



DISCOURSE ON INTERFAITH HARMONY IN THE CONSTRUCTION OF MULTICULTURALISM POLITICS

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ABSTRACT

Building harmony among religious communities in a diverse nation requires sincere efforts, through multicultural politics. It can be understood that a diverse society can be integrated through the respect and acknowledgment of its diversity. This study is a qualitative descriptive research that focuses on literature review to explore relevant sources related to interfaith harmony through the lens of multicultural politics. Data are obtained from journals, books, and other research findings. In multicultural politics, policies supporting equal rights and protection for all groups are essential. Placing diversity as a positive force and avoiding discrimination will strengthen the foundation of an inclusive state. The key point of national awareness towards religious diversity is to create an environment where all citizens feel recognized, valued, and have equal opportunities. A positive attitude towards diversity not only reinforces national identity but also establishes a strong foundation for the development of a fair and inclusive society. From this research, it is hoped that the development of multicultural politics in creating an inclusive and harmonious environment for all religious communities in Indonesia can foster initiatives supporting interfaith harmony.

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INTRODUCTION

The harmony among religious communities is a crucial element in shaping a balanced and stable society. In the complexity of evolving social dynamics, the challenges and opportunities faced by diverse communities demand a robust approach to ensure the sustainability of harmony. The impacts of globalization, social changes, and shifts in political policies play a significant role in altering the dynamics of religious life. Therefore, a profound understanding of how multicultural politics can serve as the foundation for maintaining harmony among religious communities becomes imperative.

The principles of multiculturalism also provide the foundation for the development of positive dialogue and interaction among various religious groups.¹ By promoting the establishment of open discussion spaces and facilitating cultural exchanges, the concept of multiculturalism can help eliminate barriers that separate religious groups. This creates a deeper understanding and fosters the growth of solidarity among various groups. With this approach, religious diversity is viewed as a strength that adds value, rather than a source of conflict.

While the concept of multiculturalism holds great potential for enhancing harmony among religious communities, there are still serious challenges related to intolerance in Indonesia. For example, obstacles in the development of non-Muslim places of worship, such as churches for the Christian community, are serious issues that need to be addressed.² These restrictions result in inequality in the right to worship and give rise to unfair treatment of religious minorities. Additionally, intolerant propaganda through social media and the internet reinforces narrow-minded thinking and triggers inter-religious

¹ Hendri Masduki, "Pluralisme Dan Multikulturalisme Dalam Perspektif Kerukunan Antar Umat Beragama" 9, no. 1 (2016): 15–23.

² Bayani Dahlan and Rabiatul Aslamiyah, "Problematisasi Pendirian Rumah Ibadat Umat Minoritas Di Kalimantan Selatan," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 1 (2022): 61, <https://doi.org/10.18592/alhadharah.v21i1.6246>.

conflicts. Addressing the issue of intolerance requires serious efforts from the government, security institutions, religious leaders, and civil society.³ Only through this collaboration can society form an inclusive environment where religious communities can coexist while respecting each other.

Currently, many countries and societies are facing complex challenges in maintaining harmony among religious communities. Rapid changes in social and political dynamics create shifts in the interactions of individuals and groups. In this context, multicultural politics emerges as an approach that is expected to promote tolerance, mutual respect, and cooperation among various religious groups. The goal is to identify concrete strategies that can advance tolerance, understanding, and collaboration among religious communities. Through a qualitative approach, this research will explore the views, experiences, and perceptions of individuals in a society with religious diversity. Thus, the study focuses on analyzing interfaith harmony amidst religious diversity with the concept of multicultural politics, with the hope of contributing to the development of better strategies and policies in creating an inclusive and harmonious society.

As a whole, the development of multicultural politics aims to create an inclusive and harmonious environment for all religious communities in Indonesia. Its contribution lies in deepening the understanding of how multicultural politics can serve as an instrument to build and maintain interfaith harmony in a diverse society. It is hoped that the results of this research can provide new and valuable insights for public policy and the development of community initiatives that support the harmony among religious communities.

