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Cultivation Model of Interfaith Harmony Social Institutions (Case Study of Religious Harmony Forum in Mojorejo Village, Bumiaji District, Batu City)

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Abstract. The dynamics of community diversity with various religious backgrounds that repeatedly become increasingly tense show that building harmony between religious communities is a fundamental challenge in a multicultural society. This article examines a model that can be used as a formulation of inter-religious harmony, which is described from history to the implementation of the model of cultivation of social institutions of harmony at the community level, especially in Mojorejo Village, Bumiaji District, Batu City. This research uses qualitative research. The results of this study show that interfaith harmony is built using three main basic principles, namely the internalization of social values and norms about tolerance, strengthening social institutions, and creating open spaces for interfaith community interaction. By building systematic and community-based social institutions, it can make the cultivation model of interfaith harmony not only a formal norm, but also a community identity in diversity.

Keywords. interfaith harmony; institutions; multicultural society; tolerance; value cultivation

Introduction

The recurrence of tensions between religious communities shows the weak capacity of civil society in carrying out its role in building social institutions of harmony at the community level [1]-[4]. The strength of social institutions at the community level is proportional to the resilience of civil society to maintain diversity, which ultimately determines the quality of a nation's democracy [5]-[8]. However, the process of cultivating harmony in civil society communities has not been widely studied and has escaped academic mapping.

So far, most research related to interfaith harmony is limited to studies that focus on aspects of communication [9], dialogue [10], interaction [11], cooperation [12], tolerance, challenges, and strategies [13] both from the government, religious institutions, and education in building social harmony. However, sociological studies that focus on the cultivation process of social institutions, especially within the scope of interfaith activists in the community, are still limited. In fact, long-term sustainable harmony is not only realized from individual efforts but must also be supported by social institutions inherent in the cultural traditions of the local

community. Therefore, this research wants to analyze in depth the cultivation model of interfaith harmony as a collective identity of the community.

Method

This research uses a qualitative approach with a case study design to examine the cultivation model of social institutions of religious harmony in the *Forum Kerukunan Umat Beragama* (FKUB) or Religious Harmony Forum in Ngandat Hamlet, Mojorejo Village, Junrejo District, Batu City. The data collection technique of this research was through observation, in-depth interviews, and Focus Group Discussions (FGDs) conducted in two stages. The first stage FGD was used to identify substantive problems in the field, while the second stage FGD was used to test the validity of the model that had been formulated. Data analysis was conducted using an interactive model technique, through a process of reduction, data presentation, and verification. Model development continued through evaluation by experts and application tests in the community environment, resulting in an adaptive and contextual model of social institutions of interfaith harmony at the community level.

Models of Interfaith Harmony in History

Models of inter-religious harmony are not born instantly but through a long historical process. This sub-chapter examines several models of inter-religious harmony that are historically

contextualized, influenced by cultural values, political policies, and the dynamics of an evolving society.

Buddhist Harmony Values as a Social Foundation

In the midst of the crisis of inter-religious tolerance in contemporary times, reflections on models of inter-religious harmony in the past can be relevant to be critically reviewed. At the time of the Buddha, inter-religious harmony was built not with a passive approach, but actively through several values, namely as follows:

- Inclusive and non-violent teachings

The Buddha implemented the principle by focusing on the values of compassion and non-violence in line with Hinduism (ahimsa) as well as active tolerance whose teachings are not only about not harming other individuals but also respecting beliefs and religions without pressure or discrimination.

- Dialogue and knowledge exchange

The Buddha's attitude of tolerance and respect for other faiths and individual understandings was demonstrated by his engagement in open dialogue and knowledge exchange with experts and teachers from various traditions. The Buddha was of the opinion that truth must be tested and studied rationally. Thus, the Buddha was open to various views and thoughts [14].

- Personal experience-based approach

The search for truth in Buddhism is based on personal experience and the process of self-introspection. By doing so, individuals will be free to reflect on various understandings of beliefs in the process of seeking to achieve enlightenment.

- Freedom of religion

At the time of the Buddha, although there were various religious and philosophical traditions, there was no systematic coercion or persecution of different beliefs. This reflected the space for religious freedom and freedom of thought, allowing different traditions to flourish and interact harmoniously with each other.

