolerance
Cognitive Capacity	Refers to an individual's level of education and political knowledge, which shape their ability to process complex social realities.	Educational attainment, political literacy, critical thinking skills	Higher cognitive capacity enhances understanding of differences, promotes empathy, and fosters positive attitudes toward social and cultural diversity.
Perception of Threat	The belief that other individuals or groups pose a danger to one's identity, values, or resources, triggering defensive responses.	Fear of cultural loss, economic competition, social insecurity	Strong perceptions of threat tend to generate exclusionary attitudes and weaken intergroup tolerance.
Personality Predisposition	Individual psychological tendencies that influence openness to difference, including conformity to norms and resistance to alternative viewpoints.	Dogmatism, authoritarianism, rigidity of beliefs	Individuals with high authoritarian or dogmatic traits generally display lower tolerance for diversity and pluralism.

Religious tolerance is an attitude of mutual respect in the realm of faith and religion related to the creed and belief in God Almighty. Every individual has the right to choose, believe, and embrace a religion according to their respective beliefs, and to have the freedom to practice their

religious teachings and worship. In the context of social life, religious tolerance functions as a form of social accommodation, because humans cannot live only within the scope of their own religious group (Bennett & Shuker, 2018; Vu et al., 2024), but must also interact with adherents of other religions. Religious tolerance has two main forms, namely passive tolerance and active tolerance. Passive tolerance means accepting diversity as an unavoidable social reality, while active tolerance demands direct involvement in building harmonious relationships amid differences in beliefs. Active tolerance is the essence of the teachings of all religions because it contains the value of mutual respect and appreciation between religious followers.

Tolerance between religious communities includes an attitude of mutual tolerance, respect, and maintaining a safe and peaceful atmosphere for adherents of other religions in practicing their teachings without interference or pressure from any party (Agovino et al., 2021; Turhan Damar et al., 2024). True tolerance is the main pillar of harmony between religious communities, because it fosters an attitude of mutual respect without mixing teachings or interfaith worship rituals. Furthermore, tolerance between religious communities can be understood as a social mechanism in dealing with religious plurality.

Social harmony can be achieved if social interactions between religious adherents are dynamic and based on noble values. These values are derived from local wisdom containing teachings, customs, and ethics that guide humans to live peacefully side by side, both with each other and with their surroundings. Meanwhile, intolerance often arises due to negative prejudices against individuals or groups of different religions. Theory of social prejudice stated that religion sometimes plays a role in forming stereotypes and social biases against other groups. Therefore, every religious community has a responsibility to instill inclusive values and build interfaith cooperation to strengthen social harmony.

Conceptually, the basic principle of interfaith tolerance is built on a foundation of respect for human rights and recognition of the diversity of beliefs that exist in society. In the context of national and state life, the principle of tolerance affirms that every individual has the freedom to embrace a religion, practice worship according to its teachings, and live side by side with adherents of other religions in peace and harmony.

Table 2. Core Principles of Inter-Religious Tolerance in Indonesia

Principle	Brief Description	Normative Basis	Implications
Non-Coercion in Religion	Religious belief and practice must not be imposed through pressure or violence.	Qur'an 2:256 (<i>no compulsion in religion</i>)	Ensures voluntary faith and prevents religious conflict.
Freedom of Religious Choice	Individuals have the right to choose and practice their religion without interference	Human rights and religious freedom values	Supports pluralism and protects religious diversity.
Authentic Faith	Genuine belief emerges from awareness and sincerity, not coercion.	Ethical theology (<i>ikhlas</i>)	Encourages internalized and meaningful religiosity
Humanitarian Social Relations	Inter-religious interaction is permitted when based on justice, respect, and humanity.	Ethical and social justice principles	Strengthens social cohesion and inter-religious harmony

The table explains that inter-religious tolerance in Indonesia is grounded in principles of freedom and humanity. The absence of coercion in religion emphasizes that faith must develop voluntarily, as affirmed in Qur'an 2:256, thereby helping to prevent religious conflict. Individuals are also guaranteed the right to choose and practice their religion without interference, which supports pluralism and protects religious diversity. Furthermore, authentic faith arises from awareness and sincerity rather than pressure, fostering a deeper and more meaningful form of religiosity. These principles are strengthened through humanitarian social relations that uphold justice, respect, and human dignity, ultimately reinforcing social cohesion and harmony among different religious communities.

CONCLUSION

Studies on social relations between Muslims and non-Muslims show that tolerance is a key element in creating a harmonious and peaceful society. Tolerance not only means mutual respect but also reflects a social awareness that accepts differences as part of the reality of living together. The values of humanity, justice, and respect for diversity are important foundations for building balanced and sustainable social relations. The implementation of tolerance values needs to be realized through education, interfaith dialogue, and social cooperation oriented towards the common good. These efforts can strengthen social integration, reduce the potential for conflict, and foster mutual trust between groups of different faiths. Interfaith education, interfaith dialogue, and inclusive social policies need to be continuously developed so that the values of tolerance can be firmly embedded in community life. By building collective awareness and strengthening healthy social interactions, the Indonesian nation can maintain its identity as a peaceful, just, and civilized nation amidst diversity. Building tolerance between Muslims and non-Muslims is part of the social responsibility of all elements of society. Mutual respect, empathy, and openness to differences are key to realizing an inclusive, just life and strengthening unity within the nation's diversity.

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