METHODS

The research method employed in this article is qualitative research. The focus of this study lies in the literature review to explore relevant sources related to interfaith harmony through the lens of

³ M Tabibuddin, "Roblematika Moderasi Beragama Dan Tawaran Solusi (Toleransi , Kebangsaan , Anti Kekerasan , Dan Akomodatif Budaya Lokal" 7 (2023): 28464–73.

multicultural politics. The literature sources are derived from journals, books, and other research findings associated with multicultural politics. The obtained data are then analyzed and categorized based on relevant themes to provide an objective overview.

RESULTS AND DISCUSSION

Foundations of Interfaith Harmony

The harmony among religious communities in Indonesia continues to be a crucial issue in the socio-political life of the country. Conflicts in society arising from religious issues still occur frequently. This situation raises critical questions about the appropriate stance that citizens should adopt. These facts need to be reconsidered to reassess the shared consensus as the Indonesian nation, so that the awareness of national identity and statehood can be repositioned in its rightful place as a diverse nation. In this discussion, some perspectives include the dialogue between religious communities, national identity, and civil society.

Religious harmony refers to a condition in which individuals of different religious beliefs live together and are guided by an attitude of mutual respect. Pastor Weinata Sarin emphasizes that the establishment of harmony among religious communities in Indonesia is not merely an option but the only available choice. There is no alternative other than continuously striving to build and cultivate such harmony. Religious values are expected to serve as positive motivation and guidance in all development efforts in Indonesia. The desired harmony is authentic, not merely a practical and situational display. It is a genuine and pure spirit of harmony arising from deep-seated faith as an embodiment of the adopted religious teachings. The envisioned dynamic harmony goes beyond the willingness to accept diversity in communal life. It is based on the awareness that, despite the differences, each religious group has a shared duty and responsibility to create both material and spiritual well-being for everyone, not just for



its own followers. Therefore, cooperation is not just about working together; it is about working together with a shared purpose.⁴

Harmony is a development that aligns with the dynamics of a society that continues to progress.⁵ Fostering harmony in the lives of religious communities is a conscious effort characterized by full awareness, structured planning, clear guidance, regularity, and responsibility. The aim is to enhance the coherence of religious life by instilling values and communal lifestyles that support harmonious living within a religious context. These efforts involve creating an environment and conditions conducive to attitudes and behaviors that lead to harmony in religious life. Additionally, it includes the cultivation and development of attitudes and behaviors that manifest harmonious coexistence in religious living.⁶ The hope for such harmony is that it can serve as a robust foundation for building unity and solidarity within the nation. Ultimately, this situation will provide significant benefits in the implementation of development for the progress of all religious communities in Indonesia. The task of realizing harmonious living among religious communities in Indonesia is a shared responsibility of all religious communities and the government. Every individual and religious group, in their daily lives where they are constantly engaged and interacting with each other for various interests, needs to correctly and precisely understand the meaning of harmony in religious living for the common good.⁷

⁴ Nazmudin, *MEMAHAMI PANCASILA DAN KEWARGANEGARAAN DI ERA REFORMASI*, Kedua (Jakarta: Penerbit Edu Pustaka, 2017).

⁵ Aulia Amri Ginting et al., "Kebiasaan- Kebiasaan Masyarakat Membangun Kerukunan" 1 (2022): 47–54.

⁶ Alwi Ramadhan Harahap et al., "Pengamatan Proses Sosialisasi Masyarakat Tentang Kerukunan Antar Ummat Beragama Di Desa Pasar Tiga," *Jurnal Kajian Ilmu Dan Budaya Islam* 4, no. 2 (2021): 360–67.