- Emphasis on common humanity

The Buddha considered suffering and enlightenment to be universal experiences, which anyone can share. Thus the Buddha emphasized equality in humanity without discrimination of faith.

- Acceptance of different traditions

Although the Buddha introduced his own teachings, he did not impose his views on others and respected other spiritual traditions and practices. In many ways, he demonstrated a very open attitude towards differences, and his followers were encouraged to respect those who followed different spiritual paths.

The model of interfaith harmony demonstrated by the Buddha teaches the importance of mutual respect, freedom of thought, and openness to dialog [15], [16]. In the context of an increasingly complex and pluralistic modern world, these principles remain relevant and can provide valuable guidance for building harmonious relationships between religious groups.

King Asoka's Model of Interfaith Harmony, India

King Asoka, one of the greatest rulers in Indian history, was renowned for the spread of Buddhism and his commitment to high moral and ethical principles, including religious tolerance. After the brutal battle of Kalinga, Asoka regretted the violence and resolved to promote peace and tolerance [17]. Through various inscriptions and pillars scattered throughout the kingdom, King Asoka emphasized several principles of his model of harmony, including:

- Respect for all religions

Asoka emphasized that all religions should be respected and treated equally. He taught that one should not only respect one's own religion but also other religions. Asoka believed that all religions have good values and teachings that can bring spiritual progress.

- Prohibition against defamation of other religions

Asoka strictly prohibited insulting or defaming other religions. He considered that such actions could lead to conflict and division, which was contrary to his ideals of creating a peaceful and harmonious society.

- Promotion of interfaith dialog

Asoka encouraged interfaith dialog. He believed that through open communication and exchange of ideas, people could better understand and appreciate each other's beliefs, which would strengthen social harmony.

- Moral and spiritual well-being

Asoka argued that the core of all religions is to promote the moral and spiritual well-being of human beings. He encouraged all religions to work together in an effort to improve the moral condition of society.

- A policy of non-violence (Ahimsa)

Associated with Buddhism, Asoka advocated ahimsa or non-violence, both in inter-human and inter-religious relations. He believed that violence in any form would only cause suffering and should be avoided.

- Protection of animals and humans

In his edict, Asoka also spoke about the protection of all living beings, both humans and animals, which is a manifestation of the compassionate attitude taught in Buddhism.

This decree shows that Asoka was a leader who prioritized peace and tolerance, and considered the importance of religious freedom as a key pillar in a just and harmonious government.

A Model of Interfaith Harmony in the Age of Sriwijaya

As a center of trade and religion in Southeast Asia, the Srivijaya Kingdom on the island of Sumatra (7th-13th centuries) is an important historical example of the practice of interfaith harmony. The kingdom demonstrated a high level of tolerance and inclusiveness in the face of religious diversity[18]. Some models of religious harmony during the Srivijaya Kingdom are as follows:

- Buddhist learning center

Srivijaya is known as the center of Buddhist learning in Southeast Asia, particularly Mahayana and Vajrayana. However, although Buddhism was dominant, the kingdom also showed tolerance towards other religions and beliefs, including Hinduism and local beliefs. The existence of learning centers such as Nalanda, India, shows that Srivijaya was not only a center of Buddhism but also interacted with various other religious traditions.

- Diversity of beliefs

Although Mahayana Buddhism was the main religion, Srivijaya was also known as a pluralistic kingdom, where Hinduism and animism were still practiced by some of the population. Religious life in Srivijaya did not see any major conflicts, which shows that people coexisted peacefully and with mutual respect.

- Inclusive government policies

The Srivijaya rulers adopted a policy that was inclusive and tolerant of the various religions and beliefs that existed in the region. They ensured that all religious groups could live and worship freely without discrimination. The Srivijaya kings not only supported Buddhism but also respected other religious practices, which is evident from their policy of not imposing one particular religion.

- Trade as a means of interfaith interaction

As a maritime kingdom and international trading center, Srivijaya became a meeting place for various cultures and religions. Traders from various countries, including India, China and Arabia, brought their religions and beliefs to Srivijaya. These interactions created a multicultural environment and allowed for the peaceful exchange of religious ideas. Tolerance of these different religions and beliefs was maintained in order to maintain good trade relations.