⁷ Nazmudin Nazmudin, "Kerukunan Dan Toleransi Antar Umat Beragama Dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia [Harmony and Tolerance among Religious Followers to Build the Integrity of the Unitary State of the



To maintain harmony in the lives among religious communities, it is crucial to encourage dialogue among adherents of various beliefs. Mukti Ali, in his writing, states that dialogue is a process in which individuals and groups learn to eliminate suspicion and fear of each other, making efforts to build relationships based on mutual trust. Dialogue is interpreted as a dynamic relationship aimed at living together, acting together, and building a shared world. Despite historical conflicts between religious communities, it is important to remember that every religion fundamentally teaches values of peace, mutual assistance, and mutual respect. To achieve positive dialogue outcomes, the development of a tolerant attitude among religious communities is necessary. Every individual must understand and master the teachings of their religion thoroughly to provide a strong foundation for dialogue. Tolerance, according to Umar Hasyim, is a sincere form of dialogue, demonstrating a conscious appreciation of diversity in beliefs and ethnicities. Dialogue should take place in an atmosphere of equality, without one party dominating the other. A comprehensive and accurate understanding of the teachings of each religion should also be the basis for dialogue, ensuring that the outcomes are acceptable to all participants of the various religions involved.⁸

Pertaining to the importance of engaging in dialogue among religious communities as a means to foster harmony becomes extremely crucial. Through dialogue, we can avoid misunderstandings and lack of understanding among different parties. Dialogue among religious adherents should be focused on aspects of humanity, such as morality, ethics, and spiritual values, rather than fixating solely on differences in worship practices. This approach can enhance the effectiveness of dialogue and prevent the dominance of one religious group over another by avoiding emphasis on religious backgrounds and the desire to dominate other parties. Furthermore, in building harmony

Republic of Indonesia],” *Journal of Government and Civil Society* 1, no. 1 (2017): 23–39.

⁸ Nazmudin, *MEMAHAMI PANCASILA DAN KEWARGANEGARAAN DI ERA REFORMASI*.



among religious communities, awareness of national integration becomes a crucial factor. Conflicts and disputes among citizens can be seen as a failure of the state to achieve integration. National integration, both politically and anthropologically, involves the unification of various cultural and social groups into the unity of the national territory to form a national identity.⁹

The national identity of a nation is formed through distinctive characteristics that set it apart from other nations. This identity is the result of a collective agreement among various ethnicities within the country, forming a national identity that is artificial or secondary in nature. National identity emerges after the formation of the state and the pre-existing ethnic identities. Key elements of Indonesia's national identity involve the national language (Bahasa Indonesia), the national flag (Red and White), the national anthem (Indonesia Raya), the national emblem (Garuda Pancasila), the national motto (Bhinneka Tunggal Ika), the state philosophy (Pancasila), the constitution (UUD 1945), the form of the state (Unitary State of the Republic of Indonesia with people's sovereignty), the concept of the archipelagic state (Wawasan Nusantara), and regional cultures recognized as national cultures. All these elements create Indonesia's national identity, reflecting unity in diversity, with Pancasila as the primary foundation that respects differences and encourages unity amid diversity. However, William Liddle states that Indonesia faces two types of obstacles in its efforts for integration. First, there is horizontal division stemming from differences in ethnicity, race, religion, and geography. This division creates a rift among societal groups based on these factors. Second, there is vertical obstruction, involving the gap between the elite and the masses. Disparities between the elite and the general populace can impede national integration. Horizontal and vertical divisions have the potential to trigger symptoms that may threaten national integration. Therefore, inclusive measures aimed at addressing

⁹ Rosmawati and Hasanul Mulkam, *PENDIDIKAN KEWARGANEGARAAN*, ke-2 (Jakarta: KENCANA, 2021).

both horizontal and vertical divisions are crucial to strengthen and preserve national integration.¹⁰