- Diplomacy and international relations

Srivijaya established diplomatic relations with various other great empires, including dynasties in China and India, which had different religious traditions. Srivijaya's diplomacy shows that it was able to maintain good relations with these countries, largely due to its tolerant approach to religious and cultural differences.

- Power-based religiosity

Srivijaya rulers often used religious symbols to strengthen their legitimacy, but without imposing one religion as the state religion. For example, Srivijaya rulers were often portrayed as protectors of the Dharma (Buddhism), yet they also supported the construction of Hindu temples and allowed local faith practices to continue.

- Respect for Religious Teachers

Srivijaya respected and supported religious teachers from various traditions, both local and foreign. Buddhist monks and teachers from various regions came to Srivijaya to study or teach, and they received protection and support from the kingdom. This reflects Srivijaya's open attitude towards religious pluralism.

Srivijaya's model of religious harmony shows how a multicultural society can live in harmony with the support of an inclusive and tolerant government. Srivijaya is an important

example of how religious diversity can be maintained and respected in the context of a large empire in Southeast Asia.

Model of Interfaith Harmony during the Ancient Mataram Kingdom Period

Not only on the island of Sumatra, but the center of civilization with multicultural society also existed in the Ancient Mataram Kingdom (around the 8th to 10th century AD) located in Central Java and East Java. At that time, Hinduism and Buddhism coexisted harmoniously, and even influenced each other in various aspects of social, political and cultural life [19]. The characteristics of religious harmony during the Ancient Mataram period are as follows:

- Religious coexistence

Hinduism and Buddhism were the two dominant religions that existed during the Old Mataram era. Despite differences in religious beliefs and practices, these two religions coexisted without major conflicts recorded in history. This can be seen from various inscriptions and temples built during that time.

- Blending of arts and culture:

Many temple buildings from the Ancient Mataram period show elements of both religions. For example, Borobudur Temple, the largest Buddhist temple in the world, was built during this period by incorporating Hindu architectural elements. Likewise, Prambanan Temple, the largest Hindu temple in Indonesia, shows tolerance and influence of Buddhist art.

- Tolerant government

The kings of Ancient Mataram, such as Rakai Pikatan and Balitung, were known as leaders who were tolerant of different religions. They gave equal support to the construction of temples for both Hindus and Buddhists, showing an inclusive government.

- Political and religious marriage

Intermarriage between royal families of different religions was also one way to strengthen relations between Hindus and Buddhists. This shows that religious differences are not a barrier to political and social relations.

- Joint Development

The construction of major temples is often carried out by people of both religions. This indicates collaboration and cooperation in major projects, which in turn strengthens interfaith relations.

The model of religious harmony in Ancient Mataram shows that religious diversity and social harmony are not contradictory. The existence of two religions in Ancient Mataram shows that these differences can actually support each other in order to create a government system that is inclusive and open to differences.

The Majapahit Period Model of Interfaith Harmony

In addition to the Srivijaya Kingdom, and the Ancient Mataram Kingdom, the Majapahit Kingdom, as the largest kingdom in the history of the archipelago, also implemented the practice of inter-religious harmony in a pluralist and inclusive society. During the Majapahit Kingdom, especially under the reign of King Hayam Wuruk and Mahapatih Gajah Mada (14th century), religious harmony was one of the important pillars that supported the success and stability of the kingdom. Majapahit was known as a kingdom that was very pluralistic and tolerant of various religions and beliefs that developed at that time, including Hinduism, Buddhism, and various local beliefs (animism and dynamism) [20]. Here are some models of religious harmony during the Majapahit period:

- Religious syncretism

Majapahit was famous for its practice of syncretism, which is the merging of elements from different religions into a harmonious whole. This can be seen in the beliefs of the Majapahit people, which combine elements of Hinduism, Buddhism and local beliefs. For example, religious ceremonies and rituals in Majapahit often reflect influences from these various religious traditions. This creates an atmosphere of harmony and mutual respect between religious communities.

- Inclusive governance

Majapahit leaders, especially Hayam Wuruk and Gajah Mada, adopted an inclusive approach in managing a multicultural and multi-religious kingdom. They ensured that all religious groups had a place in the social and political structure of the kingdom. For example, important royal officials came from different religious backgrounds, reflecting the government's policy of respecting and supporting diversity.