Concerns about national disintegration can be addressed by realizing a civil society or "*masyarakat madani*." This process requires time and strong commitment from every citizen to undergo comprehensive self-reformation. Consistency and wisdom in facing inevitable conflicts are key to achieving this civil society. The demands for this aspect are equivalent to the importance of tolerance as a fundamental instrument in forming consensus or compromise. Considering Indonesia's rich diversity (unity in diversity), the characteristics of a civil society are highly suitable for implementation in Indonesia. This will strengthen unity and ensure tolerance among religious communities, brotherhood, compassion among citizens, and equality of rights. Thus, a civil society becomes a strong foundation for maintaining the integrity of the Indonesian nation and making the country a place where diversity is respected and managed wisely.¹¹

"Civil society" is synonymous with "*masyarakat madani*", referring to a concept, idealism, description, or aspiration of a community that can be realized in social life. In a civil society, social actors are expected to uphold the values of civilization and humanity. According to Hefner, a civil society is a form of modern society characterized by freedom and democratization, especially in interactions within an increasingly plural and heterogeneous society. Rahardjo defines a civil society as a civilized society. The principles of a civil society include democracy, transparency, tolerance, potential, aspirations, motivation, integration, emancipation, and human rights, where democratic elements are the most dominant. A notable difference is that civil society does not associate the order of a civil society with any specific religion. With the realization of a civil society,

¹⁰ A. Muktie Fadjar, *MENUJU NEGARA BERMARTABAT Independensi, Etika Pejabat Publik, Dan Hukum Berkeadilan*, 2018.

¹¹ Fauzan Ali Rasyid and Agun Gunandjar Sudarsa, "MASYARAKAT MADANI DALAM BINGKAI NKRI," *Jurnal Majelis (Media Aspirasi Konstitusi)* 1 (2021): hlm. 93-105.

many significant issues in Indonesia, such as conflicts between ethnicities, religions, races, ethnic groups, social inequality, poverty, ignorance, injustice in the distribution between central and regional areas, mutual suspicion, and disharmony in social interactions, can be avoided. The main characteristics of Indonesia's civil society are democracy that respects human values, tolerance for diverse religious beliefs, consistent law enforcement, and a diverse culture.¹²

Building Multicultural Politics

In a factual context, Indonesia is a nation and state characterized by a multicultural condition.¹³ The cultural, ethnic, linguistic, and religious diversity has been the identity of Indonesia since the ancient kingdoms in these islands.¹⁴ With a total of more than 17,001 islands.¹⁵ And with the diversity of ethnicities residing within it, Indonesia becomes a home to various community groups.¹⁶ This diversity is evident in various aspects of daily life, such as customs, traditions, arts, and languages. Despite the diversity, the Indonesian society possesses a spirit of unity, reflected in the national motto "Bhinneka Tunggal Ika,"

¹² Mardenis, *PENDIDIKAN KEWARGANEGARAAN Dalam Rangka Pengembangan Kepribadian Bangsa*, ke-1 (Jakarta: PT Raja Grafindo Persada, 2016).

¹³ Muhammad Fathur Rahman et al., "BHINNEKA TUNGGAL IKA SEBAGAI BENTENG TERHADAP RISIKO KEBERAGAMAN BANGSA INDONESIA," *AL-DIN: Jurnal Dakwah Dan Sosial Keagamaan* 6, no. 2 (2020), <https://doi.org/10.35673/ajdsk.v6i2.1183>.

¹⁴ Nurul Akhmad, *ENSIKLOPEDIA KERAGAMAN BUDAYA*, ed. Ida & Rini (Semarang: ALPRIN, 2019).

¹⁵ Sarnita Sadya, "Indonesia Punya 17.001 Pulau Pada 2022, Paling Banyak Di Mana?" (Jakarta, 2022), <https://dataindonesia.id/varia/detail/indonesia-punya-17001-pulau-pada-2022-paling-banyak-di-mana>.

¹⁶ Ismail Nasution and Rizky Fauzie, "Kondisi Masyarakat Terhadap Harmonisasi Masyarakat : Analisis Ilmu, Adat Dan Agama," *Khazanah: Journal of Islamic Studies* 1, no. 1 (2022): 16–27.

which translates to "Unity in Diversity."¹⁷ The major religions practiced in Indonesia include Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.¹⁸ The country operates based on the Pancasila state ideology, which values diversity and guarantees freedom of religion.¹⁹ Overall, diversity and cultural pluralism in Indonesia are integral parts of the nation's identity, forming a unique social and cultural mosaic.

Although Indonesia is rich in ethnic, religious, and cultural diversity, as well as various societal layers, it also carries the risk of ethnic, religious, and societal conflicts (SARA). Some challenges involve potential disintegration, increasing complexity of social stratification, cultural tensions, competition, and struggles for hegemony. Diversity is ultimately no longer seen as a foundational asset for unity but becomes a burden as each individual focuses on their own interests. Priorities for common interests, national unity, and the state are increasingly neglected. Ethnic, regional, and group sentiments are strengthening boundlessly. The process of national integration faces obstacles, especially in addressing religion-based conflicts that emerge in the political arena. These challenges underscore the need for further efforts to strengthen the spirit of unity, enhance awareness of common interests, and promote national values amid existing diversity.

Multicultural societies exhibit striking differences compared to

¹⁷ Gunawan Santoso et al., "Bhinneka Tunggal Ika Sebagai Pemersatu Bangsa Indonesia Dari Dahulu Sampai Sekarang," *Jurnal Pendidikan Transformatif* 2, no. 2 (2023): 183–94, <https://jupetra.org/index.php/jpt/article/view/331>.

¹⁸ M. Yusuf Wibisono, Dody S. Truna, and Mochamad Ziaulhaq, *Modul Sosialisasi Toleransi Beragama*, ed. Asep Muhyidin and M. Taufiq Rahman, Pertama (Bandong: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Jati Bandung, 2020).

¹⁹ Kristogonus T Lagno, Largus Nadeak, and Yogi Sinurat, "Pancasila Sebagai Landasan Moral Kebebasan Beragama Di Indonesia," *Seminar Nasional Filsafat Teologi*, 2023, 10–18, <http://www.ejournal.ust.ac.id/index.php/SNFT/article/view/2621>.

homogeneous societies,²⁰ and their characteristics are always unique. In this environment, social interactions among individuals are tolerant, requiring an acceptance of the reality to coexist peacefully with the inherent differences present in each social and political entity. Therefore, in a multicultural society, the potential for both vertical and horizontal conflicts may arise, posing risks of harm to the entire community. In this framework, vertical conflicts can emerge due to inequalities or hierarchies among groups in society. Meanwhile, horizontal conflicts are related to confrontations between parallel groups or those with equivalent social positions. Handling these conflicts wisely is crucial, emphasizing dialogue and fostering awareness of the importance of cooperation and the value of diversity in achieving harmony in a multicultural society.²¹ Nevertheless, it must be acknowledged that multicultural societies have positive potential, such as the existence of significant social capital due to the diverse values held by various groups. Therefore, effective management of ethnic diversity becomes crucial to prevent divisions that may threaten national unity. The conflicts that arise are typically related to ethnic, religious, racial, and customary diversity, as seen in some regions in

²⁰ In Akhyar Yusuf Lubis's analysis, there are distinct characteristics differentiating Monoculturalist and Multiculturalist Societies. Monoculturalist Society is marked by the presence of superiority or dominance of one group (based on religion, race, ethnicity, language, and others) within the societal and state structure. Other groups become minorities and sometimes face coercion to accept values and beliefs held by other groups or individuals. The concept of universality or absolutism is also a distinctive feature, where one group is considered inherently superior. On the other hand, a Multiculturalist Society is characterized by cultural diversity or pluralism. There is an acceptance of social justice, learning to deal with differences, and recognition of the rights and contributions of all societal groups. Multiculturalism promotes an analytical thinking paradigm that opens space for diverse perspectives, encompassing a broad definition and understanding of diversity. Effective collaboration is also a key feature, involving various groups, races, ethnicities, genders, and different cultures.