- Temple as a symbol of harmony

Architectural remains from the Majapahit period, such as Panataran Temple and Jawi Temple, show the integration of Hindu and Buddhist elements. These temples often became places of worship used by various religious adherents, reflecting the harmonization between various religious traditions. Jawi Temple, for example, although essentially a Hindu temple, has Buddhist elements, showing tolerance and appreciation for religious plurality.

- A universal system of law and ethics

The book "Negarakertagama" written by Mpu Prapanca, describes how the laws and ethics implemented in Majapahit accommodated various beliefs. This created an atmosphere that allowed all religions to coexist without any major conflicts. The Majapahit government emphasized the importance of common ethics and morality, without imposing the teachings of any particular religion.

- The king's role as a unifier

The Majapahit kings, especially Hayam Wuruk, played a unifying role that protected all religious communities. The king was considered a unifying symbol that transcended religious boundaries, and his leadership was held in high esteem by all levels of society. The king acted fairly and maintained a balance between the various religious groups.

This model of religious harmony in Majapahit shows that a wise government, an inclusive social system can create a harmonious social order in a multi-religious society.

Indonesia's Post-Independence Model of Interfaith Harmony

After Indonesia's independence in 1945, the model of religious harmony became one of the important pillars in maintaining the unity of a nation that is very diverse in terms of ethnicity, culture and religion. The Indonesian government, together with the community, has developed various approaches to ensure interfaith harmony is maintained. Here are some models of religious harmony implemented in Indonesia after independence:

- Pancasila as the foundation of the state

Pancasila as the state ideology places Belief in One God as the first principle, which recognizes the existence of different religions and beliefs in Indonesia. Pancasila becomes the ideological foundation for religious harmony, emphasizing the importance of respecting differences and maintaining unity.

- Department of Religious Affairs

The Indonesian government established the Department of Religious Affairs (now the Ministry of Religious Affairs) to regulate and oversee the implementation of religious life. The ministry serves as a facilitator in creating and maintaining inter-religious harmony, including through inter-religious dialogue and the formulation of policies that support harmony.

- Religious Harmony Forum/ *Forum Kerukunan Umat Beragama* (FKUB) and Interfaith Communication Forum/ *Forum Kerukunan Antar Umat Beragama* (FKAUB)

FKUBs were established in every province and district/city in Indonesia to facilitate interfaith dialog at the local level. Meanwhile, FKAUB was established in Malang. FKUBs and FKAUBs play an important role in mediating religious conflicts, as well as encouraging interfaith cooperation in various social activities.

- Interfaith dialog

The government and civil society organizations regularly hold interfaith dialogues as an effort to overcome differences, strengthen tolerance and prevent conflict. These dialogues involve religious leaders, academics and the general public.

- Multicultural education

Multicultural education in schools and universities in Indonesia is integrated in the curriculum to instill values of tolerance, respect for differences, and harmony from an early age. This education aims to form a generation that has national insight and appreciates diversity.

- Religious Holidays

The government recognizes and establishes religious holidays of various religions as national holidays. This is a form of respect for all religions in Indonesia, as well as a way to strengthen harmony by honoring important moments in the religious lives of people of different faiths.

- Regulations on the establishment of places of worship

The Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and No. 8 of 2006 regulates the establishment of places of worship, requiring the agreement and support of the surrounding community. Although this regulation has sometimes caused controversy, its aim is to prevent conflict and ensure that the establishment of places of worship is done in a peaceful and mutually agreed manner.

- The role of religious leaders

Religious leaders are often mediators in inter-religious conflicts and act as peacekeepers. They are often invited by the government to provide input and participate in the resolution of religious conflicts.

- Pancasila and Unity in Diversity

The national motto *Bhineka Tunggal Ika* (different but still one), which originated in the Majapahit era, continues to be promoted as a national foundation that values religious and cultural diversity, which is integrated in daily life.

- The role of media

The mass media also plays an important role in maintaining religious harmony by promoting messages of peace, reporting on sensitive issues in a balanced manner, and providing space for interfaith dialog.

Although many efforts have been made to maintain religious harmony, Indonesia still faces challenges, such as intolerance, radicalism and religious discrimination. Therefore, continuous efforts are needed from various parties, including the government, religious leaders, civil society, and the media, to maintain and strengthen interfaith harmony in Indonesia.