²¹ Ifa Nurhayati and Lina Agustina, "Masyarakat Multikultural : Konsepsi, Ciri Dan Faktor Pembentuknya," *Akademika* 14, no. 1 (2020): 17–26.

Indonesia.²²

Given this, there arises a need to reconsider the theme of multiculturalism in Indonesia. By making an effort to understand and embrace cultural, ethnic, religious, and societal diversity, we can strengthen the essence of national unity. Encouraging open dialogue, promoting multicultural education, and emphasizing inclusive values can be initial steps to address issues of disintegration, cultural tensions, and detrimental societal competition. The importance of reviving the spirit of multiculturalism also involves the active role of the government in creating policies that support inclusivity and equality for all communities. Additionally, community participation is required to build awareness of the richness of diversity in Indonesia and how to positively manage it in the collective development process. Through this approach, it is hoped that multiculturalism will not only be seen as a burden but as a valuable asset in achieving sustainable progress. By prioritizing common interests over personal interests, we can create a strong foundation to face future challenges and strengthen Indonesia's national identity on the world stage.

Indonesia has a multi-ethnic and polyethnic society.²³ Social conflicts, such as fights, disputes, or disagreements that often occur in society, can stem from various causes. One of the main factors triggering such tensions is the inability of the involved parties to accept differences, including differences in religion, race, and worldview. Although societal diversity should be a source of richness, it can sometimes become a source of conflict if not managed properly. Differences in religious beliefs, racial backgrounds, and worldviews can create divisive gaps between individuals or groups. Conflicts may escalate with higher intensity if each party fails to understand and accept these differences. The causes of social conflicts can also involve

²² al khanif and Mirza Satria Buana manunggal K. Wardaya, *PANCASILA, TRANSNASIONALISME DAN KEDAULATAN NEGARA*, 1st ed. (Yogyakarta: LKIS, 2018).

²³ Mujamil Qomar and Ngainun Naim, *AKTUALISASI PEMIKIRAN ISLAM MULTIKULTURAL DALAM MEMBANGUN HARMONISASI MASYARAKAT* (Tulungagung: Akademia Pustaka, 2020).

economic issues, inequality, resource competition, or even political differences. However, the inability to constructively accept differences often exacerbates the situation, complicates resolution, and can harm the stability and well-being of society. Education about the values of inclusiveness and appreciation for diversity is key to preventing conflict and building a more harmonious society. Through collective efforts, it is hoped that a social environment can be created that values diversity as a positive strength that enriches and strengthens the entire community. Multicultural politics, as an effort to provide equal opportunities for every citizen to express their identity in the public sphere, regardless of differences such as race, ethnicity, religion, and language, focuses on two main aspects: the appreciation of differences and efforts to achieve equality. These two elements form the basis for detailing and implementing the concept of multicultural politics.²⁴

Multicultural politics is essentially a form of recognition politics that involves not only acknowledging existing diversity but also showing appreciation and respect for that diversity. According to Akhyar Yusuf Lubis, the implementation of multicultural politics can be realized through two main approaches. Firstly, by providing space for others who have different identities (the others/minorities). By providing this space, entities or identities that are different are given the opportunity to grow, develop, and articulate themselves without fear and pressure. In this context, practices such as restrictions, prohibitions, constraints, and discrimination against minority groups are strongly avoided and criticized in multicultural politics. Secondly, multicultural politics can be implemented through efforts to enforce and advocate for the rights of minority groups, whether related to religion/beliefs, culture, ethnicity, social aspects, language, and other aspects. The enforcement and advocacy of the rights of minority groups may involve, for example, changes in legislation, including the revision of rules or legislation that previously limited the rights of minority groups to be more accommodating of their rights, such as political rights, cultural rights,

²⁴ Muhaemin Latif, "Politik Multikulturalisme : Sebuah Gerakan Keadilan Dan Kesetaraan," *Jurnal Politik Profetik* 9, no. 2 (2021): 205–29.

economic rights, social rights, religious rights, educational rights, protection rights, and so on.²⁵

Multicultural politics is not only theoretical but also aims to achieve social change, both through regulations and public policies. In other words, multicultural politics involves social actions typically taken by citizens experiencing imbalances or turbulence in the political context. In the context of Indonesia, the implementation of multiculturalism becomes crucial through multicultural policies as a strategy to manage cultural differences and the lives of citizens. The developed model of multicultural policies needs to have the capacity to mitigate potential intercultural conflicts while strengthening national unity. Therefore, in the effort to revitalize the values of multiculturalism in Indonesia, it is important to emphasize the need for the empowerment of minorities. Their rights must be protected, especially when facing the majority group.²⁶

Multicultural politics has the potential to provide space for different identities, safeguard the rights of minority groups, and ensure legal protection for religious freedom. Additionally, multicultural politics can also encourage active participation of religious groups in national development. According to Habermas, in the informal or public realm, religious parties should be allowed to express their ideas in their distinct religious language. They should also be given the opportunity to articulate their beliefs and present arguments using religious language.²⁷ The openness of public participation spaces, including in the political domain, for all citizens is a form of political expression. Through this articulation process, national and group identities can be expressed

²⁵ Akhyar Yusuf Lubis, *Pemikiran Kritis Kontemporer*, Ed.1 (Kota Depok: PT. Raja Grafindo Persada, 2016).

²⁶ Heru Nugroho, "Multikulturalisme Dan Politik Anti Kekerasan," *Jurnal Pemikiran Sosiologi* 1, no. 2 (2018): 1–10.

²⁷ A. Sunarko, *RUANG PUBLIK Melacak "Partisipasi Demokratis" Dari Polis Sampai Cyberspace*, ed. F. Budi Hardiman (Yogyakarta: PT. Kanisius, 2010).



up to the level of policy-making.²⁸ By engaging in dialogue and participating in the policy-making process, religious groups can feel valued and play a significant role in shaping the direction of national development.

Multicultural politics is not only responsive to acts of rejection but also proactive in creating conditions that support diversity. Multicultural politics is a crucial foundation in preventing actions that could disrupt harmony among religious communities in Indonesia. By fostering inclusive awareness and creating regulations that support diversity, Indonesia can strengthen interfaith harmony and fortify the foundation of a pluralistic national life.

CONCLUSION

Awareness of diversity within the country is a crucial aspect in maintaining stability and social harmony. Interfaith dialogue is directed towards building shared understanding and appreciating existing differences. National integration is the primary goal, where every individual is recognized as an inseparable part of the nation, regardless of religion or ethnicity. The role of civil society is crucial in managing this diversity. Active citizen participation can strengthen solidarity and address inequality. The importance of revitalizing multiculturalism emphasizes the need to adopt an approach that respects and promotes cultural, linguistic, and belief diversity. In multicultural politics, policies supporting equal rights and protection for all groups are essential. Placing diversity as a positive force and avoiding discrimination will strengthen the foundation of an inclusive state. The key point of national awareness regarding the diversity of religious communities is to create an environment where all citizens feel acknowledged, respected, and have equal opportunities. A positive attitude towards diversity not only strengthens national identity but also creates a solid foundation for the development of a fair and inclusive society.

²⁸ Syahrir Karim, "Islam Tionghoa Di Tengah Politik Multikulturalisme Di Kota Makassar," *JRP (Jurnal Review Politik)* 11, no. 1 (2021): 69–104, <https://doi.org/10.15642/jrp.2021.11.1.69-104>.

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