Implementation of Buddhism in Interfaith Harmon

Having studied models of interfaith harmony practiced from the time of the Buddha, the great kingdoms of the archipelago, to post-independence Indonesia, it is also important to study the application of Buddhism in social practice.

- Building an Interfaith Dialogue Platform

To apply Buddhist principles to interfaith harmony, it is important to establish dialog platforms that allow different religious groups to meet, share views, and understand each other. These forums can be a venue for constructive interaction and allow each side to explore the teachings and practices of others with an open attitude.

- Tolerance and Empathy Education

Buddhist-based education can play an important role in promoting tolerance and empathy in society. An educational curriculum that incorporates the values of ahimsa, compassion and respect for differences can help reduce prejudice and stereotypes, and shape a more tolerant and inclusive generation.

- Compassionate Practice and Social Welfare

Implementing the practice of compassion in a social context through social welfare programs that support disadvantaged communities can strengthen harmony. Activities such as community service and charity work involving different religious groups can strengthen the sense of mutual support and care for others.

- Inclusive Policy Development

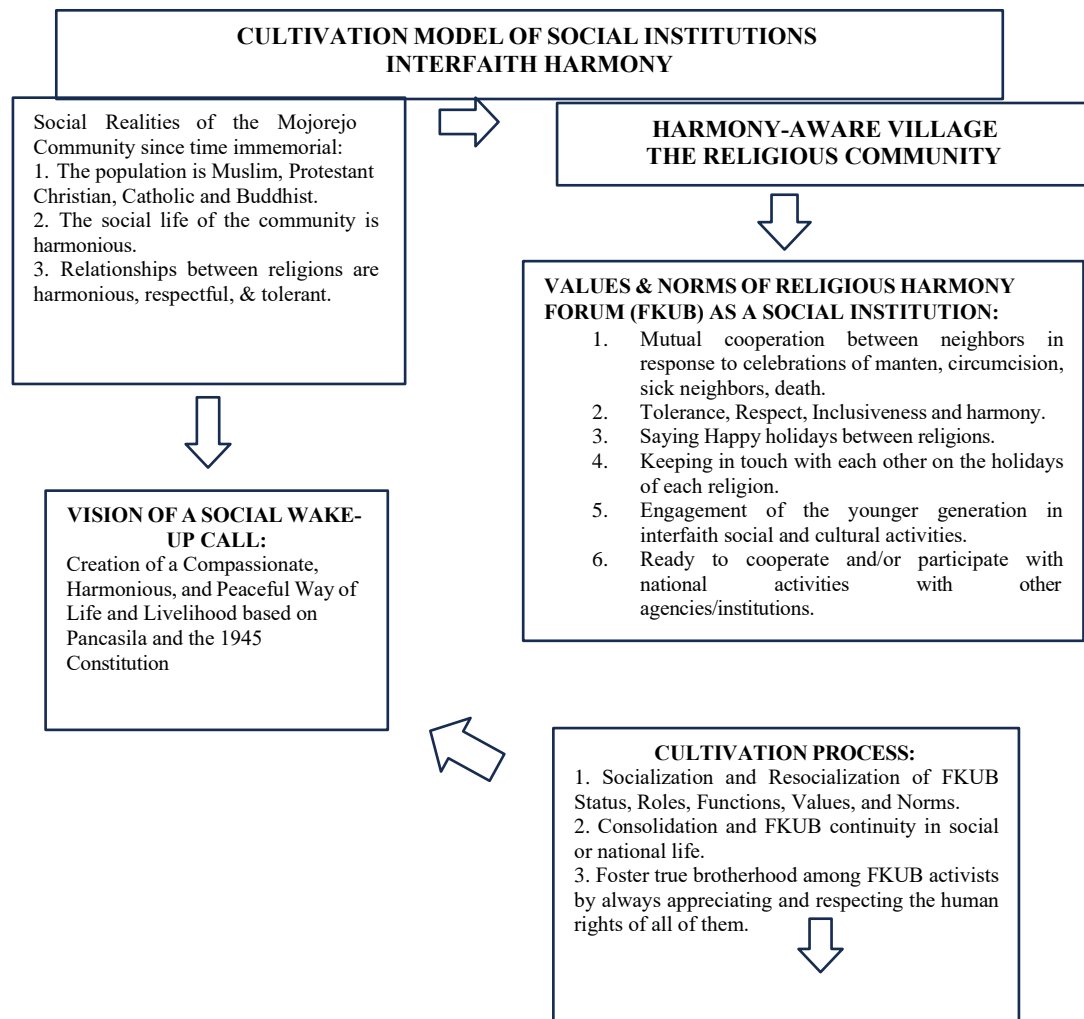
Public policies that support diversity and inclusion, based on Buddhist principles, can help create a harmonious environment where different religions can thrive side by side. Such policies should be designed to respect religious freedom and provide support for interfaith activities.

2. Cultivation Model of Interfaith Harmony in Mojorejo Village, Bumiaji Subdistrict, Batu City

Mojorejo Village, located in Junrejo Sub-district, Batu City, is a concrete example of social institutions in inter-religious harmony that are cultivated sustainably in community life. With the composition of the population with various religions consisting of Islam, Protestant Christianity, Catholicism, and Buddhism, the values of interfaith harmony are introduced, transmitted, and passed on so that they can coexist peacefully in the long term.

The process of internalization, inheritance of values and norms of inter-religious harmony in Mojorejo Village is facilitated by the Religious Community Forum/ *Forum Kerukunan Umat Beragama* (FKUB). This model of harmony is carried out with an active approach because the traditional passive approach is not enough to provide harmony in a plurality of communities, especially if what is expected is in the long term. Thus, the reconceptualization of inter-religious harmony is a crucial approach in facing an increasingly complex multicultural society. The Religious Harmony Forum/ *Forum Kerukunan Umat Beragama* (FKUB) in Mojorejo Village, Junrejo District, Batu City offers a new perspective and strategy in building social institutions of harmony through the process of cultivating values that are integrated into the collective identity of the community. With the existence of FKUB in Mojorejo Village, the goal of building a social order in the institution of

harmonious interfaith harmony can be carried out and maintained systematically. The FKUB cultivation model is as follows:



Scheme1 Cultivation Model of Interfaith Harmony Social Institutions in Mojorejo Village, Bumiaji Subdistrict, Batu City

The cultivation model of inter-religious harmony social institutions in Mojorejo Village is built on three main pillars. *First*, the **formation of social values and norms of harmony** is carried out through the internalization of the principles of mutual respect, mutual cooperation, and brotherhood between religious communities. These values are taught, reinforced, and practiced in the daily lives of residents through various social, cultural, and religious forums.

Second, the **institutionalization of harmony values** is implemented through the existence of formal and informal institutions such as the Religious Harmony Forum (FKUB), local religious communities, and the active involvement of religious leaders and community leaders. Mojorejo Village FKUB functions as a space for interfaith communication, mediation, and facilitation of various socialization programs on the value of harmony to the wider community

Third, the **implementation of interfaith social interaction spaces** is manifested in the form of collective activities such as interfaith gotong royong, interfaith dialogue, and social programs such as social services and village community service. These social interactions create shared experiences that strengthen social cohesion and deepen the sense of belonging among religious communities.

This cultivation process is sustainable, where the values of harmony are not only passed on through formal education, but also through social role models and the consistency of collective practices at the community level. Value resocialization is carried out through involving the younger generation in interfaith activities, so that the continuity of harmony can be maintained between generations.

This model shows that interfaith harmony is not just a product of state policy, but the result of systematic efforts by communities to instill values, build social institutions, and create productive spaces for interaction amid diversity.

5. Conclusion

This study found that inter-religious harmony can be done through a process that involves the cultivation of values, social institutions, inter-religious community interactions, which are sustainable. As with the model of interfaith harmony from the time of the Buddha, King Asoka in India, the Kingdom of Sriwijaya, Ancient Mataram, Majapahit in the archipelago to the post-independence period in Indonesia shows that the formulation of interfaith harmony models is formed not only by religious norms, but also from social structures, public policies, and cultural practices.

The model of interfaith harmony in Mojorejo Village, Bumiaji Subdistrict, Batu City was built by integrating three main elements facilitated by the Forum Kerukunan Umat Beragama (FKUB) community, namely the formation of social values and norms, strengthening social institutions by institutionalizing the value of harmony, and creating open spaces for interfaith community interaction. By taking this approach, interfaith harmony does not only become a normative slogan, but also a collective identity of the community.

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